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LVCRETIVS.

W. P. I

PREFACE

THE principal object of this edition of Lucretius is to bring into compact form the results of critical work on the poem since Munro's posthumous edition of 1886, and also to indicate the sources of criticism prior to 1886 that were either disregarded by, or unknown to, that great scholar. There have been five great modern Lucretians — Lambin, Lachmann, Munro, Brieger, and Giussani. To them every editor of the poem must confess an indebtedness, as great almost as Lucretius owed to Epicurus. It is difficult to say to which one of them this edition owes most: whether to Munro, usually the first guide in point of time to an English or American student; to Lambin, so copious in illustration; to Lachmann, acute in textual criticism; to Brieger, learned and courageous; or to the subtle Giussani. Yet it is hoped that there may be found in this book some things of value that are not due altogether to its predecessors.

Lachmann has given once for all, at least until the Leyden facsimiles become available, a complete recension of the two great manuscripts; and, consequently, in this edition obvious corrections of the manuscript readings are not recorded: but an effort has been made to indicate all important variations, especially where there has been difference of opinion among scholars. The editor has not departed from the reading of the archetype except where it has seemed to him necessary; and the varied signs by which other editors have signified incoherence of the argument, and the transposition of paragraphs

and the like, have all been omitted from this text as properly belonging to the commentary.

The sources of the *Introduction* are, it is hoped, sufficiently indicated in the footnotes thereto. To the general editors of the series, Professors Morris and Morgan, the editor is grateful for helpful criticism; and to the American Book Company special thanks are due for undertaking the publication of a book of such a character as the present edition.

BERKELEY,
October, 1906.

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INTRODUCTION

JEROME in his continuation of Eusebius' Chronicle, for the year of Abraham 1922, Olym. 171. 2, A.U.C. 659, B.C. 95, says: 'Titus Lucretius poeta nascitur. Postea amatorio poculo in furorem versus, cum aliquot libros per intervalla insaniae conscribsisset, quos postea Cicero emendavit, propria se manu interfecit anno aetatis XLIIII.'[1] His death then would occur in 702/52 or in 703/51. But Donatus, or the writer of the life of Virgil, given in Suetonius ed. Reiff. p. 55, says: 'initia aetatis Cremonae egit ⟨Vergilius⟩ usque ad virilem togam, quam XV[2] anno natali suo accepit, isdem illis consulibus iterum duobus (Cn. Pomp. Magnus, M. Lic. Crassus) quibus erat natus, evenitque eo ipso die (15 Oct. 699/55) Lucretius poeta decederet.' The September of the year 699/55 corresponds to the end of the year of Abraham 1962 and 1962−44=1918= 655 A.U.C., 99 B.C. Supposing the date in the life of Virgil to be correct, if we take 699/55 as a starting point and go back 44 years, we find 655/99 or 656/98 to be the birth year of Lucretius, either the end of 655/99 or the beginning of 656/98. Jerome's mistake is probably due to a confusion between the consuls of 656/98, Q. Caecilius and T. Didius, and those of 660/94, C. Caelius and L. Domitius. But there is yet another statement found in the Codex Monacensis, No. 14429, of the tenth century, which contains the following: 'Titus Lucretius poeta nascitur sub consulibus anno XXVII[3] ante Vergilium.'[4] As Virgil was born in 684/70, 27 years earlier would

[1] This is the reading of Schoene, 2, p. 133, resting on the authority of cod. A (and F); in B and the others the notice is given to the year 1923 = 94 B.C. Reifferscheid, *Suet. Rel.* p. 38, and Roth, *Suet.* p. 295, insert *qui* before *postea*, which is omitted by B. Roth makes the year 656. Cf. Marx, *Philologus*, 43, 138.

[2] The Mss. have XVII, the vulgate reading, which is retained by Woltjer, *Jahrb.* 129, 134 sq., rejecting *isdem . . . natus erat.* See also *Mnemosyne*, 23, 230.

[3] Usener would change XXVII to XXIV.

[4] Usener, in *Rhein. Mus.* 22, 444. Cf. *Rh. M.* 23, 679, and *Bursian's Jahresbericht*, 24, 185, for the relatively slight weight to be given to the statement.

make 657/97, the date of Lucretius' birth. Again, taking the statement of Donatus in reference to Lucretius' death (699/55) and subtracting 17 from 684/70, the date of Virgil's birth, we have 701/53 as the death year of Lucretius, which is inconsistent with the date of Virgil's taking the toga virilis, 699/55. Yet as Jerome elsewhere (2, 137 Sch.) states the year 701/53 as the date of Virgil's assumption of the toga virilis, *isdem . . . natus* would have to be rejected as an interpolation, and 44 years earlier would give 657/97 for the date of birth and 701/53 for the death; and according to this view XVII must be read instead of XV in the life by Donatus,[1] for 684 + 17 = 701. Again, Masson in 1894 (*Journal of Philology*, 23, 221 sq.) discovered in the British Museum a copy of Pontanus' edition with a Ms. introduction by Borgius which he thought was derived from Suetonius. The important part reads as follows: 'T. Lucretius Carus nascitur Licinio Crasso oratore et Q. Mutio Scevola pont. conss. (659/95), quo anno Q. Hortensius orator in foro quom diceret non parvam eloquentiae gloriam est auspicatus. vixit ann. iiii et xl et noxio tandem improbae feminae poculo in furias actus sibi necem conscivit reste gulam frangens, vel, ut alii opinantur, gladio incubuit; matre natus diu sterili (a distortion of Lucr. 4, 1251). — Ciceroni vero recentia ostendebat carmina, eius limam secutus a quo inter legendum aliquando admonitus ut in translationibus servaret verecundiam, ex quibus duo potissimum loci referuntur, Neptuni lacunas et coeli cavernas.'[2] Finally the date (700/54) of Cicero's letter[3] to his brother in which he mentions Lucretius' poem was probably subsequent to the poet's death, although not certainly so.[4]

[1] Schwabe thinks 44 is wrong in Jerome's account and should be changed to 42. Teuffel-Schwabe-Warr, *Roman Lit.* § 203, 1.

[2] Masson, commenting on the discrepancy between this account of the date of the birth and the date of the death given in the life of Virgil (699/55), would keep both dates, assuming that L. did not live to be 44, as Suetonius says that Horace died in 8 B.C., being over 59, while he fixes his birth at 65 B.C., which would make him 57 in 8 B.C. Woltjer, *Mnem.* 23, 223, rejects the Borgian account as a humanistic invention; see, in reply, Masson, *Cl. Rev.* 10, 323, and against the authenticity, Brieger, in *Jahresb.* 24, 188. Cf. also editor in *Cl. R.* 10, 19. The Borgian Vita is now generally rejected.

[3] *Ad Quint. Fr.* 2, 9 (11), 3.

[4] See Schanz, *Röm. Lit.-gesch.*,[2] 1, 166.

It is plain that some one of these dates[1] must be taken as least liable to error, and that the others must be made to harmonize if possible. There is one date which seems practically certain, viz., the second consulship of Pompey and Crassus in 699/55, and resting on that date alone we may place the death at that time; for it is psychologically more probable that a date designated by a second consulship of famous men is less likely to be erroneous than a mere number, or a circumstance suggestive of mythical and legendary influence. There is no such definite clew to the diverging dates of the birth, but 44 years before, viz., 655/99, cannot be far out of the way. Yet in the light of the conflicting evidence too much dependence cannot be placed on Suetonius' 44. The poet was born about 655/99 and died in 699/55.[2] Lachmann (p. 62) decided on 655/99, Munro[3] on 655/99 or 656/98, and 699/55 'since in either case he would be in his 44th year on the ides of October, 55, U.C. 699.' Marx[4] by a complicated calculation would fix the birth in the middle of 658/96 and the death toward the end of 699/55. Schanz[5] decides on 699/55 for the date of the death, that of the birth being uncertain.

There is no direct evidence in regard to the birthplace of Lucretius. In 1, 41 he speaks of *patriai tempore iniquo*, and in 1, 832 and 3, 260 of *patrii sermonis egestas*, which seem to imply

[1] For convenience, the evidence is tabulated: —

BIRTH

(655/99 or 656/98, Donatus).	(657/97, Donatus).
657/97, Codex Monac.	659/95, Jerome.
659/95, Borgius.	

DEATH

699/55, Donatus.	702/52 or 703/51, Jerome.
(701/53, Donatus).	703/51, Borgius.
(700/54, Cicero).	

[2] Polle makes the birth 660/94, the death 704/50 or 703/51; he rejects Donatus' Virgil story. Cf. also Brieger in *Jahresb.* 24, 186. Woltjer tries to harmonize the statements: 27 + 17 = 44. Lucr. igitur natus est anno 27 + 70 = 97 et mortuus 97 − 44 = 70 − 17 = 53 a. Ch. n. In *Mnem.* 23, 233, he makes the birth 96(658) instead of 97(657). Giussani (ed. p. XI sq.) decides on 699/55 for the death, aet. 44. Scholars differ markedly in rejecting all authority of Donatus and the Monac. codex, and latterly even of Jerome himself. [3] II, p. 1.

[4] *Rh. M.* 43, 141; *N. Jahrb.* 1899, 534; also accepted by Teuffel-Schwabe, *R. L.*, § 203, 1, with reff. [5] *Röm. Lit.-gesch.*,[2] 1, 166.

Rome as his native city, as Ennius and Virgil use *patria* in reference to their provincial homes.[1] In 5, 36[2] he shows the Roman pride against foreigners, and references to city life are scattered throughout the poem: to paved streets,[3] the assembly of the senate,[4] the stir and bustle of the crowd,[5] the theatre.[6]

There is equally little to show the social position of the poet. The general tone of the poem seems to justify the remark of Myers that he was 'an aristocrat with a mission,' and the *tria nomina* in the time of the republic were usually a sign of nobility.[7] Patin[8] calls him an eques, but of this there is no certain proof; Mommsen[9] thinks he belonged to the best circles of Roman society. His attitude toward Memmius would to most persons imply an equality of rank; yet Marx[10] interprets this very relation, added to the fact of the cognomen Carus being almost unknown[11] in the Lucretian gens, as an indication that Lucretius was either the son of a freedman, or an emancipated slave.[12] Such expressions as volgus abhorret,[13] impia pectora volgi[14] show the intellectual aristocrat; but the austere sermon at the opening of the second book on the vanity of political ambition is evidence of a freedom of criticism and a liberty of thought and expression which could hardly be found in a person of low social standing at the time.[15]

The Lucretian gens from the time of Lucretia was one of the great Roman families; the Tricipitini, headed by the father

[1] See Sellar, *Roman Poets of the Republic*, p. 281 (edition of 1881).

[2] 'quo neque noster adit quisquam nec barbarus audet.'

[3] 1, 315. [4] 4, 537. [5] 4, 784. [6] 4, 76; 6, 109.

[7] Marquardt, *Privatleben*, 15. [8] *Poésie Latine*, 1, 80. [9] *R. H.* 4, 695, E. T.

[10] *N. Jahrb.* 1899, p. 539, comparing especially 1, 140 (where see N.). Yet Marx says, p. 541, 'the manner in which Lucretius begs the favor of the great is different from that of the begging poems to Messala and Piso.' Cf. Tolkiehn, *WKP.* 1904, 362.

[11] Munro found a doubtful example in the Neapolitan inscription 1653 = *CIL.* IX, 1867. A Lucretius Gallius is mentioned in *CIL.* XI, 3892.

[12] Marx, *l c.* 534, maintains that L. was a provincial from the valley of the Po or from southern France or from Spain, because poets at this time were not usually native Romans; we might also add that they did not write on Epicurean physics as a rule. *Carus* occurs in Keltic and Keltiberian inscriptions.

[13] 1, 945. [14] 2, 622.

[15] Horace's sermonizing lacks the passionate intensity of Lucretius, and that of Epictetus later differs in its ascetic quality. Lucretius had never had anything to gain or lose as Horace had, and he has none of the professional humility of Epictetus. In many ways Ruskin's attitude toward society was like that of Lucretius.

of Lucretia, were of course patrician; the Ofellae, Galli, and Triones were probably plebeian. A Lucretius Vespillo, mentioned by Caesar,[1] must have been a contemporary of the poet. Lambinus invented a pretty story that this Vespillo was a brother of our Lucretius; that one was a man of action, the other a student; one lived in the whirl of the busy world, and the other cultivated the solitude of gentle studies, winning the title Carus[2] through the affection which he inspired — of all of which there is no evidence. Still at this time a son often had a cognomen different from that borne by his father, and the name Carus is no proof that the poet was out of the line of better-known families of the Lucretian gens.[3]

Jerome's (or Suetonius') statement of the insanity of Lucretius is not attested elsewhere, unless credence is given to the Borgian Vita, and it has been received with varying degrees of trust by some scholars, while rejected by others. It is well known that Jerome was a slavish follower of Suetonius, the anecdote hunter, whose stories are likely to be true. Lachmann[4] saw no reason for disbelieving Jerome's story, Munro[5] hesitated, Sellar[6] thought it too sensational for belief. The line of demarcation between genius and insanity is proverbially difficult to trace, a principle well shown in the interpretation of Statius'[7] 'et docti furor arduus Lucreti,' *furor* being either insanity, or more probably the divine afflatus, as Barth (*l.c.*) thinks, with reference to Lucr. 1, 923 sq. The poet's vivid portrayal of dreams and visions in the fourth book betrays a highly imaginative mind perhaps subject to hallucination, and, as De Quincey expresses it, the unrelieved intensity of the work shows symptoms of that morbid strain of mind which passes readily into insanity.[8] On the other hand, it is hard to believe that a mind strong enough to conceive and work out a poem of such worth could have suffered from intermittent insanity; a mind so affected, as a rule, rapidly decays and loses its powers.[9] It has

[1] *B. C.* 3, 7, and in many inscriptions.

[2] τοῦ θαυμασίου Κάρου in Diogenes of Enoanda (26, II, 7) has no reference to Lucretius, as was suggested by Heberdey-Kalinka, *Bull. d. Corresp. Hell.* 21, 442; cf. Körte, *Rh. Mus.* 53, 164.

[3] Munro, II, 2. [4] P. 63. [5] II, p. 5. [6] P. 276. [7] *Silv.* 2, 7, 77.

[8] *Essay on Keats.*

[9] Yet Pascal wrote his *Pensées* in the intervals of his sufferings.

even been suggested that the story represented Christian calumny: as has been concisely expressed by Friedländer,[1] the philosophy is that of a madman, the description of the passion of love in the fourth book betrays the voluptuary who would inevitably drink the love potions given him. It was a common belief in antiquity[2] that insanity was produced by such philtres. Then his suicide would follow as a divine retribution. We may compare the story of Voltaire's death; so Suidas[3] says Lucian was torn to pieces by dogs; so the maladies of Epicurus were a return for his impiety.[4] Whoever, says Marx,[5] takes up Lombroso's book on Genius and Insanity will find among the thinkers and poets of all nations an astounding number of those who have shared Lucretius' fate; the names of Tasso and Hölderlin, of Lenau and Robert Schumann, need only be mentioned for one to comprehend completely the account of our unfortunate philosopher and poet. But if Jerome was following Suetonius, this calumny cannot be Christian; and if pagan, there had been other rationalists at Rome since Ennius who had retained their mental faculties. Jessen[6] has suggested here a possible confusion by Jerome between the names Lucullus and Lucretius, the former of whom is said 'amatorio periisse';[7] however that may be, the same scholar[8] gives a reasonable pagan origin for the story, not only in the sombre melancholy which pervades the poem, but in the divine anger of slighted Venus: they who avoid love must perish by love, like Hippolytus. Tennyson, who next to Munro has been called the best commentator on Lucretius,[9] seems to take this view: —

> 'Is this thy vengeance, holy Venus, thine,
> Because I would not one of thine own doves,
> Not e'en a rose were offered unto thee?'[10]

The belief in his intermittent insanity is not inconsistent with literary history, or with the condition of the poem. It must then be accepted, unless Jerome's account be wholly discredited.[11]

1 *Deutsche Rundschau*, Vol. 74, 241.
2 Juv. 6, 610; Suet. *Calig.* 50.
3 Lex. *s.v.* Λουκιανός.
4 Schwabe names several other instances.
5 *N. Jahrb.* 1899, 534.
6 *Zur Lucrez' Leben u. Dichtung*, p. 52.
7 Pliny, *N. H.* 25, 25.
8 *QL.* 7.
9 *Nineteenth Century*, 33, March, 1893.
10 *Lucr.* 67.
11 Stampini thinks L. may have been an epileptic like Caesar, Mahomet, Victor Hugo, and Napoleon. (See Brieger, in *Bursian*, 1896, p. 193.)

There is similar doubt as to his suicide. On the one hand, there is a suspicious silence in literature concerning it. Lactantius[1] mentions the suicide of Democritus, and quotes Lucr. 3, 1041, in connection therewith, yet does not hint that Lucretius himself met a similar end. Arnobius, who was intimately acquainted with Lucretius' work, is silent in regard to it. Statius[2] speaks of the 'furor' of Lucretius, which may have been distorted from poetic enthusiasm into madness. It has also been suggested that the story may have been inferred from the poet's views on death and love.[3] On the other hand, such an end would be consistent with his principles, although not encouraged by Epicurus. He who sang the hymn to death at the end of the third book might well embrace the secure rest, the 'divine Tranquillity, yearned after by the wisest of the wise.' Furthermore, if there is any truth in the story of the philtre, his brain may have become disordered by the poison, and he may have put an end to himself in a moment of frenzy. There is nothing inherently improbable in the story.[4]

'Lucilia, wedded to Lucretius, found Her master cold,' says Tennyson, reviving a tale which Lachmann[5] traces back to Crinitus and Scaliger, but which is discredited by all editors. In the Migne edition of Jerome, Vol. 11, p. 259, is a spurious letter entitled *Valerius Rufino ne ducat uxorem*, in which occurs 'Livia virum suum interfecit, quem nimis odit; Lucillia suum, quem nimis amavit,' because she gave him a philtre. The identification of Lucilia with the wife of Lucretius rests on no other evidence, and there in nothing in the poem or elsewhere to

[1] *Inst.* 3, 18, 5; see Brandt, *Lactantius and Lucretius*, *Jahrb.* 143, 1891, who thinks Jerome must have drawn from some other source than Suetonius.

[2] *Silv.* 2, 7, 77.

[3] Giri, *Il suicido di T. Lucrezio*, Palermo, 1895, reviewed in *Lit. Centralblatt*, March 7, 1896, thinks the story was formed in the time of the empire, before Suetonius. But this does not account for the *intervalla insaniae*. See against Giri, Stampini, *Il suicido di Lucrezio*, in *Riv. di Storia antica* I, 4 (*Berl. Ph. Woch.* 1896, 1076); Fritsche, *Jahrb.* 153, 555; Brieger, *Berl. Ph. W.* 1896, 1551.

[4] The question is discussed by Masson, *Cl. R.* 12, 237, and by anonymous writers in *Macmillan's Magazine*, 12, 49; *Fraser's Magazine*, 74, 452. Br. in *Bursian*, 1900, 49, would relegate the whole story of madness and suicide to the lumber room of literary history to join innumerable biographical fables. The suicide has been questioned by the earliest scholars, *e.g.* Pius, Crinitus, Creech; and latterly by Martha, *Poëme*, p. 24. Van d. Valk, *De L. carmine*, 1902, rejects the entire account by Jerome. Giussani, p. xiii, sees no improbability in the story.

[5] P. 63.

show that he was married.[1] In 4, 1278 sq., he acknowledges that 'interdum' woman with her charms may persuade one to live with her, and 'at all events habit brings love.'[2] In tracing as a philosopher the development of society, he grants the civilizing influence of the family,[3] yet insists that the male sex is the superior in skill;[4] but there is nothing to show personal interest. Even in the most pathetic appeal, 'non domus accipiet te laeta neque uxor optima,'[5] the reader feels instinctively that the poet is not speaking from his own experience, either actual or possible.

Recurring to the statement of Jerome, the phrase 'quos postea Cicero emendavit' has been the source of much perplexity. Like the moderns, the ancients understood by 'Cicero' the orator.[6] But Cicero has but one reference to Lucretius in all his works, the perfunctory remark addressed to his brother Quintus,[7] 'Lucretii poemata ut scribis ita sunt multis luminibus ingenii multae tamen[8] artis,'[9] and this is of doubtful meaning.

[1] Masson, *Cl. R.* 12, 241, infers his marriage from *coniugibus nostris*, 4, 1277 (where see N.). [2] 4, 1283. [3] 5, 1014. [4] 5, 1355. [5] 3, 894.

[6] Bergk has shown (*Phil.* 11, 384) that Jerome always means M. Cicero in his references.

[7] *ad Q. F.* 2, 9, 3. The Ms. reading is now generally adopted, *e.g.* by Tyrrell (*Cicero's Correspondence*, 2, 107), Reitzenstein (*Drei Vermuthungen*, etc., p. 52), Heinze (on Lucr. 3, p. 132), Hendrickson (*AJP.* 22, 438), Sihler (*APA.* 28, 43). Of early scholars, Le Clerc, Wakefield, K. F. Hermann, Siebelis, and Braun had retained the reading of the codex. Formerly *non* had been inserted before *ita* (Victorius), or *non venustus* was read (Spengel); or *non* was placed before *ita*, as by Ernesti, Lachmann, Vahlen, and many scholars, or before *multae*, as by Bergk, Schanz, Sellar, and Woltjer; or *etiam* was inserted before *artis*, as by Baiter and Wesenberg; or *incultae* was placed before *tamen*, as by Weil and v. Leeuven. Other and more violent proposals were *nullis* (Roos), *lita* (Faber), *tincta* (Lambinus). See Polle, *Phil.* 25, 501, and Bockemüller, *Studien*, 77 sq. for varying opinion up to 1885; and to 1897, Sihler, *l.c.* Tyrrell, in *Hermathena*, No. 21, 1895, says that edd. wrongly insert *non* in *ad Att.* 12, 13, 1, and 14, 1, 2.

[8] For *tamen* used in reference to an unexpressed thought, Maguire compares Ter. *Adelph.* 110; Heinze refers to Madvig on Cic. *Fin.* 2, 84, p. 283.

[9] Reitzenstein, *l.c.* p. 52, interprets *artis* as *τεχνολογίας*; cf. Kannengiesser, *BPW.* 1895, 978. Tyrrell makes the point of the judgment to consist in the fact that L. shows the genius of the old school and the art of the new, as the two were thought to be incompatible. Norden, *Antike Kunstprosa*, p. 182, interprets 'bei Lukrez ist es das Grosse, dass der Lichter seines Genies so zahlreich sind und er dabei doch sich in der Grenzen strenger Kunstübung hält, *φύσις* und *ἄσκησις* verbindet,' comparing Sen. *Contr. Praef.* 1, 17, of Porcius Latro, 'memoria ei natura quidem felix, plurimum tamen arte adiuta.' Polle, *l.c.* 'als prorsus ingeniosum könne er das Gedicht nicht bezeichnen, müsse aber zugeben, dass viele lumina ingenii darin seien; die Kunst aber sei aller ehren werth.'

Bockemüller,[1] with his theory of publication, maintains that 'poemata' refers only to parts of the work separately published in Lucretius' lifetime, passages like the invocation to Venus and the introduction to the fourth book; each book, he thinks, was a poem in itself, like the Aeneids and Iliads.[2] Cicero approves his brother's judgment in a careless, unsympathetic manner: Lucretius has genius, as you say, and art as well (although you would not expect to find them together). The controversy between native strength of intellect (*ingenium*) and poetic skill in representation (*ars*) was brought before the Roman mind at this time particularly by the partisans of the Alexandrian school; Ovid says of one of the greatest of them, Callimachus, 'quamvis ingenio non valet, arte valet,'[3] and no doubt the general question was one which had been debated between the two brothers. Quintus Cicero was no mean critic, and the elder brother was unsympathetic toward the new school, the 'cantores Euphorionis' who did not appreciate Ennius,[4] whose influence on Lucretius must have been apparent to all readers, and might, in part at least, have removed from Cicero's conservative mind the prejudice which, perhaps, Catullus[5] (whom also he does not mention) may have aroused.

It was not Cicero's custom to refer to contemporaries, least of all to those with whom for any reason he was in disagreement.[6] Thus, in *Tusc.* 2, 7, he says that he does not read Epicurean books in Latin, as no good could come from the Epicurean school. As Reid[7] remarks, the poem made its way very slowly, and Cicero preferred to keep silence about a little-known author.[8] There are several places in his works where he could well have quoted Lucretius in illustration.[9] There

[1] Ed. p. 5.

[2] Gell. 1, 21, 5, in *carminibus Lucreti;* Vell. 2, 36, 2, *auctores carminum Varronem et Lucretium*. [3] Ov. *Am.* 1, 15, 14. [4] *Tusc.* 3, 45; cf. Ov. *Am.* 1, 15, 19.

[5] Hendrickson (*AJP.* 22, 438) would have *ita* and *tamen* correspond, interpreting *multae artis* of Marcus' judgment and *multis luminibus* of Quintus'.

[6] 'Lucretius would only be esteemed by Cicero a competitor in the same department of inquiry, who wrote in Latin verse instead of Latin prose,' Eckman, *Controversial Elements in L.*, p. 12.

[7] *Academica*, p. 21. [8] Cf. Cassius in Cic. *Fam.* 15, 19.

[9] Cf. *Div.* 2, 44, with Lucr. 6, 396 sq. Woltjer, *L. Phil.*, etc., p. 7, compares *Nat. Deor.* 1, 108, with Lucr. 4, 736 sq., to prove that M. Cicero could not have been familiar with the poem; van d. Valk adds *Acad.* 1, 4–7, *Tusc.* 2, 7 sq., *Fam.* 13, 1.

is no evidence that he was really familiar with the poem; he may have glanced over it, and may have been willing to allow the work to appear under his auspices, perhaps at the suggestion of Quintus, who could vouch for it; or the arrangement for publication, such as it was, may have been intrusted to some slave.[1] We know from Pliny[2] that the great man liked to patronize candidates for literary honors, and he once declared publicly that his time was always free for poets.[3] Lachmann,[4] magisterially as is his wont, declares 'ut in re nota' that Quintus Cicero was meant by Jerome; later scholars incline to Marcus, while acknowledging that *emendavit*[5] can mean little.

Aside from the testimony of Jerome, there is sufficient internal evidence that the poet did not himself edit his work. Many passages are out of place; there are inartistic repetitions, double forms of the same argument; at the beginning of the fourth book the introduction has been taken bodily from the first; and there is repeatedly a lack of connection between paragraphs. The date of Cicero's letter is 700/54; the reference to the covering of the theatre in 6, 109 shows that the date of that part of the sixth book was after 695/59, and the reference in 4, 75

[1] Against the Ciceronian revision it is urged that the poem still needs revision; Cicero could not have left it in such a condition; if, in 54, Cicero had read the poem, he would have told Atticus about it; Cicero objected to the doctrine. Giri thinks M. Cicero was the representative Roman philosopher, and so was assumed to be the editor in a later age; and Lersch, *Röm. Diorthesen*, 19, holds that Jerome meant Tiro, Cicero's freedman. Van d. Valk, p. 7, rejects the Ciceronian editorship with the rest of Jerome's account, and thinks that the reference may be to other works than the *De Rerum Natura;* moreover, if *aliquot libros* refers to a part of the poem, Jerome should have named the title of the whole work, and *aliquot* is not properly used of a work in six books; here following Giri and Teuffel.

[2] *Ep.* 3, 15, petis, ut libellos tuos in secessu legam, examinem, an editione sint digni: adicis, M. Tullium mira benignitate poetarum ingenia fovisse. Castellani (*Qua ratione,* etc.) thinks this was merely an inquiry as to whether they were worth publishing.

[3] *Pro Sest.* 123, neque poetae, quorum ego semper ingenia dilexi, tempori meo defuerunt. Vahlen, *Monatsb. Berl. Akad.* 1877, p. 480, rightly points out that all that can be really proved from the passages in Pliny and Cicero is that, although busy men, they could give some time to poetry.

[4] P. 63, with whom Berhardy, Bernays, and Jessen agree; the majority decide for Marcus.

[5] Perhaps merely of physical arrangement; or Cicero may have been L.'s literary executor. 'The incomplete work was published just as it was left; *emendavit* does not mean that anything was added or taken away,' Leo, *Plaut. Forsch.* 37.

proves also a date subsequent to 685/69.[1] He thus lived in stirring times: 'quis enim ignorat, diremptos gradibus aetatis floruisse hoc tempore Ciceronem, Hortensium, anteque Crassum, Cottam, Sulpicium, moxque Brutum, Calidium, Caelium, Calvum, et proximum Ciceroni Caesarem, eorumque velut alumnos Corvinum, ac Pollionem Asinium, aemulumque Thucydidis Sallustium, auctoresque carminum Varronem ac Lucretium neque ullo in suscepto carminis sui opere minorem Catullum.'[2]

In examining the poem for evidence of the author's character, all will agree with Dryden[3] 'that the distinguishing characteristic is a certain kind of noble pride and positive assertion of his own opinions. He is everywhere confident of his own reasons — and is so confident of his cause that he is beforehand with his antagonists, urging for them whatever he imagined they could say, and leaving them, as he supposes, without an objection for the future.' He has all the zeal of a missionary: listen that you may not deny the truth and depart rejecting it,[4] you will go far astray[5] unless you receive the truth;[6] weigh these arguments well: if they are true, yield; if false, gird yourself against them;[7] a few words only are necessary;[8] but if you continue to resist, the poet can pour forth arguments from his rich store until old age shall steal over him.[9] Truth always overcomes falsehood,[10] and this philosophy is far more certain than Apollo's oracle.[11] As for the opinions of antagonists — and they are usually Stoics, or originators of opinions adopted by the Stoics — he cannot reason with a man who stands on his head;[12] their opinions are not only worthless but absolutely crazy;[13] their talk is emptiness.[14] The true philosopher on his calm and serene height beholds the ignorant and the foolish wandering in their misery and wasting their energies on worthless objects.[15] Lucretius was also conscious of his proud position as the first poet of the Epicurean philosophy: 'avia Pieridum peragro loca nullius ante | trita solo. iuvat integros accedere fontis;'[16] he thought himself the first[17] translator of the doctrine into the

[1] Marquardt, *Staatsv.* 3, 534; cf. Teuffel-Schwabe-Warr, *Rom. Lit.* 1, p. 357.
[2] Vell. Pat. 2, 36, 2. [3] Preface to his *Second miscellany of Translations.*
[4] 4, 913. [5] 5, 23. [6] 2, 82, 229. [7] 2, 1042. [8] 2, 143.
[9] 1, 400, 412. [10] 3, 523. [11] 5, 111. [12] 4, 472. [13] 1, 692, 698.
[14] 4, 511. [15] 2, 7 sq. [16] 1, 926. [17] 5, 336.

words of his fatherland. There is some doubt whether this boast is justified, but it is an open question whether the Epicurean prose literature by Latin authors preceded his death or not.[1]

There are many traces in the poem of his ardent love of nature and close observation; sometimes the reference is inserted in a dry argument.[2] He likes to illustrate his doctrines by humble comparisons: thus the *simulacra* or membrane-like patterns are compared with the 'tunics' which the cicadae leave on every hedge,[3] and with the cast-off skin of the gliding snake.

Lucretius was a man of peace although he lived in such troubled times.[4] He was familiar with the pomp and pageantry of armies,[5] but there is nothing to show that he had ever been a soldier himself, or had seen actual warfare; the vivid expression of the horrors of war — 'tollunt clamorem quasi si iugulentur ibidem'[6] — may be ascribed to the poet's imagination, but phrases like 'studio disposta fideli,[7] noctes vigilare serenas,'[8] show the life of the student. And yet he was a patriot; not to mention the reference to the danger of the state when the Carthaginians came rushing in from every side,[9] he could not practise the indifference of a Sulla, 'patriai tempore iniquo,'[10] or withdraw himself from interest in public affairs as did Lucullus and Hortensius.[11] Lucretius was a teacher, a reformer, and a poet,[12] and combined the Greek ardor of speculation with the Roman's firm hold of reality.[13] Yet all these characteristics fade away before his profound melancholy: 'miscetur funere vagor,' never morning wore to evening, but some heart did break;[14] 'vagituque locum lugubri complet, ut aecumst;'[15] men labor in vain,[16] and the farmer compares the past with the present and sighs that his great toil is all for naught.[17] Perhaps the revived interest in Lucretius is not due to his dim foreshadowing of modern scientific principles,[18] not to his noble verse, his devotion to the truth, and his sublimity of thought and expression, but to the undertone of unrest, the unsatisfied longing, the weariness of the struggle with the emptiness of the reward thereof, which

[1] Reid on Cic. *Acad.* p. 22. [2] 2, 142 sq. [3] 4, 58 sq. [4] 3, 70. [5] 2, 40 sq. [6] 4, 1014. [7] 1, 52. [8] 1, 142. [9] 3, 833. [10] 1, 41. [11] Sellar, p. 270. [12] 1, 931 sq. [13] Sellar, p. 299. [14] 2, 575 sq.; Tennyson, *In Mem.* vi. [15] 5, 226. [16] 5, 1430. [17] 2, 1160 sq. [18] Osborn, *From the Greeks to Darwin*, p. 60 sq.

some have thought to be the distinguishing notes of our own age.[1]

The title of the poem, *De Rerum Natura*, was and had been a common one for such works; the pre-Socratic philosophers wrote frequently περὶ φύσεως.[2]

It numbers six books and without doubt all have survived, albeit in an incomplete form. Varro[3] quotes from the twenty-first book of Lucretius, meaning Lucilius, as the two names were often confused. The sixth book was regarded by the poet as the last;[4] it is in a more unfinished state than any of the others. Book I treats of the nature of the atoms and the void with a criticism of the rival systems of Heraclitus, Empedocles, and Anaxagoras. Book II discusses the qualities of the atoms, their motion, shapes, arrangement; these books lay the foundation for his philosophy. Book III gives the composition of the human soul and numerous arguments to prove its mortality. The conclusion of this book on the true significance of death is of great beauty, pathos, and sublimity. Book IV explains the Epicurean theory of visual images, and the operation of the senses; the way in which the mind and will are excited; and the passion of love. Book V shows how the world was formed, the movement of sun, moon, and stars, eclipses, the origin of man, and the progress of human society, the discovery of language, and the development of art and religion. This book is, perhaps, the most readable, as the poet treats matters of perennial and universal interest. The last six hundred lines are especially interesting and seem nearly finished. The subject-matter of this book should have followed the second in logical order, but as the purpose of the work was to free men from the terrors of superstition,[5] which to Lucretius' mind were indissolu-

[1] Yet his pessimism (which is often vigorously denied) did not prevent him, any more than any other pessimist, from making the most of a bad business. The Epicurean extracts as much pleasure as possible from the most unfavorable conditions; he expects little, therefore he is content with little. But Epicurus (*ad Men.* 126) had written and quoted Theognis, πολὺ δὲ χεῖρον καὶ ὁ λέγων καλὸν μὲν μὴ φῦναι, φύντα δ' ὅπως ὤκιστα πύλας 'Αίδαο περῆσαι.

[2] One Egnatius also wrote *de rerum natura*, perhaps in opposition to Lucretius: L. Müller, *Q. Ennius*, p. 282; Lact. *ID.* 2, 12, says Varro also wrote *de rerum natura*. [3] *LL.* 5, 17.

[4] 6, 92, tu mihi supremae praescribta ad candida calcis | currenti spatium praemonstra; cf. primo carmine, 6, 937. [5] 1, 146.

bly united to the belief in the soul's immortality, he delayed until this matter might be settled, even to the supplying of a rational explanation for apparitions in Book IV. In the sketchy outline of the poem in 1,127 sq., *solis lunaeque meatus* is named before the *animi natura;* but, in the final order of the books, the fifth[1] appears as a logical successor of the fourth in showing that the world is mortal like men.[2] The sixth is varied in its contents. Certain phenomena demanded explanation, and the poet probably both selected the subjects and determined the scope of the treatment in accordance with the interest which he himself felt, or supposed his contemporaries to take in them: certain problems, however, as may be seen by comparing Seneca's *Naturales Quaestiones*, would be ordinarily discussed. So he gives the causes of thunder and lightning, of the formation of the clouds, of rain, earthquakes, volcanoes; the rising of the Nile, the magnet; concluding with a description of the plague at Athens, in which he follows Thucydides, but not slavishly.

The poem was intended for Memmius — 'versibus . . . quos ego de rerum natura pangere conor | Memmiadae nostro.'[3] Who this Memmius was is a matter of pure conjecture. Lucretius tells us little: the family was illustrious,[4] the two were to be, or were already, friends;[5] and the poet regarded him as a man of worth.[6] Since Lambinus he has been usually identified with C. Memmius,[7] whom Catullus accompanied to Bithynia. He was tribunus plebis in 688/66, praetor 696/58, provincial governor of Bithynia in 697/57. In 701/53 he was accused of bribery as a candidate for the consulship and retired into exile, residing finally at Patrae where he died about 705/49.[8] Cicero mentions him, in the *Brutus*, 247, as one interested in Greek literature especially, a man of some oratorical ability, but of an indolent character. He lived a profligate life, and it seems difficult to harmonize Lucretius' reverence for his character with the man's

[1] 5, 55 sq.; cf. 6, 43.

[2] Speculation as to whether L. followed the order of some lost work of Epicurus is idle.

[3] 1, 26.

[4] Memmi clara propago, 1, 42.

[5] suavis amicitiae, 1, 141 (where see NN.).

[6] 1, 140.

[7] Gemellus as a cognomen is incorrect; cf. Teuffel-Schwabe, *R. L.* § 202, 2.

[8] Ribbeck, *Röm. Dicht.* I, 275, denies that he was the praetor and governor of Bithynia.

reputation.[1] The name was illustrious, and coins have been found of the Memmian family, bearing an image of Venus crowned by Cupid, which connects the invocation to 'Aeneadum genetrix'[2] with the dedication to Memmius. The family traced its descent to Mnestheus, companion of Aeneas. There are some letters of Cicero addressed to Memmius, contained in the thirteenth book of the collection *ad Familiares*, and he appears to have written erotic poems.[3]

As one reads the poem the prominence of Memmius steadily decreases, and the address is more and more to the general reader. In the last five books Memmius is addressed only seven times: twice in Book II (143, 182) and five times in Book V (8, 93, 164, 867, 1282); and his name usually takes the reader by surprise. In 1, 923 sq. the poet is actuated by the hope of winning praise, presumably from the public. The poem in its present form begins with an address to Memmius which is of later origin than the original procemium (1, 62 sq.). The poet then added the name of Memmius in unimportant places where a spondaic or trochaic word might be displaced.[4] Probably he intended to make similar changes in Books III, IV, and VI.[5] Bockemüller[6] thought Memmius an afterthought; Kannengiesser[7] maintained that the addresses to Memmius could be detached from the 'carmen continuum' and were later additions —a view properly controverted by Brandt.[8] Schanz[9] would have the public virtually addressed from the first.

The object of the work is to convert the reader to Epicureanism; ignorance of the philosophical principles is assumed, hence the poem falls into the class of didactic poetry. Patin[10]

[1] Sellar, p. 376, notices that Empedocles addressed his poem to the son of Anchytus, and, p. 282, supposes the bond to have been that of early education and literary sympathies.

[2] 1, 1. See NN. on the procemium, and Teuffel, § 203, 1.

[3] Memmi carmen, Ov. *Tr.* 2, 433.

[4] *E.g.* in 2, 143 *dictis*, 182 *clare;* 5, 8 was recast, yet cf. 3, 10; 5, 93 *magna*, 164, 1282 *vere*, 867 recast, cf. 861. See editor in *APA.* 35.

[5] Cf. Bruns, *Lucrez Studien*, p. 4 sq.

[6] Ed. *passim;* cf. Brieger in *Bursian*, 6, 162. See also Sauppe, *Phil.* 22, 182.

[7] *Jahrb.* 125, 833; 131, 59. [8] *Jahrb.* 131, 601.

[9] *RLG.*[2] 1, p. 170. Wickham on Hor. *Ep.* 1, 1, 28 points out a similar change of the person addressed from definite to indefinite.

[10] *Poésie Latine*, 1, 284. See also Ribbeck, *Röm. Dicht.* I, 267 sq.

has discussed the question whether didactic poetry is really admissible, deciding that it is when the subject is imperfectly known, incomplete, and provokes curiosity—conditions applicable to this poem of Lucretius. He had been preceded by Ennius, Accius, and Lucilius, and had evidently studied closely Cicero's translation of Aratus; his own influence was strong on Manilius, but the later writers in this branch were more strongly influenced by Virgil and Ovid.

The poem of Lucretius is one of the principal sources of our knowledge of Epicureanism. Philosophy, said Epicurus,[1] is an activity that by doctrine and reasoning prepares the way for the happy life. The main problems of philosophy are two: first, the theory of man and the universe, with the explanation of man's position therein, his constitution and natural powers, that is to say, the physiology (φυσιολογία) or philosophy of nature,[2] called physics in other systems. The second division embraces the practical application of the knowledge so acquired to the regulation of conduct (ethics). Dialectic, which Epicurus called Canonic, occupied a position of great inferiority in comparison with the other two.

Epicurus borrowed his system of physics from Democritus,[3] whose essential principles were the following:[4] I. Out of nothing arises nothing;[5] nothing that is can be destroyed. All change is only combination and separation of atoms, *i.e.* the modern doctrine of the indestructibility of matter and of perseverance of force, equivalent to conservation of energy. This appeared to Kant as the first 'analogy of experience.' In all change of phenomena matter is permanent, and the quantity thereof in nature is neither increased nor diminished. II. Nothing happens by chance, but everything through a cause and of necessity. III. Nothing exists but atoms and empty

[1] Sext. Emp. *adv. Math.* XI 169 ap. Usener, *Epic. Fr.* 219, Ἐπίκουρος μὲν ἔλεγε τὴν φιλοσοφίαν ἐνέργειαν εἶναι λόγοις καὶ διαλογισμοῖς τὸν εὐδαίμονα βίον περιποιοῦσαν; cf. Wallace, *Epicur.* 89.

[2] Cic. *ND.* 1, 20, physiologiam, id est, naturae rationem.

[3] Cic. *Fin.* 1, 17, Democritea dicit perpauca mutans; Mabilleau, *Phil. Atom.* 270 sq.

[4] As formulated by Lange, *Materialism*, 1, p. 19 sq. Cf. Ueberweg-Heinze, *Gesch. Phil.* 1, § 25; Diog. Laert. IX, *Democ.* 12; Mabilleau, 172 sq.

[5] 1, 150, 543.

space; all else is only opinion. IV. The atoms are indefinite in number and of endless variety of form. In the eternal fall through infinite space[1] the greater, which fall more quickly,[2] strike against the lesser, and the lateral movements and vortices that thus arise are the commencement of the formation of worlds. Innumerable worlds are formed and perish successively and simultaneously. Epicurus differed here in making atoms infinite in number, but not infinitely various in form.[3] V. The variety of all things is a consequence of the variety of their atoms in number, size, figure, and arrangement; there is no qualitative difference in atoms. They have no 'internal conditions,' and act on one another only by pressure or collision. VI. The soul consists of fine smooth round atoms like those of fire.[4] These atoms are most mobile, and by their motion, which permeates the whole body, the phenomena of life are produced. The doctrine of the quicker descent of the greater atoms was attacked by Aristotle,[5] for which reason Epicurus introduced his theory of fortuitous deviation of the atoms laterally, the *clinamen* or swerve,[6] since in empty space there is no resistance and all bodies must fall equally fast; a principle which seems to agree with modern physics, although the ancients had no satisfactory theory of gravitation.[7]

The fundamental principle, that from nothing nothing comes, was common to all the ontological systems of antiquity.[8] All that is consists of atoms and void, *ἄτομος καὶ κενόν*. An atom, philosophically speaking, is a continued body under one immutable superficies, existing in a determined time and place.[9] The atom of Democritus is not sensible, but ideal; it belongs wholly to thought, even when we say that atoms exist.[10] The ancient atom was geometrical, forming geometrical aggregations;[11] a modern molecule[12] is a compound body possessing powers of

[1] 1, 958 sq. [2] Benn, *Greek Philosophers*, 2, p. 85. [3] 2, 524 sq.

[4] Epicurus' modification here was very considerable, and Lucretius refutes Democritus by name in 3, 370 sq. [5] *Frag. Phys.* 2, Mull. p. 358.

[6] 2, 216 sq. Mabilleau, *Phil. Atom.* p. 276.

[7] Lange, 1, 26. [8] Sellar, p. 304. [9] Locke, *Phil. Works*, 1, 460, Bohn.

[10] Hegel quoted by Lange, 1, 282. [11] 1, 546 sq.

[12] 'A molecule has a determined mass, a centre of gravity, and its peculiar motion. There are aggregations of atoms, molecules, and chemical combinations,' Wurtz, *At. Th.* 308. 'The molecule is the smallest portion of matter cognizable by any of our senses. It is something real, and thus differs from atom which is not per-

spontaneity and movement, is perpetually vibrating with endless capacity for changing its form; it is subject to measurement, not merely infinitesimal; thus 2,000,000 molecules of hydrogen = 1 mm.[1] It is customary, says Lewes,[2] to apply the term 'molecule' to compounds, and the term 'atom' to constituents of these molecules; but very often atom and molecule are used interchangeably to express the smallest possible particle of a substance. These 'architectural atoms'[3] are infrangible and indestructible; they are hard and solid or they would wear out;[4] they have different shapes capable of manifold combinations;[5] the large and heavy atoms unite forming earth and water, while the small and light make air and fire; afterwards come plants and animals. The void between these atoms is absolute emptiness, for the atoms need space in which to move. Here again is an important point of departure. Two great systems, says Lewes,[6] embrace all minor systems: atomism and dynamism. The one regards matter[7] as constituted by infinitesimal units of constant values with interspaces of variable values; these interspaces are supposed by one school to be filled with a peculiar medium, also constituted by units and interspaces; by another, to be pure space. The atom of Lord Kelvin is a vortex ring of ethereal medium in which light and heat are propagated by vibrations. The recent experiments with radium by Crookes, Lodge, and the Curies tend to establish a theory that the atom is a system of infinitely small but identical units, all in orbital motion. The hydrogen atom is supposed to consist of 700 such units, that of oxygen of 11,200, and these corpuscles are supposed to be electrical. Radium is

ceived but conceived. It is the smallest portion of matter which we can reach by our means of dividing, while atom is the least possible of all divisions,' Fleming, *Vocab. of Phil.* 322–323. 'A molecule cannot be divided without changing chemical properties; it is divisible while the atom is indivisible,' Baldwin, *Dict. of Phil.* 2, 50.

[1] Wallace, *Epic.* 126.

[2] *Problems of Life and Mind*, I, 2, 283.

[3] Of the 'Rejected Addresses.'

[4] 1, 483 sq. Sir Isaac Newton's atom was the same as that of Lucretius; see Whewell, *Phil. of Inductive Sciences*, 1, 429; Mabilleau, 435. 'L'impénétrabilité inséparable est ce qu'on appelle *atome*,' Pouillet quoted by Martineau, *Modern Materialism*, p. 23.

[5] 2, 95 sq.

[6] P. 282.

[7] 'Matter is an extended solid substance which, being comprehended under distinct surfaces, makes so many particular distinct bodies,' Locke, 2, 472.

supposed to contain 150,000 electrons in each one of its atoms.[1] The hypotheses of atoms with hooks, with special movements, with polyhedral forms such as these of Democritus and Epicurus, Lewes[2] classes as qualitative atomism, and contrasts with the modern hypotheses of atoms having chronometric vibrations which are the logical equivalents of experiments and are not fictions to supplement observations.[3] With these fundamental conceptions an explanation of all phenomena is given. Man himself is a mixture of body and soul, which are themselves aggregations of atoms, capable of dissolution and mortal. Mental concepts are produced by the action of images on the mind; these images are dislodged from the surfaces of all objects while retaining the shapes of them.

Some images, indeed, are formed in the air spontaneously. When a man wishes to think of anything, an image is ready to his mind, as they are very numerous. Vision is produced by the simulacra meeting the eye. There is absolutely no design in nature; the members of the body are found useful and were not made with that intention;[4] the world is so full of defects that it cannot be a divine work.[5] All being fortuitous, there are innumerable worlds, and this one of ours will pass away.[6] It would be as absurd to suppose only one world in the infinite as to conceive a great wheat field with only a single stalk of grain in it, said Metrodorus.[7] Giordano Bruno borrowed this conception of the infinity of worlds, and combining it with the system of Copernicus, taught that our solar system was but one of many.[8]

As for the Epicurean ethics, one could hardly construct a system from Lucretius. His great aim was to free men from the fear of the gods, and to release them from the heavy burden of religion.[9] Here and there ethical principles are inserted;[10]

[1] First announced in the Paris *Comptes Rendues*, 127, 1215, December, 1898. Cf. Lodge, *Romanes Lecture*, 1903; Crookes, Address at International Congress for Applied Chemistry, 1903 (in *Science*, 17, 993); Ostwald, *Faraday Lecture*, 1904 (in *Nature* 70, 14).

[2] P. 284.

[3] The Wilde lecture for 1903 by F. W. Clarke (*Science*, 18, 513 sq.) is a good defence of the older theory as modified during the last century.

[4] 4, 823 sq.

[5] 5, 199 sq.

[6] 2, 1173; Wallace, *Epic.* 97.

[7] Aet. 1, 5, 4 (Diels, *Doxog.* p. 292).

[8] Lange, *Material.* 1, 232; Ueberweg, *Gesch. Phil.* 3, 26.

[9] 1, 932.

[10] 2, 16 sq.; 3, 319–322, 978–1023; 5, 18, 43–50, 1113 sq., 1152–1157, 1194 sq., 1423–1435; 6, 24–28.

his theory of conduct can more easily be gained from innumerable light touches in the poem, and by the spirit of the man as it appears in his work. Pleasure, of course, was the highest good to Epicurus, but as he wrote to Menoeceus, 'when we say that pleasure[1] is the chief good we are not speaking of the pleasures of the debauched, or those which lie in sensual enjoyment, as some think who are ignorant, and who do not entertain our opinions, or else interpret them perversely; but we mean the freedom of the body from pain, and of the soul from confusion. For it is not continued drinking or revels . . . that make life pleasant, but sober contemplation, which examines into the reasons for all choice or avoidance, and which puts to flight the vain opinions from which arises the greater part of the confusion that troubles the soul.'[2] This again is not far different from the cheerfulness, *εὐθυμία*, of Democritus, the condition according to which the soul lives calmly and steadily, being disturbed by no fear or superstition or other passion.[3] The ancients distinguished two kinds of pleasure: *ἡδονή*, the positive pleasure proceeding from the active satisfying of needs, the *ἡδονὴ ἐν κινήσει*; and the more important pleasure of freedom from pain, which is consistent with the perfect calm that follows on satisfied desires, *ἡδονὴ καταστηματική*.[4] Epicurus borrowed his ethical system from Aristippus and the Cyrenaics, but differed from them in allowing the pleasure of both rest and motion, which they limited to motion alone. They also considered the pains of the body to be worse than those of the mind, and found the chief good in a particular pleasure, happiness consisting in a number of particular

[1] 'Pleasure is a change of feeling in a sentient being which he likes. It is a phenomenon therefore of himself; but is brought about by some altered relation between himself and the scene in which he is,' Martineau, *Types of Ethical Theory*, 2, 321.

[2] Yonge's tr. (Diog. Laert. p. 471) of *Epic. ad Men.* 131 *ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονὰς καὶ τὰς ἐν ἀπολαύσει κειμένας λέγομεν, ὥς τινες ἀγνοοῦντες καὶ οὐχ ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μήτε ἀλγεῖν κατὰ σῶμα μήτε ταράττεσθαι κατὰ ψυχήν· οὐ γὰρ πότοι καὶ κῶμοι συνείροντες . . . τὸν ἡδὺν γεννᾷ βίον, ἀλλὰ νήφων λογισμὸς καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς καὶ τὰς δόξας ἐξελαύνων, ἐξ ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος.*

[3] Diog. Laert. *Democr.* XII; cf. Ueberweg-Heinze, § 25.

[4] Windelband, *Gesch. d. alt. Philos.* 302.

pleasures among which both those which are past and those which are future are enumerated. The banishment of pain, as it is called by Epicurus, they denied to be a pleasure; for the absence of pleasure is not pain, since both pleasure and pain consist in motion; and neither the absence of pleasure nor the absence of pain is motion.[1] This resulting state of apathy, which so large a proportion of the Greek moralists in the post-Aristotelian period regarded as the ideal state of existence, was not, says Sidgwick,[2] really conceived by them as 'without one pleasure, and without one pain'; but rather as a state of placid intellectual contemplation, which in philosophic minds might easily reach a high degree of pleasure. Certain principles of living followed logically on such a system. 'Nocet empta dolore voluptas,' 'nil admirari,' were two known to Horace.[3] For a pleasure which would eventually be overbalanced by pain would cease to be a pleasure, and to be possessed by a longing would militate against peace of mind. The wise man will not indulge in drunkenness, says Epicurus, nor will he entangle himself in the affairs of state.[4] The Epicurean makes himself the centre of the world, views all action with reference to himself, indulges in or abstains from pleasure according to the result of cold-blooded calculation. Epicurus prided himself on his abstinence: 'less than an obol serves me for a meal; Metrodorus, who has not yet made so great progress, a whole obol.'[5] Pain he could endure, for if long, it must be light.[6] This elasticity would enable many minds to adapt the system to their virtues and vices.[7] The luxurious would see in it an exhortation to their own vices;[8] the temperate a scientific exposition of temperance.[9]

[1] Diog. Laert. *Aristip.* 8. [2] *Methods of Ethics*, 121. [3] *Ep.* 1, 2, 55; 1, 6, 1.
[4] Diog. Laert. X, 119; cf. Usener, *Epic.* Fr. 8, p. 94. [5] Sen. *Ep.* 18, 9.
[6] Si gravis brevis, si longus levis, Cic. *Fin.* 2, 95; cf. Epic. *ad Men.* 133.
[7] 'Epicuri disciplina multo celebrior semper fuit quam ceterorum non quia veri aliquid afferat sed quia multos populare nomen voluptatis invitat,' Lact. *Inst.* 3, 17.
[8] Bato Com. in Athen. 3, 61, tr. Yonge (Mein. 4, 502; Usener, *Epic.* Fr. 427): At all events the all-wise Epicurus | Tells us that pleasure is the only good. No doubt, and nobody can entertain | A different opinion. To live well | Must be to rightly live; is it not so? Sen. *Dial.* 7, 12, 4 'itaque non ab Epicuro inpulsi luxuriantur sed vitiis dediti luxuriam suam in philosophiae sinu abscondunt et eo concurrunt ubi audiant laudari voluptatem nec aestimant, voluptas illa Epicuri,— quam sobria ac sicca sit, sed ad nomen ipsum advolant quaerentes libidinibus suis patrocinium aliquod ac velamentum.' [9] Lewes, *Hist. Phil.* 279.

Lucretius shows himself a bitter enemy of religion as he understood it. He calls it *turpis*,[1] *gravis*,[2] and describes near the beginning of the poem the impious deeds that religion has perpetrated,[3] and yet he acknowledges the existence of the gods, and commences the poem with a prayer to Venus. There is an unmistakable earnestness in the tone of Lucretius, says Wallace,[4] when he speaks of the awful load of religion under which the world of his time lay crushed. And, strange as it may sound, the very idea of a divine providence watching over the ways and fates of men meant only the uneasy and gruesome sense of a ghostlike presence always hovering round.[5] Contrary to the Greek custom,[6] the Romans did not name their children after the gods.[7] Superstition would be a fairer name than religion, if, as has been said, it is rather *deisidaimonia*, an unreasonable fear of supernatural powers. Any form of belief which teaches that the unseen powers which are above man are also hostile to him and mean to do him an evil, so that they must, if possible, be kept in good temper at any cost, is superstition. The gospel of Epicurus declared that man has no longer a tyrant in heaven, even if he has no friend there. As for the friendship of the gods, such a thing was inconceivable to Lucretius, hence the withdrawing of fear from the gods emptied belief of practical significance and brought the charge of atheism on the school.[8] Epicurus taught the existence of the gods, it is true, but he placed their abode in the far-off, midway spaces of the worlds, where nothing could interrupt their tranquillity.[9] He gave them no place in the economy of the world, and their only use was to serve as types of perfection. According to the very first of his articles of faith, the blessed and incorruptible has no toil nor trouble of its own, and causes none to others; it is subject neither to anger nor favor, for (and this is important) *ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον*.[10] Any worship rendered to the gods is inspired neither by hopes nor fears, but simply by the outgoing of the spirit toward more august beings

[1] 2, 660. [2] 1, 63; cf. *horribile caput*, 1, 65. [3] 1, 83.
[4] *Epic.* 243. [5] Cic. *ND.* 1, 54. [6] Diodotus, Diogenes, Apollonius, etc.
[7] Weise, *Character. d. Lat. Spr.* 127. [8] Wallace, 108. [9] 3, 18 sq.
[10] Ausonius, *Epigr.* 116, 'quod est beatum, morte et aeternum carens, | nec sibi parit negotium, nec alteri'; Diog. Laert. X, 139 = Usener, *Epic.* p. 71; Wallace, 110.

who enjoy superhuman blessedness.[1] Still, in spite of his opposition to the religion of the day, which indeed appears to have been shared by the intelligent of his time, Lucretius shows a deep religious spirit, a devout reverence for the powers of nature, which he in effect deifies. Sellar[2] sees in his acknowledgment of the incompatibility of the immensity of the universe with the constant agency and interference of the gods, a step, negative idea as it is, in advance toward a higher conception of the deity. As for his personal religion, there is no living without a pure heart;[3] it is not piety to lie prostrate before the shrines of the gods, but 'mage pacata posse omnia mente tueri.'[4] The origin of society is from nature, without ethical significance: men are thrown together, and for mutual advantage deny themselves part of their natural rights for the good of the whole; this is the fallacious theory of the social contract which is reflected in so many of our state constitutions.[5] Law, justice, honor, marriage, property, and all the usages and safeguards of society rest only on the will of the majority.[6] The most important condition for the living a happy life was the freedom from dread of a second existence after this life: 'levamur superstitione, liberamur mortis metu,' says the Epicurean in Cicero.[7] The Christian conception of immortality is altogether different from that of the Greeks and Romans, and no ancient poet has conceived immortality in the Christian sense; the second life to the pagans was as sad as death and vain as emptiness.[8] Their conception was dim: now the soul wanders below in darkness, living a joyless existence; now it is attached to the grave of the departed.[9] The punishment for evil committed in this life had long ceased to have any practical influence in Lucretius' time. All that Cicero could say was that if there were to be a second life, it would be good and not evil.[10] The immortality men looked for was the memory of their deeds in the minds of men; and death at the best was a release from toil and a quiet rest. Hence the position of Lucretius was logi-

[1] Cic. *ND.* 1, 45, cf. 116 = Usener, *Fr.* 352; Wallace, 207.
[2] P. 340. [3] 5, 18, 43 sq. [4] 5, 1198 sq.
[5] Through the influence of the English and French political philosophy based on Epicureanism. [6] Guyau, *Morale d'Épicure*, p. 145 sq. [7] *Fin.* 1, 63.
[8] Pongerville, tr. p. xxi sq. [9] Rohde, *Psyche*, *passim*. [10] *Tusc.* 1, 25.

cal and definite; correct also, if one grants his premises. It is an error to suppose that for the ancients there was anything of desolation in the negation of a future life.[1] The Epicurean logic is analogous to inductive logic (I quote Wallace[2] again). It lays down the senses as the first and, we may say, the ultimate court of appeal for the criterion of reality.[3] They never can be mistaken,[4] though the mind may be wrong in the inferences it draws from them.[5] This is the first principle, and the second is that the unknown is regulated by the same laws as the known; that is, the operations of the world invisible to the senses follow, on a larger or less scale, the same principles which govern the operation of the visible world. The canon of inference is: everything that is supposed to happen in the sphere beyond knowledge must follow the same laws of operation that govern what is known to occur within the range of our experience.[6] Conclusions rest on analogy for the most part, not on induction.[7] The treatise of Philodemus on Symptoms and Symptomatization[8] is mainly a defence of the analogical argument. The Stoics refused to admit anything but purely deductive reasoning.[9] The Epicurean theory of knowledge was correspondingly simple: the mind receives its notions through the senses; when these become sufficiently numerous, a general idea, πρόληψις, is stored up; these general ideas serve as a basis of comparison and argument, but the ultimate criterion is the sense.[10]

The system of Epicurus has been ridiculed from the beginning: 'res tota ficta pueriliter,' says Cicero.[11] Lactantius[12] and many others have objected that the atoms cannot be perceived, an objection which Lucretius himself attempted to forestall.[13] Hume[14] pronounced it the most absurd system that had yet been proposed; and Macaulay[15] has said that the greatest didactic poem in any language was written in defence of the silliest

[1] Martha, *La crainte de la mort*, etc. (*Poëme*), p. 109; Caro, *Les Idées Antiques sur la Mort* (*Melanges et Portraits*), 1, 253 sq. [2] P. 94.

[3] 1, 422; Cic. *Acad.* 2, 142, ⟨Epicurus⟩ omne iudicium in sensibus et in rerum notitiis et in voluptate constituit; see Tohte, *Epic. Kriterien d. Wahrheit.*

[4] 1, 693. [5] 4, 465. [6] Ueberweg-Heinze, § 57; Wallace, p. 92.

[7] Mallock, *Lucr.* p. 157. [8] Περὶ σημείων καὶ σημειώσεων.

[9] Wallace, 232. [10] Windelband, p. 305; Ueberweg-Heinze, § 57; Wallace, 220 sq.

[11] *Fin.* 1, 19. [12] *Inst.* 3, 17, 22. [13] 1, 268.

[14] *Dialogue Concerning Nat. Rel.* [15] Sellar, p. 316.

and meanest of all systems of natural and moral philosophy. 'The entire foundation of the system is essentially defective and insecure; his first principles are crude, loose, and puerile. Such, for instance, is his conception of gravity, and this conception is the cornerstone of his whole edifice. Weight, as he explains it, and the tendency of every substance to be forever falling downwards, is, strictly speaking, unthinkable. How, in infinity, can there be an up or down? Again, he cannot conceive the propagation of energy without the propagation of matter. He knew nothing of the interaction of bodies by means of ether-vibrations.'[1] Of the inadequacy of the system Cudworth[2] wrote, 'Notwithstanding they acknowledge nothing else in matter beside magnitude, figure, site, and motion, yet they would make not only the power of sensation, but also of intellect and ratiocination, and, therefore, all human souls, to arise from the mere contexture of corporeal atoms, and utterly explode all incorporeal substances; than which two assertions nothing can be more contradictious.' The system fails to explain one of the chief phenomena of nature, — that is, the change of qualities that takes place in a single substance, as when hot things become cold, sweet things rancid.[3] Ritter,[4] indeed, goes so far in his hostility as to declare that Epicurus could not admit of any knowledge of that which really and truly is, since he resolved all things into atoms and void, which he declared to be both imperceptible and inconceivable, and consequently to elude cognition. Again, if the atoms should be infinitely divisible, all things would ultimately be non-existent, and in turn all things would then be produced from nothing, which is in opposition to his first great principle.[5] The atoms are indivisible and yet some have shapes, being hooked, for example; this very quality would allow of divisibility; they also rebound from one another although inelastic. As for the theory of knowledge, Martineau[6] remarks, 'Why this figure in the atomic dance means hearing, and that means vision, or why any of them means anything in a mental world which they cannot enter, is absolutely hidden from him; nay, must ever be so; for

[1] Mallock, 153. [2] *Intel. Syst.* 2, 497. [3] Mallock, 42.
[4] *Hist. Phil.*, tr. Morrison, 1, 433.
[5] Zeller, *Stoics, Epic.* etc., tr. Reichel, 441, cf. 449. [6] *Types*, 2, 395.

the sphere of physical knowledge is without contact with the sphere of consciousness, and can deal with no problems but those which can be expressed in terms of matter and motion.' 'The relation of external movements to sensation remains inconceivable, and the more light is thrown upon it, only a more glaring contradiction is revealed.'[1] Other points could be mentioned: his stolid persistence that the sun is no larger than it looks to be;[2] that the gods are immortal while constantly giving forth films;[3] the improbability of highly organized bodies forming themselves[4] through chance, or Nature that proves to be merely 'the habits of matter.'[5] The two great problems — how thinking can come from material atoms, and how the continuity of consciousness can be joined to the constant flux of atoms — have never received an adequate explanation from materialists.[6] The Epicurean ethics reduces to pure egoism; it rests on each man's conception of his own private good, and owing to the imperfection of the human race the foundation is insecure. But it should constantly be remembered that it was not Epicurus' intention to build up a complete scientific system; his physic and canonic are ancillary to his ethic, and his ethical ideals, expressed in unsystematic form, have little in common with the ethics of other schools. Virgil and Ovid share many of his errors in physics, but the difference in their purpose in writing has saved them from a like criticism.[7] On the other hand, Epicurus popularized Atomism, which was thus saved to become the foundation of modern science; he taught the important truth that the phenomena of the universe are governed by the same laws which are visibly working in lower spheres; he cleared away from the conception of the deity many superstitious notions and made the way clear for a purer theology; he emphasized the value of frugality and the peace of an unambitious life; he taught men to observe and think on natural phenomena; his system, especially in the time of Lucretius, was a healthy reaction from the wiredrawn distinctions of the

[1] Lange, 2, 157. [2] Ep. *ad Pyth.* 91.

[3] The discovery of radium makes this Epicurean doctrine more reasonable.

[4] Cic. *ND.* 2, 93, discusses the probability of Ennius' *Annals* being formed by shaking the letters together.

[5] *Brit. Quart.* 75, 324; Masson, *At. Th. of Lucr.* 199.

[6] Buchanan, *Modern Atheism*, 234. [7] Pongerville, xxvi.

Academics in dialectic, from the extravagantly luxurious living of the day, and from the popular superstition.[1]

There is a statement, not well attested, that two Epicureans were expelled from Rome about the middle of the second century, on the ground of immoral influence on the young.[2] All the schools of philosophy were regarded with a jealous eye by the older Romans. Stoicism was the first to be tolerated, since it harmonized more easily with the ancient Roman character. The Peripatetic school never attained to much influence, and the Academic, in its final development, supplied only a criterion of truth, while allowing eclecticism in other departments of philosophy. In Caesar's time Epicureanism was well established; he and most of his adherents belonged to the school.[3]

Before Cicero, such philosophical literature as existed among the Romans was Epicurean,[4] and its great popularity among the common people is shown by the character of the rolls exhumed at Herculaneum and by works of art from Pompeii. In addition to such strict Epicureans as Velleius, Atticus, and Sergius Orata, there were some who, as eclectics, approved of many tenets of the school, as Horace and the elder Pliny, and even Varro; and there were doubtless thousands who made the easy principles of the system a cloak for immorality and vicious lives.[5] The theory was easily comprehensible; it required no knowledge of mathematics, no training in logic,[6] and the traditional ethics of the Roman community would veil the imperfection of that part of the system. It has been remarked that the whole of the Roman Epicurean literature is devoted to physics.[7] Only names here survive — Egnatius, Varro of Atax, Catius Insuber, Amafinius, Rabirius, are mentioned; with the exception of Varro, their writings had no stylistic value: 'omnes Catii et Amafinii, mali verborum interpretes,' Cassius[8] calls them. The sectarian spirit of the various philosophical

[1] The following opinion of Thomas Jefferson is taken from his *Writings*, ed. Ford, 10, 6: 'The doctrine of Epicurus, which, notwithstanding the calumnies of the Stoics and the caricatures of Cicero, is the most rational system remaining of the philosophy of the ancients, as frugal of vicious indulgence and fruitful of virtue as the hyperbolical extravagancies of the rival sects.' Cf. *id.* pp. 143, 146.

[2] Athen. 12, p. 547.

[3] Merivale, *Hist. Romans*, 2, 352; Zeller, *Stoics*, etc., 414; Sellar, 350.

[4] Reid, *Academ.*, 21.

[5] Sen. *Dial.* 7, 12, 4; cf. *supra*, p. 31.

[6] Wallace, 241.

[7] Reid, 21.

[8] Cic. *Fam.* 15, 19, 2.

schools appears in Lucretius, and in Cicero, particularly when he is using Stoic principles. Both Stoics and Epicureans were sure that they were right, and arrogated all orthodoxy to themselves while anathematizing their opponents. 'The Stoics had an ineffable contempt for the weakness and effeminacy of the Epicureans. The Epicureans had an ineffable contempt for the spasmodic rigidity and unnatural exaggeration of the Stoics. They libelled each other; but the libels against the Epicureans have met with more general credit than those against the Stoics, from the more imposing character of the latter both in their actions and in their doctrines.'[1] The word 'epicure' itself is the proof of the Stoic victory. The distinctive features of Epicureanism have never been imitated, and probably never will be, as the system was a product of its environment, which will never return.[2] Christian influence was, on the whole, opposed to Epicureanism.[3] Jerome and St. Augustine[4] used the maxims of Lucretius, many of which have so close a resemblance to those of Ecclesiastes and Ecclesiasticus; but Christians could have no sympathy with a philosophy which dethroned God, admitted no future life, and was persistently misrepresented by the Stoics.[5] The Epicurean was almost alone in having no representatives among the fathers.[6] The Hebrew transliteration of the word among the Rabbinical writers was used to mean free-thinker, loose liver, and transgressor of the Mosaic law. Korah and the serpent that tempted Eve are Epicureans.[7] Manilius wrote the first formal refutation of Lucretius from the Stoic position, and after the invention of printing several books were aimed at the pernicious heresy: Palearius, Capicius, Polignac, Ceva, in Latin; More and Blackmore in English; Genest in French; Marchetti in Italian — all of whom Fabricius[8] estimates; later, one Brockes wrote in German.[9] The most ambitious of these was the *Anti-Lucretius* of Melchior, Cardinal de Polignac,[10] a posthumous publication in nine books, best known in the Leipzig edition of 1748. It is a dull and wearisome exposition of the Cartesian

[1] Lewes, *Hist. Phil.* 276.
[2] Benn, 2, 119.
[3] Philippe, *Lucrèce dans la théologie chrétienne.*
[4] Pongerville, xxv.
[5] Enfield, *Hist. Phil.* 2, 254.
[6] *Id. id.*
[7] Wallace, 260.
[8] *Biblioth, Lat.* ed. Ernesti, 1, 76.
[9] Lucr. *ed.* Bip. xvi.
[10] Born in 1661.

system.[1] The bitterness of the opposition to Lucretius may be judged from the remark of Bougainville, Polignac's translator:[2] 'Some reflections on the vanity of human greatness, some maxims, stern and therefore inconsistent, sown in his poem, serve as a pretext to raise to a work of morality a poem where obscenity reigns and which breathes only irreligion.'[3] Gassendi, the reviver of Epicureanism, thought it necessary to add to his syntagma of the philosophy an exposition of the points wherein it was opposed to Christianity. The early editors felt constrained to defend themselves for their interest in such a writer. Lambinus has a long argument to show that in editing other authors he would not adopt their erroneous opinions,[4] and Faber prints a sermon before the third book, the most dangerous of all. Lemaire was forbidden by Louis XVIII to publish Lucretius in his *Bibliotheca Classica Latina*, and in the later supplementary volumes containing the poem, he states that he knew of but one manuscript of Lucretius in Paris (I, xii).[5] Walter Burleigh, in his *De vitis et moribus Philosophorum*, declared, 'erravit Epicurus in multis plus quam omnes philosophi'; and J. Lipsius said, 'Epicureos communis sensus iugulavit';[6] finally, Lord Byron[7] testifies that 'Lucretius' irreligion is too strong | For early stomachs to prove wholesome food.' Now all see that, granting the principles of the system, absurd as they are, the atoms and void need explanation still; the problem of a creator and a providential divinity is simply pushed farther back; Lucretius the poet is read, the philosopher is without influence.

[1] Pongerville, xviii. L. has never been placed in the Index Expurgatorius (Lehnert, *L. in der Renaissance*, p. 11). [2] I, 13.

[3] 'Having thus in his own opinion, and to his infinite satisfaction, freed mankind from every restraint, moral and religious, he exhibits the system to which he would win converts, at the end of the fourth book, in its true colors, by recommending practices for adoption contrary to nature and degrading to man, and by polluting the noble hexameter with outpourings unknown to it till then, and which none but the most abandoned could ever wade through without loathing.'—Extract from a modern theological treatise. [4] Preface addressed to *Karolo Nono*.

[5] There are conflicting statements about the number of Lucretian Mss. in Paris; none were known to Dübner in 1836 (*Jahrb.* 16, 314); Munro found several of no value.

[6] Haas, *Einfluss d. epicur. Staats- und Rechtsphilos. auf d. Philosophie d. 16. u. 17. Jahrh.* p. 34 sq. [7] *Don Juan*, I, 43.

Epicureanism was revived in the seventeenth century by Sennert,[1] a physician of Wittenberg, who goes back of Democritus to the more or less mythical Phoenician Mochus or Moschus;[2] then by Chrysostom Magnenus of Padua; but especially by Gassendi (born 1592), who added the principle of a divine superintendency from which the first motion of the atoms should be derived.[3] The materialists of the eighteenth century used and studied Lucretius, and it is only recently that the debt due him has been denied.[4] Kant called Epicurus the foremost philosopher of the sensible, as Plato was the foremost philosopher of the intellectual. He devotes a special eulogy to Epicurus, because in his conclusions he never transcended the limits of experience.[5] De la Mettrie, with his *L'Homme Machine*, Büchner, with *Kraft und Stoff*, are lineal descendants of Democritus and Epicurus.[6] Hobbes, with his *Leviathan*, is perhaps the English philosopher upon whom Epicureanism had the strongest influence; but the agreement of Newton's[7] corpuscular theory of light with that of Lucretius has often been noticed.

In tracing the authorities used by Lucretius, it is necessary to distinguish between his literary models and the sources of his philosophical doctrine. Doubtless the form of the work is due to Empedocles[8] of Agrigentum, who wrote a didactic poem on nature. Empedocles is complimented as the most brilliant production of Sicilian soil.[9] In the fifth book Lucretius probably follows him in tracing the origin of man from the earth, in describing the production of defective monsters, and in distributing the various animals over the earth in proportion to the amount of each of the primal four elements possessed by each.[10] For the subject-matter Epicurus is the first source: he had written thirty-seven books περὶ φύσεως.[11] Lucretius acknowl-

[1] Mabilleau, *Phil. Atom.* 399. [2] Ritter, 1, 158; Mabilleau, 2. To Mochus the Hindoo Kanada should be added: Mabilleau, 10, 48. [3] Enfield, *Hist. Phil.* 2, 428 sq.; Mabilleau, 400. Gassendi's notes to Diog. Laert. X are still valuable.

[4] Lange, *Mat.* 1, 129. [5] Lange, 2, 169. [6] Lange, 2, 240. [7] Mabilleau, 435.

[8] Hallier, *L. carmina e fragm. Emped. adumbrata*; Bästlein, *Quid L. debuerit Emped.* [9] 1, 729. [10] 5, 805 sq.; Dunlop, *Rom. Lit.* 1, 259.

[11] Woltjer, *L. Philos. cum fontibus comparata*; Halmschlag, *Ueber TLC. Verhältniss zu seinen Quellen*; Lohmann, *QL.*; Mabilleau, 294. The *μεγάλη ἐπιτομή* of Epicurus was probably in his hands also (Giussani, *Introd.* p. 10).

edges his indebtedness in most abject terms,[1] regarding himself as a mere intermediary between Epicurus and the Romans. Democritus is treated with respect;[2] Lucretius was familiar with the points of difference between him and his own master; agreeing closely in many points, the trend of their systems was quite different. Democritus aimed at science, Epicurus merely at a view of nature which might bring inward calm.[3] Heraclitus[4] and Anaxagoras[5] are refuted, but he shows nó deep knowledge of their systems and very likely knew them only in a general way.[6] Plato,[7] Homer, and the Greek tragedians he knew as an educated man would know them. Munro, indeed, has traced imitations of Euripides[8] and Hippocrates;[9] there is a paraphrase of Homer in the third book, and the description of the Athenian plague in the sixth is taken from Thucydides. His medical knowledge, there and at the close of the fourth book especially, may be due to the Greek physician Asclepiades, who lived at Rome, and was the friend of Crassus, Antony, and Cicero.[10] To Homer he gives extravagant praise as chief of poets.[11] But in form, as a Latin, he owes most to Ennius, first and foremost of poets;[12] Lachmann has noted several passages as direct borrowings from him.[13] As Gifanius[14] long ago expressed it, Ennius is *avus*, Lucretius *pater*, Vergilius *filius*. In metre he imitated Cicero's[15] treatment in his juvenile translations from Aratus, but his model of style, of poetic diction and ornament, of grammar and of linguistic treatment generally, was Ennius.[16] It would be unjust to demand originality of thought in the sense of a development of, or addition to, the system;[17] the tendency of the Roman character to imitate, rather than to create, in literature applied with special force to writers on philo-

[1] 3, 1 sq.; 5, 55. [2] 3, 371, 1039. [3] Zeller, *Stoics*, etc., 510; Mabilleau, 270 sq.
[4] 1, 638. [5] 1, 876. [6] Ribbeck, *Röm. Dicht.* 1, 286.
[7] In *Plato, Lucretius, and Epicurus*, Shorey (Harv. Stud. 12, 201 sq.) perhaps overestimates the coincidences which arise from the common subject-matter of the ancient philosophical writers. [8] On 2, 991. [9] See Munro's Index.
[10] Mabilleau, 293, 295, referring to Albert, *Les Médecins Grecs à Rome*, 77.
[11] 3, 1037. [12] 1, 117. [13] 3, 1025, 1035; 4, 409; 6, 195 (p. 222).
[14] *In vita L.* [15] Peck, *Cicero's Hexameters*, Am. Phil. Ass'n, 28, 60 sq.
[16] Pullig, *Ennio quid debuerit L.*; Vahlen, *Ennius u. L.* Sitzb. Berlin Akad. 1896; Sellar, 297.
[17] There is no evidence available to show that Epicureanism developed like Stoicism, but it is reasonable to suppose such was the case.

sophical subjects.[1] 'His originality consists, not in any material expansion or modification of the Epicurean doctrine, but in the new life which he has imparted to its exposition, and in the poetical power with which he has applied it to reveal the secret of the life of nature and man's true position in the world.'[2] He doubtless manifested a more bitter hatred of the influence of the Roman religion than appears in the attitude of Epicurus toward that of the Greeks;[3] and, of course, by the mere passing through his mind, and being cast in a poetic mould, the aspect of the philosophy must have changed.[4] Furthermore, he drew on his own stores of knowledge and experience in his interpretation of the philosophy, preëminently on his legal and medical learning. His early literary training had made him familiar with the masterpieces of Greek literature, and he had heard the spoken word of the great orators of the republic to whom his rhetoric is due. He gave himself and all that he had to Epicurus' cause; one needs only to read the dry letters preserved in Diogenes Laertius to understand how much the system owes to the fire of Lucretius' genius.

By his own confession Lucretius is a difficult author — 'nec me animi fallit Graiorum obscura reperta | difficile inlustrare Latinis versibus esse;[5] nova res molitur ad auris | accidere';[6] hence the famous criticism of Quintilian causes no surprise: 'Macer et Lucretius legendi quidem, sed non ut phrasin, id est, corpus eloquentiae faciant; elegantes in sua quisque materia, sed alter humilis, alter difficilis.'[7] There would be little advantage to an orator in reading Lucretius; his style is unsuitable for oratory: there are few commonplaces for transference to orations, and the style was too antique for imitation in Quintilian's time. The difficulty lay in the philosophy, which was hard to express through the Latin in a way that could be understood by negligent readers who had been instructed in other schools.[8] Lucretius, says Conington,[9] complains of the poverty of his native language, but the complaint is made in the interest of science, not in that of poetry; of the need of a diction and a metre worthy of being compared with those of the Greek

[1] Martha, *Poëme*, 222 sq. [2] Sellar, 301. [3] Lange, 1, 130.
[4] Grasberger, *De TLC Carmine*, p. 18. [5] 1, 136; cf. 922.
[6] 2, 1024. [7] X, 1, 87. [8] Lachmann, p. 17. [9] *Misc. Writings*, 1, 276.

masterpieces he does not appear to be conscious. Barring the philosophic difficulty Lucretius is plain enough,[1] although there are some passages which are hopelessly obscure through textual corruption.[2] Faber[3] says he cannot be read by boys and should not if he could; but the first charge is removed by the labors of the editors since Faber's time,[4] and the second by the freedom and strength of true religion in our day.

At the time Lucretius wrote, poetry and prose had not been authoritatively separated in Latin literature,[5] and his work shares the faults of the time. There are in the poem passages of great beauty and imaginative power, but there are also most arid wastes of dry argument which, if taken out of their metrical setting, might be well regarded as 'clear, vigorous rhetorical prose of a somewhat redundant and ornate character.'[6] In a most sympathetic article Symonds[7] has pointed out the stylistic beauties of the poem: the administration of the Epicurean philosophy as if it were an army, the marshalling of his arguments like legionaries, the majestic corridors of the poem, the want of any breathing space, and the stop at the end as if a scythe sweep from the hand of death had cut the singing short. Much of this is true, yet it is doubtful if the ordinary reader could either see the grounds for, or accept, such praise without qualification. Speaking especially of the resting places in the fifth book, Conington,[8] granting their greatness, finds obvious signs of an immature development of art: the grandeur is too long drawn out, too uniformly solemn; the grace and graphic beauty have an air of negligence and rusticity; there is gold, but it is gold still encumbered with dross, not gold purified and refined like that of Conington's favorite, Virgil.

Joseph Warton, in estimating the descriptive powers of Lucretius, said that he was more than a painter, he was a sculptor. Lessing[9] has praised the description of the procession of the seasons,[10] differing from Spence, who thought it might have been taken from an actual procession which the poet had seen. The sacrifice of Iphigenia[11] is portrayed with such vividness that it may have been copied from a painting, or might serve as the

[1] Wakefield, ed., I, p. viii. [2] Munro, I, p. xi. [3] *Ad lectorem.* [4] 1660.
[5] Schmalz, *Stilistik*, in Müller's *Handbuch*, Vol. 2, § 58. [6] Conington, 1, 260.
[7] *Fortnightly Rev.* 23. [8] 1, 269. [9] *Laocoön*, Bohn, p. 57. [10] 5, 737. [11] 1, 84.

basis for a painting; the description of a cow seeking her offspring,[1] and the procession of Cybele[2] furnish also the material for a detailed picture. But Lucretius does not introduce these descriptions for mere ornament; he never forgets his real purpose in writing his poem, and the 'descriptions are diagrams illustrating his text.'[3] His illustrations, too, are apt, and rarely taken from mythology; they are mostly from nature,[4] or from the daily life of a Roman:[5] the sheep grazing on the distant hill, the army moving about in its evolutions, the purple color fading as the threads are drawn from the cloth, the dance of the motes in the sunbeam, the sea beach with its variegated shells, the apparent movement of objects on the shore as the boat passes by on the river, the columns seeming to whirl to the dizzy child, the monstrous shapes sometimes taken by the clouds, the effect of wine, the scythe-bearing chariots reeking with gore, the odor of spices and myrrh, the doorway illustrating the mirror, the square tower appearing round in the distance and the bent appearance of the stick in water, the dream life of animals and men, the wearing away of stone by falling water, of pavement by the feet of passers-by, of a ring by use; the conflagration of a field of grain by a little spark, the drying of wet clothes by the wind and sunshine, the striking of fire by flint and steel.[6] Veitch[7] has noticed that in the imaginative passages visual space forms the groundwork: the dark blue of the great universe,[8] the vast azure level of ocean,[9] the all-illuminating sun.[10] These illustrations are clear-cut, plain, and leave little to the imagination. Virgil works by

[1] 2, 355; see Grasberger, 34. [2] 2, 600.
[3] Mallock, 149. [4] Allen, *Nature in Early Roman Poetry*, p. 143 sq.
[5] Raumer, *Metapher b. Lucrez;* Feustell, *De Comparationibus Lucret.*
[6] The following tabulation of the illustrations was made by a young philologian: I. Passages not giving evidence of imitation: 1. Avowed quotation, 1, 835; 3, 360. 2. Original with L.: (*a*) as natural imagery: 2, 55; 4, 133 (136); (*b*) as common information independently treated: 3, 980, 995; 5, 837; 6, 971. II. Passages showing the influence of other writers: 1. Original in illustrative application, but influenced by another author: 1, 94, 280; 2, 323 sq.; 6, 1138 sq. 2. Borrowed illustrations: (*a*) the so-called stock illustrations of the schools; (α) adopted with modification in form or application: 2, 371, 766, 801; perhaps also 4, 296; (β) adopted directly: 4, 353, 387, 438, 447, 453; (*b*) in proverbial use: 1, 250; 2, 1; 3, 440, 971; 5, 837; (*c*) miscellaneous borrowings from literary sources: 1, 823; 2, 79; 3, 456; 4, 181, 1160; 6, 130, 1237: 4, 664 and 6, 178 are dubious.
[7] *Lucr. and The Atomic Theory*, 16. [8] 5, 772. [9] 5, 481. [10] 6, 737.

allusion, Lucretius never does;[1] his effects are gained by the direct presentation of a distinct image. Goethe once analyzed his poetical power and found it to consist in his habit of observation and imaginative force. Observation can be physiological and pathological, and the poet possessed both. Imaginative force is imitative and productive, and these qualities appear in his analogies and illustrations.[2]

The Latinity of the poem is indubitable. Lambinus, who was one of the greatest Latinists the world has seen, declares, 'nullum in tota lingua Latina scriptorem Lucretio Latine melius esse locutum: non M. Tullii, non C. Caesaris orationem esse puriorem';[3] and Lachmann,[4] peer of Lambin, proclaims him 'castissimum Latinitatis auctorem.' Conington, although disposed, as we have seen, to depreciate his poetic merit, speaks of his sound, pure, idiomatic Latin.[5] Lucretius allowed himself to use some antique forms, no doubt intentionally following Ennius: such are the passive infinitive ending in *-ier;* the genitive in *-ai;*[6] contractions like *abstraxe*, *-at* for *-avit;* the forms *cimus*, *tuimur*, *percit*, instead of the usual conjugation-forms; ablatives in *-i* for *-e* and *-ĕ* for *-i;* datives in *u-*, *-om* for *-um*. He has, mainly for metrical convenience, many new forms of nouns in *-ia*, *-us*, *-as*, *-ura;*[7] adverbs in *-iter*, *-tim*, *-sim;* frequentatives, inceptives, diminutives peculiar to the poem; prepositions, both monosyllabic and dissyllabic, following their nouns; the accusative governed by the neuter gerundive, neuter plural adjective with genitive of nouns, the infinitive used as a noun.[8] His

[1] Cruttwell, *Rom. Lit.* 227.

[2] Friedländer, *Deutsche Rundschau*, 74, 242.

[3] *Praef. Karolo Nono.*

[4] Page 391. Yet Lachmann too often in defence of Lucretius' chastity has rejected the plain and correct Ms. reading.

[5] *L.c.* 1, 260.

[6] And perhaps the dative.

[7] The words found only once in Lucretius and nowhere else number 119 according to the following table which was made by a young philologian who used Bailey's recension: —

Books	1	2	3	4	5	6	TOTAL
Substantives	2	2	6	6	7	4	27
Adjectives	8	4	2	9	9	3	35
Adverbs	1	4	2	6	2	3	18
Verbs	5	5	10	4	7	8	39
Total	16	15	20	25	25	18	119

[8] Abridged from Lee, *Ed.* p. xxxiv; cf. list in Draeger's *Syntax*, I, p. xi.

vocabulary has much of the rugged character of that of Ennius and Lucilius, and not infrequently he uses humble words to describe humble matters. In the later books, especially, his style is colored by expressions from the Vulgar Latin, and he is equally careless in syntax, notably in using constructions according to sense. Greek words are rare,[1] except such as had already been Latinized, as he tried to create a Latin philosophical vocabulary. Traces of periods are found here and there in the argumentative passages.

The Lucretian hexameter stands midway between that of Ennius and Virgil. Ennius followed the language of common life to a greater degree, and had fewer words to work with. Lucretius shows an immense advance over him, but falls far short of Virgil in smoothness, in variation of rhythm, and in liveliness.[2] He is more pedantic in observing metrical rules so far as they had been established; but is free from the later law requiring subordinate in addition to principal caesuras;[3] he allows monosyllabic endings freely after dissyllabic or polysyllabic words, and is also fond of sonorous conclusions with words of several syllables.[4] He allows variation between the word and verse accent in the fifth and sixth feet. The caesuras and elisions[5] are frequently awkward, and his contractions violent. Prosaic verse-endings, such as *id ita esse*,[6] are not infrequent. Spondaic lines are numerous, although entirely lacking in the sixth book.[7] As compared with Virgil, he begins the verse with diaeresis after two dactyls,[8] after spondee and dactyl, sometimes dactyl and spondee; and the fourth foot is often contained in

[1] Most of them are found together in 4, 1160 sq.

[2] Wöhler, *Einfluss L. auf Dichter d. August. Zeit*, p. 4.

[3] Meyer, *Hexam.*, in Munich Sitz. Ber. 1884, p. 1055.

[4] See Index, 'Verse beginning,' 'Verse ending.'

[5] In the second arsis he has 474 elisions (Norden, *Aen. VI*, p. 453); 353 in the third arsis (p. 456); 159 in the fourth arsis (p. 457).

[6] 3, 180.

[7] Staedler, *De Sermone L.*, p. 4 sq.; Kühn, *QL Grammat. et Metr.*; Büchel, *De r. m. Lucr.*

[8] 2 dactyls (ddssd) 1090 of 7380 verses, 14.8%; sdssd, 658, 8.9%; dsdsd, 754, 10.2%. His most frequent verse is dsssd, 1488, 20.2%; his fourth favorite is sdssd, 658, 8.9%; his least frequent scheme is sssds, 3 verses, 0.04%. The first four forms are also Virgil's favorites, and in the same order. The verse schemes which do not occur in the *Aeneid* are sdsds, 7, 0.1%; sddds, 6, 0.1%; dsdds, 6, 0.1%; ddsds, 6; dssds, 5; sssds, 3; — all spondaic verses. See Paulson, *Lukrez Studien*, I, pp. 8, 29. Drobisch, *Leipzig Berichte*, 1873, p. 15, shows that the Latin hexameter in general prefers dsss; cf. *id. id.* 1866, pp. 88, 97, 125.

a word.[1] He frequently disregards final *s* in the ancient fashion, uses words in varying quantity, has *u* equivalent to *v*, and adds *-que* to a word ending in short *e* as with *mutareque*. The movement is grave, ponderous, majestic, and strong, but also monotonous, heavy, and tiresome.[2] Lachmann calls him 'summus versuum artifex.'[3] In the manner of the older poets he relies much on the outward form of expression: the poem is full of alliteration,[4] assonance, internal rhyme; words having a similar outward form are placed near one another, and different cases of the same word are put in juxtaposition. Sometimes he places words of opposite signification side by side; oxymoron is common, even the use of the same word in different cases.[5] All these ornaments were used sparingly by the Augustan writers, and are properly regarded as characteristic of an immature, and not of a finished, literature. Lucretius has the vigor and the failings of youth. Having this admiration for antiquity, he had no sympathy for the fashionable Alexandrian standard of the day, with its burden of pedantic learning; and what he lost in elegance of expression he gained in seriousness of thought; and by his choice, and through his influence over Virgil, he perhaps saved Latin poetry from yielding wholly to its baneful influence.[6]

In estimating the poem as a work of art it should be remembered that the work is confessedly incomplete and imperfect. Reference has already been made to the poet's premature death, and there is sufficient internal proof of imperfection. From the beginning to the end of the poem evidence of incompleteness continually occurs with increasing frequency; particularly in the second half of the work.[7] The fourth book is much less

[1] Munro, II, 12 sq.

[2] 'Lukrez hat strenge Regelrechtigkeit sich zum Ziel gesetzt. Man findet bei ihm, wie vermuthlich auch bei Ennius, den Hiatus nur in der Thesis, Verlängerungen durch die Arsis gar nicht. Aber sein Versbau ermangelt der Anmuth und Mannigfaltigkeit,' L. Müller, *Q. Ennius*, p. 291.

[3] P. 323.

[4] Schneider, *De Allit. apud TLC.*

[5] Munro, II, 15 sq.

[6] *Id.* 8.

[7] Giussani, *Introd.* p. xxvi, says the poet left his work unfinished so far as its arrangement is concerned; it lacks its final form in every book, and in every section of the book. Lachm., M. Stampini, Masson, think the first and second books were finished by the poet; the remainder was put together by an editor. Van d. Valk's dissertation (Campis, 1902) had for its object proof that the poem was 'a poeta perfectum atque absolutum.'

finished than those which precede it, and the fifth is unequal. The sixth has a patchwork introduction and closes with a description of the plague at Athens, which is no proper conclusion for such a work.[1] Parts of the poem are first attempts, others are later additions; many passages have no plain connection with the argument. Promises are not kept, notably the one where, after a few words concerning the gods and their abode, he says 'quae tibi posterius largo sermone probabo,'[2] which was never done.[3] The poetry and philosophy are mingled together in a fashion which has called forth severe criticism: 'aliud est enim poetarum more verba fundere, aliud ea, quae dicas, ratione et arte distinguere;'[4] yet the ancient philosophy, being indefinite and susceptible of greater embellishment, was more fitted for poetical treatment than modern science.[5] Symonds thinks philosophy in verse was out of date even in Lucretius' time. Jeffrey[6] said that the poet made a mistake in not confining his poetry to the introductions, episodes, and conclusions, giving his philosophy in plain metre, with no pretensions to poetic art; in his opinion any one who can translate his philosophy would prove unequal to his poetry; 'his philosophy,' indeed, is 'insupportable to a modern reader,' just as the Stoicism of Manilius is. The Epicurean philosophy, in addition to the other calumny it has received, has been berated as unpoetical. Says F. Schlegel,[7] 'the philosophy Lucretius had adopted was the worst that a Roman poet could have selected; — that of Epicurus, which, while destroying all belief and all the nobler feelings, and, in a scientific point of view, abounding with the strangest hypotheses, was, if not positively immoral, at least unpatriotic and selfish in its influence on life, as well as fatal to imagination and poetry generally. . . . It is

[1] Giuss. (3, p. 138; 4, p. 20) thinks the poet changed his mind and closed with the plague at Athens instead of with a description of the gods. It is barely possible that a close was written and lost from the archetype (van d. Valk, p. 13). The close of the 3d book with the death hymn has a certain correspondence with the reign of death at the close of the 6th. Kannengiesser, Masson, and Marx think the 6th incomplete. Poggio thought the codex found in 1417 contained only a part of the poem.

[2] 5, 155. [3] Sellar, 315; Lachm. 62, 84, 224, 382. [4] Cic. *Fin.* 4, 10.

[5] Dunlop, *Rom. Lit.* 271. [6] *Edinb. Rev.* 10, 217 sq.

[7] *Werke*, 1846, I, 80.

with poignant regret that we contemplate his noble spirit given over to such a pernicious system of Greek sophistry. . . . The form which Lucretius uses in treating scientifically of nature is, in fact, defective, and like his philosophy objectionable.' All will agree with Schlegel's condemnation of the form, but Munro[1] has eloquently answered him and others by showing that neither Stoicism, the Academy, nor the Lyceum would have served any better. 'If we except the abstract exposition of the theory of constituent atoms and of vision, Epicureanism, with its freedom from logic and metaphysics, its direct appeal to the ordinary mind, the pathos of its ethical tone, and the humanistic character of its historical philosophy, seems more congenial to poetry than any of its contemporary systems.'[2]

'Carmina sublimis tunc sunt peritura Lucreti | exitio terras cum dabit una dies,' says Ovid,[3] and posterity has agreed with him in praising the sublimity of the 'history of the speculative conquest of the universe.'[4] 'There is no one in the whole series of ancient Roman writers in poetry and prose who can be placed alongside of Lucretius for the union of high speculative power, deep moral earnestness, and imagination that rises to the loftiest reaches of awe and grandeur,' says Veitch;[4] 'göttlos, aber göttlich,' was G. Hermann's judgment; 'there is poetry in abundance and some of this is the loftiest in all Roman literature,' writes Mallock;[5] 'the sublimest of the Roman poets,' Merivale[6] calls him; 'a certain largeness of touch and amplitude of manner mark him above all others that smote the Latin lyre,' is Andrew Lang's[7] opinion. Bernhardy[8] praises his loftiness of spirit and philosophic depth surpassing all the poets of the Augustan age; and Schlegel,[9] even, says of him 'in sublime enthusiasm he holds the first place among Roman poets; as nature's own minstrel he surpasses all the bards of antiquity.' The poem is Roman from the invocation to 'Aeneadum genetrix' to its end; the majestic march of the thought, the directness of the argument, the practical end in view, are all Roman. What Latin poem besides causes the impression that it was

[1] II, 5. [2] Wallace, 252.
[3] *Am.* I, 15, 23; cf. Fronto *ad Verum*, I, 1 *sublimis Lucretius*. [4] Veitch, 13.
[5] P. 3. [6] *Hist.* 2, 353. [7] *Letters on Lit.* 108. [8] *Röm. Lit.*[4] 508. [9] P. 80.

written with a Roman will?[1] The *De Rerum Natura* is the greatest of Roman poems, says Benn,[2] because it is just the one work where the abstract genius of Rome met with a subject combining an abstract form with the interest and inspiration of concrete reality. 'In Lucretius,' to quote Symonds again, 'Roman character found its most perfect literary incarnation . . . In Lucretius the Roman spirit, disdainful, uncompromising, and forceful, had full sway.'

Some references to Lucretius as found in the ancient writers have already been given.[3] Ovid[4] mentions him again: 'explicat ut causas rapidi Lucretius ignis, | casurumque triplex vaticinatur opus;' Nepos[5] compliments him indirectly in calling Calidius 'post Lucretii Catullique mortem multo elegantissimum poetam.' Tacitus[6] speaks of those who read Lucilius instead of Horace, and Lucretius instead of Virgil. The younger Pliny[7] quotes him once; Vitruvius[8] names him; Velleius Paterculus[9] mentions him with Varro and Catullus; Seneca[10] quotes him, and Serenus Samonicus[11] refers his reader to the fourth book. Lactantius[12] calls him 'inanissimum poetam.' Jessen[13] adds to this traditional list Censorinus and Martianus Capella. Tertullian quotes Lucretius, and Arnobius studied him closely. Probus, according to the probable testimony of Suetonius,[14] edited him critically, and Jerome[15] speaks of a commentary by Donatus; of neither edition nor commentary does any trace remain. There is, however, some doubt whether this work of Donatus was not on Lucilius instead of Lucretius, as the two are frequently confounded by the grammarians.[16] Lucretius was quite unknown in the middle ages, although there are one or two references borrowed from grammarians.[17] He was unknown to Italian literature until the fif-

[1] *Princeton Rev.* 39, 207. [2] *Greek Philosophers*, 2, 113.

[3] Add the imitations of Lucr. in Horace (*e.g.* Sat. 1, 5, 101 from Lucr. 5, 82); and the quotations in Quint. 3, 14, Gellius, Macrobius, and Servius, *passim*.

[4] *Tr.* 2, 425. [5] *Att.* 12. [6] *Dial.* 23. [7] 4, 18, 1. [8] *Archit.* 9, *praef.* 17.

[9] 2, 36. [10] *Dial.* 9, 14; *Ep.* 95, 11; 110, 6. [11] 606. [12] Pius, *Praef.*

[13] *L. u. sein Verhältniss zu Catull u. Späteren*, p. 15 sq.

[14] P. 138, Reiff.; Teuffel-Schwabe, *R. L.* § 300, 4.

[15] *Adv. Ruf.* 1, 16 (Migne, II, 410).

[16] Jessen, *L.'s Leben*, etc., 53; Bernhardy, *Röm. Lit.* 513.

[17] Jessen, *Catull u. Spät.* 16; Munro, I, 1; Manitius, *Röm. Dichter im Mittelalter*, *Phil.* 52, 536; Sandys, *Class. Scholarship*, 609.

teenth century,[1] being introduced by Poggio, who found a manuscript somewhere in Germany and sent a copy[2] of it to his friend Nicolò Niccoli at Florence about 1417.[3]

To the estimates by modern scholars previously given may be added that of Lessing[4] that Lucretius and those like him are verse-makers, but no poets. One can bring a system into verse or rhyme, but the result cannot be a poem. Shaftesbury[5] calls Lucretius 'the great disciple of this un-polite philosophy, who dares with so little equity employ the Muse's art in favor of such a system. But in spite of his philosophy, he everywhere gives way to admiration, and rapturous views of Nature. He is transported with the several Beauties of the World even when he arraigns the Order of it, and destroys the principle of Beauty, from whence in antient Languages the World itself was named.' Byron[6] wrote: 'If Lucretius had not been spoiled by the Epicurean system, we should have had a far superior poem to any now in existence. As mere poetry, it is the first of Latin poems.' Julius Caesar Scaliger pronounced him 'divinus vir atque incomparabilis poeta;' Mrs. Browning[7] says, 'he died chief poet on the Tiber-side;' De Quincey[8] admired him as first of demoniacs.

The influence of Lucretius has been twofold: as a poet and as a philosopher. He was a poet's poet among the ancients, and a scholar's poet among the moderns, as Mallock[9] has said; hence reference to him by name is rare, and his influence on the world has been indirect. Virgil does not name him, yet in the Georgics, especially, his influence is supreme: a mastery well illustrated by the apocryphal legend that the soul of Lucretius at his death entered the body of the poet of husbandry. Gellius,[10] indeed, says, 'non verba autem sola, sed versus prope totos et locos quoque Lucreti plurimos sectatum esse Vergilium videmus.'[11] It is doubtful whether Catullus had read Lucretius.[12]

[1] At the time of the Italian revival L. was known to Petrarch and Boccaccio; see Voigt, *Wiederbeleb.* 1, 244. [2] Lehnert, *L. in der Renaissance*, p. 4.

[3] Hosius, *Röm. Dichter auf Inschriften*, in Rh. Mus. 50, 299, says in conclusion: 'Selten ist Horaz und Martial, nur vereinzelt Lucrez, Tibull, Properz, Statius, Silius, Juvenal.'

[4] Vol. 6, 415, ed. Lachm. [5] *Characteristics*, 1727, 3, 32.

[6] *Letters, etc.*, ed. Prothero, 5, 554. [7] *Vision of Poets*. [8] *Essay on Keats*.

[9] P. 146. [10] 1, 21, 7. [11] Wöhler, *Einfluss auf Dichter*.

[12] Jessen, *Lucrez und Catull*, negative; Munro, on 3, 57, positive.

Ovid has many reminiscences.[1] Horace does not mention him by name, but was under his influence, more particularly when he wrote his Satires.[2] Manilius imitated his style and opposed his philosophy,[3] and the writer of Aetna followed in both. Bruno wrote an imitation, *De Universis et Mundis;* in France Fontanes, André Chenier, Lebrun, imitated his style and subject,[4] and the English poet Gray attempted a *De Principiis Cogitandi* to illustrate Locke's philosophy.[5] He is not mentioned by Chaucer, and Spenser's paraphrase of the invocation to Venus is said to be the sole trace of Lucretius in the Elizabethan age.[6] Wordsworth was alone in his sympathy. In the later periods of the nineteenth century Shelley and Tennyson caught his spirit. Munro finds in Milton proof of acquaintance with the poem.[7]

The philosophy has had greater influence by reason of the foreshadowing of modern doctrine. The conception of atoms falling suggested the nebular hypothesis to Kant, its originator.[8] The atomic theory accomplished nothing in ancient times, but served to transmit the spirit of physical inquiry and, as modified by Descartes, Newton, and Boyle, became the foundation of modern science.[9] In its final form the atomic theory is the law of definite proportions; the ancient doctrine is merely the affirmation of indefinite combinations.[10] Between these two conceptions there is precisely the difference between Positive Science and Philosophy. Instead of being similar conceptions, they were neither arrived at in the same way nor have they the same signification.[11] The essence of Dalton's theory — that every element is made up of homogeneous atoms, whose weight is constant, and that chemical compounds are formed by the union of the atoms of different elements in the simplest numerical proportions — this doctrine, says Meyer,[12] has nothing

[1] Zingerle, *Ovid u. röm. Dichter.*
[2] Reisacker, *Horaz u. Lucrez*; Weingärtner, *De Hor. Lucr. Imitatore.*
[3] Woltjer, *De Manilio Poeta.* [4] Patin, *Poésie Latine*, 1, 295.
[5] *Id.* 102. The poem is contained in Gray's *Works*, ed. Gosse, 1, 185; ed. Bradshaw, 156. [6] *Macmillan's Mag.* 12, 49 sq.
[7] Cf. Milton's *Paradise Lost*, 2, 782 sq. with Lucr. 4, 580 sq.; see on Lucr. 3, 1023, and Osgood, *Classical Mythology of Milton's English Poems.*
[8] Tyndall, Belfast Address in *Frag. of Science*, [6], 2, 537.
[9] Whewell, *Ph. of Inductive Sciences*, 1, 427; *Hist. Ind. Sc.* 1, 66; Lange, 1, 125.
[10] Mabilleau, *Phil. Atom.* 512. [11] Lewes, *Hist. Phil.* 100.
[12] *Hist. Chemistry*, pp. 9, 179.

in common with the doctrines of Democritus and Epicurus, in spite of apparent agreement.[1]

The utilitarian school of ethics owed much to Epicureanism. Hume's ethics is developed from Hobbes', and his from Epicurus.[2] There is also an anticipation of the doctrine of evolution in the poem: the earth produces many animals which cannot survive, and men push along in social development; but of the 'modificability of specific forms by the summing up of spontaneous variations in a given direction' the Epicureans had not the slightest suspicion.[3] Other anticipations of modern science on analysis will prove essentially vain, yet, in reading this philosophical epic, one gains a keen pleasure, as when one walks through a picturesque country in the moonlight; the objects are dim, shadowy, and it is impossible to obtain accurate knowledge at the time, although easy to recall the picture previously seen in the broad light of day.

All modern texts of Lucretius rest principally on two manuscripts,[4] both preserved at Leyden. The first, a folio of the ninth century, is called, from its shape, the Oblongus; the second is a quarto of the tenth century, and is known as the Quadratus.[5] O is corrected by two scribes, probably from the archetype. Q is copied from a copy of the archetype and corrected by several hands. Q belongs to the same family as the Schedae Haunienses (or Gottorpian), 8 leaves, and the Schedae Vindobonenses, 10 leaves. All other Mss. are traced to the lost codex, a copy of which Poggio brought from the North; there are 8 Florentine, 6 Vatican, 7 English, and some others.[6] The archetype came

[1] Masson, *Atom. Th. of Lucr.*

[2] Guyau, *La Morale d'Épicure et ses Rapports avec les Doctrines contemporaines.*

[3] Benn, 2, 83. 'We cannot truly speak of Lucretius as an evolutionist, in the sense of gradual development by descent, although he believed in the successive appearance of different forms of life. His nearest approach to true evolution teaching was in his account of the development of the faculties and arts among the races of men. The animals and plants of Lucretius arise full formed direct from the earth. This is not evolution, yet it plays an important part in the later history of the idea,' Osborn, *From the Greeks to Darwin*, p. 63. Cf. Zeller, *Ueber die griechische Vorgänger Darwins*, in his *Vorträge*, 3, especially p. 48.

[4] Munro, I, p. 22 sq.

[5] The Oblongus is called A, and the Quadratus B, by Munro.

[6] There are specimens in facsimile of the Oblongus, Quadratus, Flor. 29, Haunienses and Vindobonenses in Chatelain's *Palaeographie*. Complete facsimiles of O and Q are promised for the near future by De Vries of Leyden. Lehnert, p. 6, gives a list of inferior Mss.

originally from France; it was written during the fourth or fifth century in thin capitals; the words were not separated; there were 26 lines to the page and 300 or 304 pages in all, as was discovered by the extraordinary acuteness of Lachmann.[1] The archetype was somewhat interpolated, but ruling opinion now ascribes the general condition of the text partly to the unfinished state of the poem, partly to the causes that have caused corruption in the works of other authors. Lachmann's theory of an 'interpolator philosophus,' who wished to explain, and an 'interpolator irrisor,' who was hostile to the system, is no longer tenable.[2] The Oblongus is the more important of the two Leyden codices, and the Laurentian xxxv 30 (Flor. 30) is the best of the copies of Poggio's original, having been copied by Niccoli. In the next order is the Cambridge Ms., which is of the same origin as the Laurentian. The corrections of O and Q, the Laurentian 29, 31, 32, the Vatican 1706, etc., and the Victorianus (Monacensis), are of varying value and of occasional assistance in the establishing of the text. The task of an editor of Lucretius at the present time is to constitute the text by restoring it to the condition in which Lucretius, through his editor, left it; and in his commentary to explain it. Hence ejections, bracketings, transpositions, lacunae, and the like, should be used with great moderation and only under the stress of urgent necessity; the correction should in every case appear unavoidable and not merely desirable, and the burden of proof rests on the innovator.

The editio princeps of Lucretius was printed by Ferandus of Brescia about 1473; it is one of the rarest of books.[3] Those who wish a complete list of editions with a statement of their value may find it in Munro.[4] Of the early editions two only need be mentioned here, the *Aldine*, by Avancius, 1500, and the *Juntine*, of 1512, by Candidus, who used Avancius without acknowledgment and also the Ms. notes of Marullus and Pontanus. Marullus did not himself print, but his work was used by Avancius

[1] P. 2 of his edition.

[2] Lachm. 20, 40, and Index 'interpolator'; but Giussani, *Observ. Prelim.* X, 'svanito il lector philosophus del Lachmann: sapendo noi che il testo lucreziano è sfuggito interamente, o quasi, alla maligna influenza di dotti correttori corrutori'; cf. Br. *Proleg.* XV.

[3] Variants are printed in Wakefield's ed., Vol. 4, with those of the Verona, 1486 Venice, 1495, Aldus, 1500, Bipont, 1782.

[4] 1, p. 3 sq.

and Candidus. Marullus is considered inferior only to Lambinus, and Pontanus follows as second after him. For the modern scholar the first important editor ordinarily accessible is Lambinus, whose third edition was published at Paris in 1570. Lambinus boasts of having corrected the text in eight hundred places; his explanatory notes are full and have been up to the present time the storehouse of Lucretian commentators: his text remained the Vulgate until Lachmann. Havercamp's edition, Leyden, 1725, is convenient as containing variorum notes; he pretended to gather up all of importance before his day, including the work of Lambin, Faber, Gifanius, and Creech; the last is useful for his Latin paraphrase and explanation of the philosophy. Wakefield's handsome Glasgow edition is a delusion, and has little in it for modern students except parallel passages from Virgil and obscure authors. Eichstädt has an index verborum which is poor enough, yet is the best available. Forbiger's is a juvenile edition based on Wakefield, and is now utterly antiquated;[1] and the Lemaire and Valpy variorum editions are practically worthless if one has Havercamp. Lachmann reconstituted the text, publishing it with separate critical notes in 1850.[2] He shows astonishing erudition and acuteness, and his work is indispensable, not only to the student of Lucretius, but to Latinists generally. An index by Harder (1882) has increased its usefulness. Munro first published a text in 1860, but the final form of his work (4th ed. 1886) embraces a text with critical notes, an exhaustive exegetical commentary, and a close literal translation. Munro's edition rivals Lachmann's in the elucidation of the Latinity, and for twenty-five years was the standard edition of the poet. He began the conservative movement against Lachmann's criticism. Bockemüller's edition (Stade, 1874) is useful with its terse notes, but must be used with great care, as the editor is most violent in his conjectures and rejections and transference of passages, while his commentary is influenced by his theory of publication before

[1] 'Viro (Lachmanno) meritissimo — dudum condonavi insolentiam illam et inhumanitatem — cum ipse nunc doleam iuvenilem audaciam meam — quamquam non defuerunt viri docti qui periculum meum non omni laude indignum censerent,' Forbiger, *Verg. Prooem.* ed. IV, 1875, p. vi.

[2] Text, 4th ed. 1871; commentary, 4th ed. 1882.

alluded to. Parnajon, Poyard, Crouslé (selections), Benoist-Lantoine (Book V), have little independent value, to which they make no pretence. Lee (I–III) and Duff (III, V) are founded on Munro, yet have much which Munro passed over either through intent or oversight. Many scholars have projected editions of the author, but have published little or nothing. The Bipont edition, p. xx, gives a long list of intended editions. Bernays published a commentary on part of Book I; his text (Teubner, 1852) was obscured by Lachmann's, yet owing to its convenient form disputed with Lachmann the position of the standard text for German scholars. Brieger's text was published in 1894, by Teubner, and an appendix in 1898. It is more conservative than either Lachmann's or Munro's, but is disfigured by many transpositions and by an unhappy desire to continue the work of Cicero's editorship; yet it gathers up the results of criticism since Lachmann, and is to-day the standard in Germany. Heinze's edition of Book III (1897) is conservative as regards the text, and the commentary is a monument of learning, particularly in tracing parallels and the indebtedness of Lucretius to Greek literature. Giussani's edition (Turin, 1896–8) follows Brieger closely in the establishing of the text, but carries still farther the conservative policy except for numerous transpositions; it is particularly valuable for the elucidation of the philosophy. His edition is indispensable and his premature death is mourned by all Lucretian scholars. Bailey's text (Oxford, 1900) is a sane recension with the principal variant readings at the foot of each page. It is the neatest and safest text for general use. The edition by Kelsey (Boston, 1884) contains Munro's text, and notes, based on Munro, on Books I, III, and V. It was intended for college use and has met with a favorable reception.

The standard translations of Lucretius are those by Munro[1] in English, Patin and Pongerville[2] in French, Knebel[3] and Meineke in German, and Marchetti in Italian. Good's is still the best verse translation in English, yet Baring, Evelyn, and Dryden have been felicitous in translating certain parts.

[1] Estimated in *Ed. Rev.* 122, 238.
[2] Dunlop, *Rom. Lit.* App. 36.
[3] This translation had the encouragement of Goethe.

LIST OF ABBREVIATIONS, AND OF WORKS TO WHICH SOMEWHAT FREQUENT REFERENCE IS MADE IN THE NOTES[1]

AJP, American Journal of Philology.
Albert, Conjecturen zu L. 1896.
Aldine, edition by Avancius, 1500.
APA, American Philological Association.
Archiv (ALL), Archiv für Lat. Lexicog. und Grammatik.
Avancius, ed. of Aldine, 1500.

B., Bernays.
Ba. (Bail.), Lucret. De RN recognovit C. Bailey [1900].
Benoist-Lantoine, Lucrèce, Ve Livre, par E. Benoist, Lantoine, 1884.
Bentley, Annotationes in Wakefield's ed.
Bergk, Emend. L., 1865.
Bernays (B., Bern.), TLC De RN recognovit I. Bernaysius, 1852.
  Gesammelte Abhandlungen, (1853) 1885.
Bindseil, Nonnulla ad TLC librum primum et secundum, 1865.
  QL, 1867.
Bipont, TLC studiis societatis Bipontinæ, 1782.
Bockemüller (Bock.), TLC de RN redigirt und erklärt von, 1874.
Bouterwek, QL, 1861.
BPW, Berliner Philologischer Wochenschrift.
Br., TLC de RN edidit Adolphus Brieger, 1894.
  Appendix, 1898.
  De atomorum Epic. motu principiali, 1888.
  Epikur's Lehre von der Seele, 1893.
Braun, L. de atomis doctrina, 1857.
Bruno, Bemerkungen zu Lucrez, 1872.
Bruns, Lucrez Studien, 1884.
Bursian, Bursian-Müller's Jahresbericht.

Candidus, ed. of the Juntine, (1511) 1512.
Cartault, Flexion dans Lucrèce, 1898.

[1] This is not a bibliography of Lucretius, nor is it intended to contain the titles of all works cited in the notes. Its object is to facilitate identification of citations. Bibliographies may be constructed from Fabricius-Ernesti, *Bibl. Lat.*, 1773; Polle in *Philologus*, 25 and 26 (1867); Engelmann-Preuss, *Bibl. Scrip. Class.*, 1882; and Brieger in Bursian's *Jahresbericht.*

CIL, Corpus Inscriptionum Latinarum.
Christ, QL, 1855.
Cl. R., Classical Review.
Creech, TLC, cum notis T. Creech, (1695) 1754.
Crouslé, TLC — Excerpta e libris vi par M. L. Crouslé [1891?].
Cudworth, Intellectual System, ed. 1857.

Diebitsch, Sittenlehre des L., 1886.
Diogenes of Enoanda, in Rh. M. Vol. 47, 1892.
Dittel, Beiträge zu L., 1874.
Dr. Synt., Historische Syntax der lat. Sprache von A. Draeger, 1878–81.
Duff, TLC Liber Tertius, 1903
Liber Quintus, 1889.

Ebstein, Pest des Thucydides, 1899.
Eckman, Controversial Elements in L., 1899.
Edelbluth, De conjunctionum usu L., 1895.
Eichner, Annotationes ad L. de animae natura doctrinam, 1884.
Eichstädt, Index nominum et verborum, Part 2, Vol. 1 of his edition, 1801.
Ep., Epicurus.
Eusebius, De vocab. numen, 1881.

Faber, TLC coniecturae et emendationes Tan. Fabri, (1660) 1686.
Feustell, De Comparationibus Lucret., 1893.
Flor. 30, Ms.
Forb. TLC edidit A. Forbiger, 1828.
Frerichs, QL, 1892.

Gif., TLC ed. Obertus Gifanius, (1566) 1595.
Giuss., TLC De RN. Revisione del Testo, Commento e Studi introduttivi di Carlo Giussani, 4 vols., Torino, 1896–1898.
Note Lucreziane, 1900.
Gneisse, De versibus repetitis, 1878.
Goebel, Observ. L., 1854.
QL, 1857.
Good, Poetical version of TLC; bound with Watson's Tr.
Grasberger, De TLC carmine, 1856.
Guyau, Morale d'Épicure et ses Rapports avec les Doctrines contemp., 1886.

Hachez, L. als Dichter, 1892.
Hale-Buck, Latin Grammar, 1903.
Hallier, Lucr. carmina e fragmentis Empedoclis adumbrata, 1857.
Halmschlag, L. Verhältniss zu seinen Quellen, 1866.
Harv. St., Harvard Studies in Classical Philology.
Haupt, Opuscula, 1876.
Hav., TLC cum notis integris Dionysi Lambini, Oberti Gifanii, Tanaquilli Fabri, Thomae Creech, et selectis Io. Baptista Pii, aliorumque, curante

Sigberto Havercampo qui et suas et Abrahami Preigeri adnotationes adjecit. Accedunt Interpretatio Thomae Creech, variae lectiones ex notulis Is. Vossii. 1725.

Heinze, TLC Buch III, erklärt von Richard Heinze, 1897.

Hertz, De praecip. praep. loci usu L., 1891.

Hidén, De casuum syntaxi L. 1896–9.

Hildebrandt, TL de primordiis doctrina, 1864.

Hirzel, Untersuchungen zu Cicero's philosophische Schriften, 1877–1883.

Hoerschelmann, Observ. Crit. in L. librum alterum, 1874. Observ. L. alterae, 1877.

Höfer, Zur Lehre von der Sinneswahrnehmung im 4. buch des L., 1872.

Holtze, Syntaxis Lucr. Lineamenta, 1868.

Iezienicki, QL, 1894.

Jahrb., Jahrbücher für Classische Philologie.

Jahresb., Bursian-Müller's Jahresbericht über d. Fortschritte Klass. Alterthumswissenschaft.

Jessen, QL, 1868.

Zu Lucrez' Leben und Dichtung, in Festgruss Kieler Gelehrten Schule, 1869.

Lucrez und sein Verhältniss zu Catull und Späteren, 1872.

J. Phil., Journal of Philology.

Juntine (Junt.), TLC sumptibus Philippi Giuntae anno salutis MDXII.

Keller, De verborum cum praep. comp. apud L. usu, 1880.

Kelsey, TLC, Introduction and notes to Books I, III, and V, 1884.

KGL, Keil's Grammatici Latini.

Kraetsch, De abundanti dicendi genere Lucretiano, 1881.

Kühn, QL Grammaticae et Metricae, 1869.

L., Lucretius.

Lachmann (Lachm. Lchm.), TLC de RN . . . C.L. recensuit et emendavit, (1850) 1860.

Commentarius, (1850) 1882.

Lambinus (Lamb.), commentary in Havercamp (1563, 1565, 1570).

Lane, Latin Grammar [2] [1903].

Lange, History of Materialism, tr. Thomas, 1881.

Lee, TLC Libri I–III, 1888.

Lex., Harpers' Latin Dictionary, ed. Lewis and Short.

Lindsay, LL, Latin Language, 1894.

Lohmann, QL, 1882.

Lotze, QL, 1852, in Kleine Schriften.

M., Munro.

Madvig, Latin Grammar [1870].

Opuscula, 1834.

Adversaria, 1873.

Mallock, Lucretius, 1878.
Lucretius on Life and Death, 1898.
Martha, Le Poëme de Lucrèce, 4 edit., 1869.
Marullus, Ms. notes used by Candidus.
Masson, At. Th., The Atomic Theory of L., by John Masson, 1884.
Meissner, Quaestiones ad usum casuum obliq. Lucr., 1891.
Mnem., Mn., Mnemosyne.
Müller R. M., Lucian Müller de re metrica poetarum Latinorum, 1861, 1894.
Munro, TLC de RN recognovit . . . 1860.
With notes and a translation, 4th ed., 3 vols., 1886.

Naugerius, ed. of Aldine of 1515.
N. Jahrb., Neue Jahrbücher für das Klassische Altherthum, etc.
Neumann, De Interpolationibus L., 1875.

O, Oblongus Ms.
Oppenrieder, QL, 1847.
Orelli, Eclogae Poetarum Latinorum, 1833.

Pascal, Stud., Studii Critici nel poema di Lucrezio, 1903. TLC de RN liber primus, 1904.
Ph., or Phil., Philologus.
Pius, ed. 1511.
Polle A. V., De artis vocabulis quibusdam Lucretianis scripsit F. Polle, 1866.
Pontanus, Ms. notes used by Candidus (see Munro, I, p. 11).
Poyard, Morceaux Choisis, 1881.
Proll, De formis antiquis L., 1859.
Pullig, Ennio quid debuerit L., 1888.
Purmann, Neue Beiträge zu Kritik des L., 1849.

Q, Quadratus Ms.

Raumer, Metapher bei L., 1893.
Reichenhart, Infinitiv bei L., Acta Sem. Phil. Erlang., 1886.
Reisacker, QL, 1847.
Epicuri de animorum natura doctrina a L. discipulo tractata, 1855.
Horaz in seinem Verhältniss zu L., etc., 1873.
Reisig, Lat. Sprachwissenschaft edited by Hagen, etc., 1881–1890.
Reitzenstein, Drei Vermuthungen z. Gesch. d. Röm. Lit. (in Festschrift T. Mommsen zum 50 Jahr. Doctorj., 1893).
Rh. M., Rheinische Museum.
Riv., Rivista di Filologia.
Roby, Latin Grammar, 1881–2.
Roos, Ad L. poematum libros tres priores, 1847.
Royer, Materialisme dans Lucrèce, 1883.
Rusch, De Posidonio LC auctore, 1882.

Sauppe, QL, Gött. Ind. Lect., 1880.
Commentatio de TLC codice Victoriano, id., 1864.
Schmalz, Lat. Syntax, Lat. Stilistik, in Müllers Handbuch, Vol. 2.
Schoemann, Schediasma de Epicuri Theologia, 1864.
Schroeder, Lukrez und Thucydides, 1898.
Schroeter, Die Conditional Sätze des Dichters L., 1874.
Schütte, Theorie der Sinnesempfindungen, 1888.
Sellar, The Roman Poets of the Republic, 1881.
Siebelis, QL, 1844.
Siemering, Die Behandlung der Mythen und des Götterglaubens bei L., 1891.
Sommer, Lat. Laut- und Formenlehre, 1902.
Spangenberg, De TLC Tropis, 1881.
Städler, De sermone L., 1869.
Stolz, Lat. Grammatik, in Müllers Handbuch, Vol. 2.
Historische Grammatik der Lat. Spr., 1894–1895.
Stürenberg, De carminis Lucret. lib. primo, 1874.
Susemihl, De carminis L. Prooemio, 1884.

Thes., Thesaurus Linguae Latinae.
Tohte, Lucr. 1, 483–598., 1889.

Usener, Epic., Epicurea edidit H. Usener, 1887.

Vahlen, Berlin Index, 1881.
Van der Valk, De L. carmine a poeta perfecto atque absoluto, 1902.

Wakefield, TLC de RN ad exemplar Gilberti Wakefield, etc., 4 vols., 1813.
Wallace, Epicureanism, 1880.
Watson, L. literally translated, 1851.
Winckelmann (Wkm., Winck.), Beiträge zu Kritik, 1857.
WKP (Wk. Klass. Ph.), Wochenschrift für Klassisch. Phil.
Wöhler. Einfluss des L. auf die Dichter der Aug. Zeit, 1876.
Wolff, De vocab. singularibus, 1878.
Woltjer, Lucretii philosophia cum fontibus comparata, 1877.
Serta Romana, 1896 (S. R.).

Zingerle, Ovidius und sein Verhältniss zu den Vorgängern Röm. Dichtern, 1871.

T. LVCRETI CARI

DE RERVM NATVRA

LIBER PRIMVS

Aeneadum genetrix, hominum divomque voluptas,
alma Venus, caeli subter labentia signa
quae mare navigerum, quae terras frugiferentis
concelebras, per te quoniam genus omne animantum
concipitur visitque exortum lumina solis:
te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.
nam simul ac species patefactast verna diei
et reserata viget genitabilis aura favoni,
aeriae primum volucres te, diva, tuumque
significant initum perculsae corda tua vi.
inde ferae pecudes persultant pabula laeta 15
et rapidos tranant amnis: ita capta lepore 14
te sequitur cupide quo quamque inducere pergis.
denique per maria ac montis fluviosque rapacis
frondiferasque domos avium camposque virentis
omnibus incutiens blandum per pectora amorem
efficis ut cupide generatim saecla propagent.
quae quoniam rerum naturam sola gubernas
nec sine te quicquam dias in luminis oras
exoritur neque fit laetum neque amabile quicquam,
te sociam studeo scribendis versibus esse
quos ego de rerum natura pangere conor
Memmiadae nostro quem tu, dea, tempore in omni
omnibus ornatum voluisti excellere rebus.
quo magis aeternum da dictis, diva, leporem.

effice ut interea fera moenera militiai
per maria ac terras omnis sopita quiescant.
nam tu sola potes tranquilla pace iuvare
mortalis, quoniam belli fera moenera Mavors
armipotens regit, in gremium qui saepe tuum se
reicit aeterno devictus vulnere amoris,
atque ita suspiciens tereti cervice reposta
pascit amore avidos inhians in te, dea, visus,
eque tuo pendet resupini spiritus ore.
hunc tu, diva, tuo recubantem corpore sancto
circumfusa super, suavis ex ore loquellas
funde petens placidam Romanis, incluta, pacem.
nam neque nos agere hoc patriai tempore iniquo
possumus aequo animo nec Memmi clara propago
talibus in rebus communi desse saluti.

*

quod superest, vacuas auris ⟨animumque sagacem⟩
semotum a curis adhibe veram ad rationem,
ne mea dona tibi studio disposta fideli,
intellecta prius quam sint, contempta relinquas.
nam tibi de summa caeli ratione deumque
disserere incipiam et rerum primordia pandam,
unde omnis natura creet res auctet alatque,
quove eadem rursum natura perempta resolvat,
quae nos materiem et genitalia corpora rebus
reddunda in ratione vocare et semina rerum
appellare suëmus et haec eadem usurpare
corpora prima, quod ex illis sunt omnia primis.
Humana ante oculos foede cum vita iaceret
in terris oppressa gravi sub religione
quae caput a caeli regionibus ostendebat
horribili super aspectu mortalibus instans,
primum Graius homo mortalis tollere contra
est oculos ausus primusque obsistere contra,
quem neque fama deum nec fulmina nec minitanti
murmure compressit caelum, sed eo magis acrem
inritat animi virtutem, effringere ut arta
naturae primus portarum claustra cupiret.
ergo vivida vis animi pervicit, et extra

processit longe flammantia moenia mundi
atque omne immensum peragravit mente animoque,
unde refert nobis victor quid possit oriri,
quid nequeat, finita potestas denique cuique
quanam sit ratione atque alte terminus haerens.
quare religio pedibus subiecta vicissim
opteritur, nos exaequat victoria caelo.
Illud in his rebus vereor, ne forte rearis
inpia te rationis inire elementa viamque
indugredi sceleris. quod contra saepius illa
religio peperit scelerosa atque impia facta.
Aulide quo pacto Triviai virginis aram
Iphianassai turparunt sanguine foede
ductores Danaum delecti, prima virorum.
cui simul infula virgineos circumdata comptus
ex utraque pari malarum parte profusast,
et maestum simul ante aras adstare parentem
sensit et hunc propter ferrum celare ministros
aspectuque suo lacrimas effundere civis,
muta metu terram genibus summissa petebat.
nec miserae prodesse in tali tempore quibat
quod patrio princeps donarat nomine regem;
nam sublata virum manibus tremibundaque ad aras
deductast, non ut sollemni more sacrorum
perfecto posset claro comitari Hymenaeo,
sed casta inceste nubendi tempore in ipso
hostia concideret mactatu maesta parentis,
exitus ut classi felix faustusque daretur.
tantum religio potuit suadere malorum.
Tutemet a nobis iam quovis tempore vatum
terriloquis victus dictis desciscere quaeres.
quippe etenim quam multa tibi iam fingere possunt
somnia quae vitae rationes vertere possint
fortunasque tuas omnis turbare timore!
et merito; nam si certam finem esse viderent
aerumnarum homines, aliqua ratione valerent
religionibus atque minis obsistere vatum.
nunc ratio nulla est restandi, nulla facultas,
aeternas quoniam poenas in morte timendum⟨st⟩.

ignoratur enim quae sit natura animai,
nata sit an contra nascentibus insinuetur,
et simul intereat nobiscum morte dirempta,
an tenebras Orci visat vastasque lacunas,
an pecudes alias divinitus insinuet se,
Ennius ut noster cecinit qui primus amoeno
detulit ex Helicone perenni fronde coronam,
per gentis Italas hominum quae clara clueret;
etsi praeterea tamen esse Acherusia templa
Ennius aeternis exponit versibus edens,
quo neque permaneant animae neque corpora nostra,
sed quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coepisse et rerum naturam expandere dictis.
quapropter bene cum superis de rebus habenda
nobis est ratio, solis lunaeque meatus
qua fiant ratione, et qua vi quaeque gerantur
in terris, tum cum primis ratione sagaci
unde anima atque animi constet natura videndum,
et quae res nobis vigilantibus obvia mentes
terrificet morbo adfectis somnoque sepultis,
cernere uti videamur eos audireque coram,
morte obita quorum tellus amplectitur ossa.

Nec me animi fallit Graiorum obscura reperta
difficile inlustrare Latinis versibus esse,
multa novis verbis praesertim cum sit agendum
propter egestatem linguae et rerum novitatem;
sed tua me virtus tamen et sperata voluptas
suavis amicitiae quemvis efferre laborem
suadet et inducit noctes vigilare serenas
quaerentem dictis quibus et quo carmine demum
clara tuae possim praepandere lumina menti,
res quibus occultas penitus convisere possis.

Hunc igitur terrorem animi tenebrasque necessest
non radii solis neque lucida tela diei
discutiant, sed naturae species ratioque.
principium cuius hinc nobis exordia sumet,
nullam rem e nilo gigni divinitus umquam.

quippe ita formido mortalis continet omnis,
quod multa in terris fieri caeloque tuentur
quorum operum causas nulla ratione videre
possunt ac fieri divino numine rentur.
quas ob res ubi viderimus nil posse creari 156
de nilo, tum quod sequimur iam rectius inde
perspiciemus, et unde queat res quaeque creari
et quo quaeque modo fiant opera sine divom. 155
Nam si de nilo fierent, ex omnibu' rebus
omne genus nasci posset, nil semine egeret.
e mare primum homines, e terra posset oriri
squamigerum genus et volucres erumpere caelo;
armenta atque aliae pecudes, genus omne ferarum,
incerto partu culta ac deserta tenerent.
nec fructus idem arboribus constare solerent,
sed mutarentur, ferre omnes omnia possent.
quippe, ubi non essent genitalia corpora cuique,
qui posset mater rebus consistere certa?
at nunc seminibus quia certis quaeque creantur,
inde enascitur atque oras in luminis exit,
materies ubi inest cuiusque et corpora prima;
atque hac re nequeunt ex omnibus omnia gigni,
quod certis in rebus inest secreta facultas.
praeterea cur vere rosam, frumenta calore,
vites autumno fundi suadente videmus,
si non, certa suo quia tempore semina rerum
cum confluxerunt, patefit quodcumque creatur,
dum tempestates adsunt et vivida tellus
tuto res teneras effert in luminis oras?
quod si de nilo fierent, subito exorerentur
incerto spatio atque alienis partibus anni,
quippe ubi nulla forent primordia quae genitali
concilio possent arceri tempore iniquo.
nec porro augendis rebus spatio foret usus
seminis ad coitum, si e nilo crescere possent;
nam fierent iuvenes subito ex infantibu' parvis
e terraque exorta repente arbusta salirent.
quorum nil fieri manifestum est, omnia quando
paulatim crescunt, ut par est, semine certo,

crescentesque genus servant; ut noscere possis
quicque sua de materia grandescere alique.
huc accedit uti sine certis imbribus anni
laetificos nequeat fetus submittere tellus
nec porro secreta cibo natura animantum
propagare genus possit vitamque tueri;
ut potius multis communia corpora rebus
multa putes esse, ut verbis elementa videmus,
quam sine principiis ullam rem existere posse.
denique cur homines tantos natura parare
non potuit, pedibus qui pontum per vada possent
transire et magnos manibus divellere montis
multaque vivendo vitalia vincere saecla,
si non, materies quia rebus reddita certast
gignundis e qua constat quid possit oriri?
nil igitur fieri de nilo posse fatendumst,
semine quando opus est rebus quo quaeque creatae
aeris in teneras possint proferrier auras.
postremo quoniam incultis praestare videmus
culta loca et manibus melioris reddere fetus,
esse videlicet in terris primordia rerum
quae nos fecundas vertentes vomere glebas
terraique solum subigentes cimus ad ortus.
quod si nulla forent, nostro sine quaeque labore
sponte sua multo fieri meliora videres.
    Huc accedit uti quicque in sua corpora rursum
dissoluat natura neque ad nilum interemat res.
nam siquid mortale ⟨e⟩ cunctis partibus esset,
ex oculis res quaeque repente erepta periret.
nulla vi foret usus enim quae partibus eius
discidium parere et nexus exsolvere posset.
quod nunc, aeterno quia constant semine quaeque,
donec vis obiit quae res diverberet ictu
aut intus penetret per inania dissoluatque,
nullius exitium patitur natura videri.
praeterea quaecumque vetustate amovet aetas,
si penitus peremit consumens materiem omnem,
unde animale genus generatim in lumina vitae
redducit Venus, aut redductum daedala tellus

unde alit atque auget generatim pabula praebens?
unde mare ingenuei fontes externaque longe
flumina suppeditant? unde aether sidera pascit?
omnia enim debet, mortali corpore quae sunt,
infinita aetas consumpse anteacta diesque.
quod si in eo spatio atque anteacta aetate fuere
e quibus haec rerum consistit summa refecta,
inmortali sunt natura praedita certe,
haut igitur possunt ad nilum quaeque reverti.
denique res omnis eadem vis causaque volgo
conficeret, nisi materies aeterna teneret,
inter se nexu minus aut magis indupedita;
tactus enim leti satis esset causa profecto,
quippe, ubi nulla forent aeterno corpore, quorum
contextum vis deberet dissolvere quaeque.
at nunc, inter se quia nexus principiorum
dissimiles constant aeternaque materies est,
incolumi remanent res corpore, dum satis acris
vis obeat pro textura cuiusque reperta.
haud igitur redit ad nilum res ulla, sed omnes
discidio redeunt in corpora materiai.
postremo pereunt imbres, ubi eos pater aether
in gremium matris terrai praecipitavit;
at nitidae surgunt fruges ramique virescunt
arboribus, crescunt ipsae fetuque gravantur;
hinc alitur porro nostrum genus atque ferarum,
hinc laetas urbes pueris florere videmus
frondiferasque novis avibus canere undique silvas;
hinc fessae pecudes pingui per pabula laeta
corpora deponunt et candens lacteus umor
uberibus manat distentis; hinc nova proles
artubus infirmis teneras lasciva per herbas
ludit lacte mero mentes perculsa novellas.
haud igitur penitus pereunt quaecumque videntur,
quando alid ex alio reficit natura nec ullam
rem gigni patitur nisi morte adiuta aliena.

Nunc age, res quoniam docui non posse creari
de nilo neque item genitas ad nil revocari,
nequa forte tamen coeptes diffidere dictis,

quod nequeunt oculis rerum primordia cerni,
accipe praeterea quae corpora tute necessest
confiteare esse in rebus nec posse videri.
principio venti vis verberat incita pontum
ingentisque ruit navis et nubila differt,
interdum rapido percurrens turbine campos
arboribus magnis sternit montisque supremos
silvifragis vexat flabris: ita perfurit acri
cum fremitu saevitque minaci murmure ventus.
sunt igitur venti nimirum corpora caeca
quae mare, quae terras, quae denique nubila caeli
verrunt ac subito vexantia turbine raptant,
nec ratione fluunt alia stragemque propagant
et cum mollis aquae fertur natura repente
flumine abundanti, quom largis imbribus urget
montibus ex altis magnus decursus aquai
fragmina coniciens silvarum arbustaque tota,
nec validi possunt pontes venientis aquai
vim subitam tolerare: ita magno turbidus imbri
molibus incurrit validis cum viribus amnis:
dat sonitu magno stragem volvitque sub undis
grandia saxa: ruit qua quicquid fluctibus obstat.
sic igitur debent venti quoque flamina ferri,
quae veluti validum cum flumen procubuere
quamlibet in partem, trudunt res ante ruuntque
impetibus crebris, interdum vertice torto
corripiunt rapidique rotanti turbine portant.
quare etiam atque etiam sunt venti corpora caeca,
quandoquidem factis et moribus aemula magnis
amnibus inveniuntur, aperto corpore qui sunt.
tum porro varios rerum sentimus odores
nec tamen ad naris venientis cernimus umquam,
nec calidos aestus tuimur nec frigora quimus
usurpare oculis nec voces cernere suemus;
quae tamen omnia corporea constare necessest
natura, quoniam sensus inpellere possunt.
tangere enim et tangi, nisi corpus, nulla potest res.
denique fluctifrago suspensae in litore vestes
uvescunt, eaedem dispansae in sole serescunt.

at neque quo pacto persederit umor aquai
visumst nec rursum quo pacto fugerit aestu.
in parvas igitur partis dispergitur umor
quas oculi nulla possunt ratione videre.
quin etiam multis solis redeuntibus annis
anulus in digito subter tenuatur habendo,
stilicidi casus lapidem cavat, uncus aratri
ferreus occulte decrescit vomer in arvis,
strataque iam volgi pedibus detrita viarum
saxea conspicimus; tum portas propter aena
signa manus dextras ostendunt adtenuari
saepe salutantum tactu praeterque meantum.
haec igitur minui, cum sint detrita, videmus.
sed quae corpora decedant in tempore quoque,
invida praeclusit speciem natura videndi.
postremo quaecumque dies naturaque rebus
paulatim tribuit, moderatim crescere cogens,
nulla potest oculorum acies contenta tueri;
nec porro quaecumque aevo macieque senescunt,
nec, mare quae inpendent, vesco sale saxa peresa
quid quoque amittant in tempore cernere possis.
corporibus caecis igitur natura gerit res.

Nec tamen undique corporea stipata tenentur
omnia natura; namque est in rebus inane.
quod tibi cognosse in multis erit utile rebus
nec sinet errantem dubitare et quaerere semper
de summa rerum et nostris diffidere dictis.
quapropter, locus est intactus inane vacansque;
quod si non esset, nulla ratione moveri
res possent; namque officium quod corporis exstat,
officere atque obstare, id in omni tempore adesset
omnibus; haud igitur quicquam procedere posset,
principium quoniam cedendi nulla daret res.
at nunc per maria ac terras sublimaque caeli
multa modis multis varia ratione moveri
cernimus ante oculos, quae, si non esset inane,
non tam sollicito motu privata carerent
quam genita omnino nulla ratione fuissent,
undique materies quoniam stipata quiesset.

praeterea quamvis solidae res esse putentur,
hinc tamen esse licet raro cum corpore cernas.
in saxis ac speluncis permanat aquarum
liquidus umor et uberibus flent omnia guttis.
dissipat in corpus sese cibus omne animantum.
crescunt arbusta et fetus in tempore fundunt,
quod cibus in totas usque ab radicibus imis
per truncos ac per ramos diffunditur omnis.
inter saepta meant voces et clausa domorum
transvolitant, rigidum permanat frigus ad ossa,
quod, nisi inania sint, qua possent corpora quaeque
transire, haud ulla fieri ratione videres.
denique cur alias aliis praestare videmus
pondere res rebus nilo maiore figura?
nam si tantundemst in lanae glomere quantum
corporis in plumbo est, tantundem pendere par est,
corporis officiumst quoniam premere omnia deorsum,
contra autem natura manet sine pondere inanis.
ergo quod magnumst aeque leviusque videtur,
nimirum plus esse sibi declarat inanis;
at contra gravius plus in se corporis esse
dedicat et multo vacui minus intus habere.
est igitur nimirum id quod ratione sagaci
quaerimus, admixtum rebus, quod inane vocamus.
  Illud in his rebus ne te deducere vero
possit, quod quidam fingunt, praecurrere cogor.
cedere squamigeris latices nitentibus aiunt
et liquidas aperire vias, quia post loca pisces
linquant, quo possint cedentes confluere undae;
sic alias quoque res inter se posse moveri
et mutare locum, quamvis sint omnia plena.
scilicet id falsa totum ratione receptumst.
nam quo squamigeri poterunt procedere tandem,
ni spatium dederint latices? concedere porro
quo poterunt undae, cum pisces ire nequibunt?
aut igitur motu privandumst corpora quaeque
aut esse admixtum dicundumst rebus inane
unde initum primum capiat res quaeque movendi.
postremo duo de concursu corpora lata

si cita dissiliant, nempe aer omne necessest,
inter corpora quod fiat, possidat inane.
is porro quamvis circum celerantibus auris
confluat, haud poterit tamen uno tempore totum
compleri spatium; nam primum quemque necessest
occupet ille locum, deinde omnia possideantur.
quod si forte aliquis, cum corpora dissiluere,
tum putat id fieri quia se condenseat aer,
errat; nam vacuum tum fit quod non fuit ante
et repletur item vacuum quod constitit ante,
nec tali ratione potest denserier aer,
nec, si iam posset, sine inani posset, opinor,
ipse in se trahere et partis conducere in unum.
Quapropter, quamvis causando multa moreris,
esse in rebus inane tamen fateare necessest.
multaque praeterea tibi possum commemorando
argumenta fidem dictis conradere nostris.
verum animo satis haec vestigia parva sagaci
sunt per quae possis cognoscere cetera tute.
namque canes ut montivagae persaepe ferarum
naribus inveniunt intectas fronde quietes,
cum semel institerunt vestigia certa viai,
sic alid ex alio per te tute ipse videre
talibus in rebus poteris caecasque latebras
insinuare omnis et verum protrahere inde.
quod si pigraris paulumve recesseris ab re,
hoc tibi de plano possum promittere, Memmi:
usque adeo largos haustus e fontibu' magnis
lingua meo suavis diti de pectore fundet,
ut verear ne tarda prius per membra senectus
serpat et in nobis vitai claustra resolvat,
quam tibi de quavis una re versibus omnis
argumentorum sit copia missa per auris.
Sed nunc ut repetam coeptum pertexere dictis,
omnis ut est igitur per se natura duabus
constitit in rebus; nam corpora sunt et inane,
haec in quo sita sunt et qua diversa moventur.
corpus enim per se communis dedicat esse
sensus; cui nisi prima fides fundata valebit,

haut erit occultis de rebus quo referentes
confirmare animi quicquam ratione queamus.
tum porro locus ac spatium, quod inane vocamus,
si nullum foret, haut usquam sita corpora possent
esse neque omnino quoquam diversa meare;
id quod iam supera tibi paulo ostendimus ante.
praeterea nil est quod possis dicere ab omni
corpore seiunctum secretumque esse ab inani,
quod quasi tertia sit numero natura reperta.
nam quodcumque erit, esse aliquid debebit id ipsum;
cui si tactus erit quamvis levis exiguusque, 435
augmine vel grandi vel parvo denique, dum sit, 434
corporis augebit numerum summamque sequetur.
sin intactile erit, nulla de parte quod ullam
rem prohibere queat per se transire meantem,
scilicet hoc id erit, vacuum quod inane vocamus.
praeterea per se quodcumque erit, aut faciet quid
aut aliis fungi debebit agentibus ipsum
aut erit ut possint in eo res esse gerique.
at facere et fungi sine corpore nulla potest res
nec praebere locum porro nisi inane vacansque.
ergo praeter inane et corpora tertia per se
nulla potest rerum in numero natura relinqui,
nec quae sub sensus cadat ullo tempore nostros
nec ratione animi quam quisquam possit apisci.
   Nam quaecumque cluent, aut his coniuncta duabus
rebus ea invenies aut horum eventa videbis.
coniunctum est id quod nusquam sine permitiali
discidio potis est seiungi seque gregari;
pondus uti saxis, calor ignist, liquor aquai,
tactus corporibus cunctis, intactus inani.
servitium contra paupertas divitiaeque,
libertas bellum concordia, cetera quorum
adventu manet incolumis natura abituque,
haec soliti sumus, ut par est, eventa vocare.
tempus item per se non est, sed rebus ab ipsis
consequitur sensus, transactum quid sit in aevo,
tum quae res instet, quid porro deinde sequatur.
nec per se quemquam tempus sentire fatendumst

semotum ab rerum motu placidaque quiete.
denique Tyndaridem raptam belloque subactas
Troiugenas gentis cum dicunt esse, videndumst
ne forte haec per se cogant nos esse fateri,
quando ea saecla hominum, quorum haec eventa fuerunt,
inrevocabilis abstulerit iam praeterita aetas;
namque aliut † terris, aliut regionibus ipsis
eventum dici poterit quodcumque erit actum.
denique materies si rerum nulla fuisset
nec locus ac spatium, res in quo quaeque geruntur,
numquam Tyndaridis forma conflatus amoris
ignis, Alexandri Phrygio sub pectore gliscens,
clara accendisset saevi certamina belli,
nec clam durateus Troianis Pergama partu
inflammasset equos nocturno Graiugenarum;
perspicere ut possis res gestas funditus omnis
non ita uti corpus per se constare neque esse,
nec ratione cluere eadem qua constet inane,
sed magis ut merito possis eventa vocare
corporis, atque loci, res in quo quaeque gerantur.
Corpora sunt porro partim primordia rerum,
partim concilio quae constant principiorum.
sed quae sunt rerum primordia, nulla potest vis
stinguere; nam solido vincunt ea corpore demum.
etsi difficile esse videtur credere quicquam
in rebus solido reperiri corpore posse.
transit enim fulmen caeli per saepta domorum,
clamor ut ac voces; ferrum candescit in igni
dissiliuntque fero ferventia saxa vapore;
tum labefactatus rigor auri solvitur aestu;
tum glacies aeris flamma devicta liquescit;
permanat calor argentum penetraleque frigus,
quando utrumque manu retinentes pocula rite
sensimus infuso lympharum rore superne.
usque adeo in rebus solidi nil esse videtur.
sed quia vera tamen ratio naturaque rerum
cogit, ades, paucis dum versibus expediamus
esse ea quae solido atque aeterno corpore constent,
semina quae rerum primordiaque esse docemus,

unde omnis rerum nunc constet summa creata.
Principio quoniam duplex natura duarum
dissimilis rerum longe constare repertast,
corporis, atque loci, res in quo quaeque geruntur,
esse utramque sibi per se puramque necessest.
nam quacumque vacat spatium, quod inane vocamus,
corpus ea non est; qua porro cumque tenet se
corpus, ea vacuum nequaquam constat inane.
sunt igitur solida ac sine inani corpora prima.
praeterea quoniam genitis in rebus inanest,
materiem circum solidam constare necessest,
nec res ulla potest vera ratione probari
corpore inane suo celare atque intus habere,
si non, quod cohibet, solidum constare relinquas.
id porro nil esse potest nisi materiai
concilium, quod inane queat rerum cohibere.
materies igitur, solido quae corpore constat,
esse aeterna potest, cum cetera dissoluantur.
tum porro si nil esset quod inane vacaret,
omne foret solidum; nisi contra corpora certa
essent quae loca complerent quaecumque tenerent,
omne quod est spatium, vacuum constaret inane.
alternis igitur nimirum corpus inani
distinctum⟨st⟩, quoniam nec plenum naviter extat
nec porro vacuum. sunt ergo corpora certa
quae spatium pleno possint distinguere inane.
haec neque dissolui plagis extrinsecus icta
possunt nec porro penitus penetrata retexi
nec ratione queunt alia temptata labare;
id quod iam supra tibi paulo ostendimus ante.
nam neque conlidi sine inani posse videtur
quicquam nec frangi nec findi in bina secando
nec capere umorem neque item manabile frigus
nec penetralem ignem, quibus omnia conficiuntur.
et quo quaeque magis cohibet res intus inane,
tam magis his rebus penitus temptata labascit.
ergo si solida ac sine inani corpora prima
sunt ita uti docui, sint haec aeterna necessest.
praeterea nisi materies aeterna fuisset,

antehac ad nilum penitus res quaeque redissent
de niloque renata forent quaecumque videmus.
at quoniam supra docui nil posse creari
de nilo neque quod genitum est ad nil revocari,
esse inmortali primordia corpore debent,
dissolui quo quaeque supremo tempore possint,
materies ut subpeditet rebus reparandis.
sunt igitur solida primordia simplicitate
nec ratione queunt alia servata per aevom
ex infinito iam tempore res reparare.

Denique si nullam finem natura parasset
frangendis rebus, iam corpora materiai
usque redacta forent aevo frangente priore,
ut nil ex illis a certo tempore posset
conceptum ⟨ad⟩ summum aetatis pervadere finis.
nam quidvis citius dissolvi posse videmus
quam rursus refici; quapropter longa diei
infinita aetas anteacti temporis omnis
quod fregisset adhuc disturbans dissoluensque,
numquam relicuo reparari tempore posset.
at nunc nimirum frangendi reddita finis
certa manet, quoniam refici rem quamque videmus
et finita simul generatim tempora rebus
stare, quibus possint aevi contingere florem.
huc accedit uti, solidissima materiai
corpora cum constant, possint tamen omnia reddi
mollia quae fiunt, aer aqua terra vapores,
quo pacto fiant et qua vi quaeque gerantur,
admixtum quoniam semel est in rebus inane.
at contra si mollia sint primordia rerum,
unde queant validi silices ferrumque creari
non poterit ratio reddi; nam funditus omnis
principio fundamenti natura carebit.
sunt igitur solida pollentia simplicitate
quorum condenso magis omnia conciliatu
artari possunt validasque ostendere viris.

Porro si nullast frangendis reddita finis
corporibus, tamen ex aeterno tempore quaeque
nunc etiam superare necessest corpora rebus,

quae nondum clueant ullo temptata periclo.
at quoniam fragili natura praedita constant,
discrepat aeternum tempus potuisse manere
innumerabilibus plagis vexata per aevom.
denique iam quoniam generatim reddita finis
crescendi rebus constat vitamque tenendi,
et quid quaeque queant per foedera naturai,
quid porro nequeant, sancitum quandoquidem extat,
nec commutatur quicquam, quin omnia constant
usque adeo, variae volucres ut in ordine cunctae
ostendant maculas generalis corpore inesse,
inmutabili' materiae quoque corpus habere
debent nimirum. nam si primordia rerum
commutari aliqua possent ratione revicta,
incertum quoque iam constet quid possit oriri,
quid nequeat, finita potestas denique cuique
quanam sit ratione atque alte terminus haerens,
nec totiens possent generatim saecla referre
naturam mores victum motusque parentum.

Tum porro quoniam est extremum quodque cacumen
corporis illius quod nostri cernere sensus
iam nequeunt, id nimirum sine partibus extat
et minima constat natura nec fuit umquam
per se secretum neque posthac esse valebit,
alterius quoniamst ipsum pars, primaque et una
inde aliae atque aliae similes ex ordine partes
agmine condenso naturam corporis explent,
quae quoniam per se nequeunt constare, necessest
haerere unde queant nulla ratione revelli.
sunt igitur solida primordia simplicitate
quae minimis stipata cohaerent partibus arte,
non ex illarum conventu conciliata,
sed magis aeterna pollentia simplicitate,
unde neque avelli quicquam neque deminui iam
concedit natura reservans semina rebus.
praeterea nisi erit minimum, parvissima quaeque
corpora constabunt ex partibus infinitis,
quippe ubi dimidiae partis pars semper habebit
dimidiam partem nec res praefiniet ulla.

ergo rerum inter summam minimamque quid escit?
nil erit ut distet; nam quamvis funditus omnis
summa sit infinita, tamen, parvissima quae sunt,
ex infinitis constabunt partibus aeque.
quod quoniam ratio reclamat vera negatque
credere posse animum, victus fateare necessest
esse ea quae nullis iam praedita partibus extent
et minima constent natura. quae quoniam sunt,
illa quoque esse tibi solida atque aeterna fatendum.
denique si minimas in partis cuncta resolvi
cogere consuesset rerum natura creatrix,
iam nil ex illis eadem reparare valeret
propterea quia, quae nullis sunt partibus aucta,
non possunt ea quae debet genitalis habere
materies, varios conexus pondera plagas
concursus motus, per quae res quaeque geruntur.
   Quapropter qui materiem rerum esse putarunt
ignem atque ex igni summam consistere solo,
magno opere a vera lapsi ratione videntur.
Heraclitus init quorum dux proelia primus,
clarus ⟨ob⟩ obscuram linguam magis inter inanis
quamde gravis inter Graios qui vera requirunt.
omnia enim stolidi magis admirantur amantque,
inversis quae sub verbis latitantia cernunt,
veraque constituunt quae belle tangere possunt
auris et lepido quae sunt fucata sonore.
   Nam cur tam variae res possent esse, requiro,
ex uno si sunt igni puroque creatae?
nil prodesset enim calidum denserier ignem
nec rarefieri, si partes ignis eandem
naturam quam totus habet super ignis haberent.
acrior ardor enim conductis partibus esset,
languidior porro disiectis disque supatis.
amplius hoc fieri nil est quod posse rearis
talibus in causis, nedum variantia rerum
tanta queat densis rarisque ex ignibus esse.
id quoque, si faciant admixtum rebus inane,
denseri poterunt ignes rarique relinqui.
sed quia multa sibi cernunt contraria rursum

et fugitant in rebus inane relinquere purum,
ardua dum metuunt, amittunt vera viai,
nec rursum cernunt exempto rebus inani
omnia denseri fierique ex omnibus unum
corpus, nil ab se quod possit mittere raptim;
aestifer ignis uti lumen iacit atque vaporem,
ut videas non e stipatis partibus esse.
quod si forte alia credunt ratione potesse
ignis in coetu stingui mutareque corpus,
scilicet ex nulla facere id si parte reparcent,
occidet ad nilum nimirum funditus ardor
omnis et ⟨e⟩ nilo fient quaecumque creantur.
nam quodcumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante.
proinde aliquit superare necesse est incolume ollis,
ne tibi res redeant ad nilum funditus omnes
de niloque renata vigescat copia rerum.
nunc igitur quoniam certissima corpora quaedam
sunt quae conservant naturam semper eandem,
quorum abitu aut aditu mutatoque ordine mutant
naturam res et convertunt corpora sese,
scire licet non esse haec ignea corpora rerum.
nil referret enim quaedam decedere, abire,
atque alia adtribui, mutarique ordine quaedam,
si tamen ardoris naturam cuncta tenerent;
ignis enim foret omnimodis quodcumque crearent.
verum, ut opinor, itast: sunt quaedam corpora quorum
concursus motus ordo positura figurae
efficiunt ignis, mutatoque ordine mutant
naturam neque sunt igni simulata neque ulli
praeterea rei quae corpora mittere possit
sensibus et nostros adiectu tangere tactus.

Dicere porro ignem res omnis esse neque ullam
rem veram in numero rerum constare nisi ignem,
quod facit hic idem, perdelirum esse videtur.
nam contra sensus ab sensibus ipse repugnat
et labefactat eos, unde omnia credita pendent,
unde hic cognitus est ipsi quem nominat ignem;
credit enim sensus ignem cognoscere vere,

cetera non credit, quae nilo clara minus sunt.
quod mihi cum vanum tum delirum esse videtur;
quo referemus enim? quid nobis certius ipsis
sensibus esse potest, qui vera ac falsa notemus?
praeterea quare quisquam magis omnia tollat
et velit ardoris naturam linquere solam,
quam neget esse ignis, ⟨quidvis⟩ tamen esse relinquat?
aequa videtur enim dementia dicere utrumque.
Quapropter qui materiem rerum esse putarunt
ignem atque ex igni summam consistere posse,
et qui principium gignundis aera rebus
constituere, aut umorem quicumque putarunt
fingere res ipsum per se, terramve creare
omnia et in rerum naturas vertier omnis,
magno opere a vero longe derrasse videntur.
adde etiam qui conduplicant primordia rerum
aera iungentes igni terramque liquori,
et qui quattuor ex rebus posse omnia rentur
ex igni terra atque anima procrescere et imbri.
quorum Acragantinus cum primis Empedocles est,
insula quem triquetris terrarum gessit in oris,
quam fluitans circum magnis anfractibus aequor
Ionium glaucis aspargit virus ab undis,
angustoque fretu rapidum mare dividit undis
Italiae terrarum oras a finibus eius.
hic est vasta Charybdis et hic Aetnaea minantur
murmura flammarum rursum se colligere iras,
faucibus eruptos iterum vis ut vomat ignis
ad caelumque ferat flammai fulgura rursum.
quae cum magna modis multis miranda videtur
gentibus humanis regio visendaque fertur,
rebus opima bonis, multa munita virum vi,
nil tamen hoc habuisse viro praeclarius in se
nec sanctum magis et mirum carumque videtur.
carmina quin etiam divini pectoris eius
vociferantur et exponunt praeclara reperta,
ut vix humana videatur stirpe creatus.
Hic tamen et supra quos diximus inferiores
partibus egregie multis multoque minores,

quamquam multa bene ac divinitus invenientes
ex adyto tamquam cordis responsa dedere
sanctius et multo certa ratione magis quam
Pythia quae tripodi a Phoebi lauroque profatur,
principiis tamen in rerum fecere ruinas
et graviter magni magno cecidere ibi casu;
primum quod motus exempto rebus inani
constituunt et res mollis rarasque relinquont,
aera rorem ignem terras animalia frugis,
nec tamen admiscent in eorum corpus inane;
deinde quod omnino finem non esse secandis
corporibus faciunt neque pausam stare fragori
nec prorsum in rebus minimum consistere qui⟨cquam⟩;
cum videamus id extremum cuiusque cacumen
esse quod ad sensus nostros minimum esse videtur,
conicere ut possis ex hoc, quae cernere non quis
extremum quod habent, minimum consistere ⟨vere⟩.
huc accedit item, quoniam primordia rerum
mollia constituunt, quae nos nativa videmus
esse et mortali cum corpore, funditus utqui
debeat ad nilum iam rerum summa reverti
de niloque renata vigescere copia rerum;
quorum utrumque quid a vero iam distet habebis.
deinde inimica modis multis sunt atque veneno
ipsa sibi inter se; quare aut congressa peribunt
aut ita diffugient ut tempestate coacta
fulmina diffugere atque imbris ventosque videmus.
Denique quattuor ex rebus si cuncta creantur
atque in eas rursum res omnia dissoluuntur,
qui magis illa queunt rerum primordia dici
quam contra res illorum retroque putari?
alternis gignuntur enim mutantque colorem
et totam inter se naturam tempore ab omni.
sin ita forte putas ignis terraeque coire
corpus et aerias auras roremque liquoris,
nil in concilio naturam ut mutet eorum,
nulla tibi ex illis poterit res esse creata,
non animans, non exanimo cum corpore, ut arbos:
quippe suam quicque in coetu variantis acervi

naturam ostendet mixtusque videbitur aer
cum terra simul atque ardor cum rore manere.
at primordia gignundis in rebus oportet
naturam clandestinam caecamque adhibere,
emineat nequid quod contra pugnet et obstet
quominus esse queat proprie quodcumque creatur.
Quin etiam repetunt a caelo atque ignibus eius
et primum faciunt ignem se vertere in auras
aeris, hinc imbrem gigni terramque creari
ex imbri retroque a terra cuncta reverti,
umorem primum, post aera, deinde calorem,
nec cessare haec inter se mutare, meare
a caelo ad terram, de terra ad sidera mundi.
quod facere haud ullo debent primordia pacto;
immutabile enim quiddam superare necessest,
ne res ad nilum redigantur funditus omnes.
nam quodcumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante.
quapropter quoniam quae paulo diximus ante
in commutatum veniunt, constare necessest
ex aliis ea, quae nequeant convertier usquam,
ne tibi res redeant ad nilum funditus omnes.
quin potius tali natura praedita quaedam
corpora constituas, ignem si forte crearint,
posse eadem demptis paucis paucisque tributis,
ordine mutato et motu, facere aeris auras,
sic alias aliis rebus mutarier omnis?
'At manifesta palam res indicat' inquis 'in auras
aeris e terra res omnis crescere alique;
et nisi tempestas indulget tempore fausto
imbribus, ut tabe nimborum arbusta vacillent,
solque sua pro parte fovet tribuitque calorem,
crescere non possint fruges arbusta animantis.'
scilicet et nisi nos cibus aridus et tener umor
adiuvet, amisso iam corpore vita quoque omnis
omnibus e nervis atque ossibus exsoluatur;
adiutamur enim dubio procul atque alimur nos
certis ab rebus, certis aliae atque aliae res.
nimirum quia multa modis communia multis

multarum rerum in rebus primordia mixta
sunt, ideo variis variae res rebus aluntur.
atque eadem magni refert primordia saepe
cum quibus et quali positura contineantur
et quos inter se dent motus accipiantque;
namque eadem caelum mare terras flumina solem
constituunt, eadem fruges arbusta animantis,
verum aliis alioque modo commixta moventur.
quin etiam passim nostris in versibus ipsis
multa elementa vides multis communia verbis,
cum tamen inter se versus ac verba necessest
confiteare et re et sonitu distare sonanti.
tantum elementa queunt permutato ordine solo;
at rerum quae sunt primordia, plura adhibere
possunt unde queant variae res quaeque creari.
  Nunc et Anaxagorae scrutemur homoeomerian
quam Grai memorant nec nostra dicere lingua
concedit nobis patrii sermonis egestas,
sed tamen ipsam rem facilest exponere verbis.
principio, rerum quam dicit homoeomerian,
ossa videlicet e pauxillis atque minutis
ossibus hic et de pauxillis atque minutis
visceribus viscus gigni sanguenque creari
sanguinis inter se multis coeuntibu' guttis
ex aurique putat micis consistere posse
aurum et de terris terram concrescere parvis,
ignibus ex ignis, umorem umoribus esse,
cetera consimili fingit ratione putatque.
nec tamen esse ulla idem ⟨ex⟩ parte in rebus inane
concedit neque corporibus finem esse secandis.
quare in utraque mihi pariter ratione videtur
errare atque illi, supra quos diximus ante.
adde quod inbecilla nimis primordia fingit;
si primordia sunt, simili quae praedita constant
natura atque ipsae res sunt aequeque laborant
et pereunt neque ab exitio res ulla refrenat.
nam quid in oppressu valido durabit eorum,
ut mortem effugiat, leti sub dentibus ipsis?
ignis an umor an aura? quid horum? sanguen an ossa?

nil, ut opinor, ubi ex aequo res funditus omnis
tam mortalis erit quam quae manifesta videmus
ex oculis nostris aliqua vi victa perire.
at neque reccidere ad nilum res posse neque autem
crescere de nilo testor res ante probatas.
praeterea quoniam cibus auget corpus alitque,
scire licet nobis venas et sanguen et ossa

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sive cibos omnis commixto corpore dicent
esse ⟨e⟩t habere in se nervorum corpora parva
ossaque et omnino venas partisque cruoris,
fiet uti cibus omnis, et aridus et liquor, ipse
ex alienigenis rebus constare putetur,
ossibus et nervis sanieque et sanguine mixtim.
praeterea quaecumque e terra corpora crescunt
si sunt in terris, terram constare necessest
ex alienigenis, quae terris exoriuntur.
transfer item, totidem verbis utare licebit.
in lignis si flamma latet fumusque cinisque,
ex alienigenis consistant ligna necessest.
praeterea tellus quae corpora cumque alit, auget

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ex alienigenis, quae lignis exoriuntur.
   Linquitur hic quaedam latitandi copia tenvis,
id quod Anaxagoras sibi sumit, ut omnibus omnis
res putet inmixtas rebus latitare, sed illud
apparere unum cuius sint plurima mixta
et magis in promptu primaque in fronte locata.
quod tamen a vera longe ratione repulsumst.
conveniebat enim fruges quoque saepe, minaci
robore cum saxi franguntur, mittere signum
sanguinis aut aliquid, nostro quae corpore aluntur.
consimili ratione herbis quoque saepe decebat, 885
cum lapidi in lapidem terimus, manare cruorem; 884
et latices dulcis guttas similique sapore
mittere, lanigerae quali sunt ubere lactis,
scilicet et glebis terrarum saepe friatis
herbarum genera et fruges frondesque videri
dispertita in⟨ter⟩ terram latitare minute,

postremo in lignis cinerem fumumque videri,
cum praefracta forent, ignisque latere minutos.
quorum nil fieri quoniam manifesta docet res,
scire licet non esse in rebus res ita mixtas,
verum semina multimodis inmixta latere
multarum rerum in rebus communia debent.
‘At saepe in magnis fit montibus’ inquis ‘ut altis
arboribus vicina cacumina summa terantur
inter se, validis facere id cogentibus austris,
donec flammai fulserunt flore coorto.’
scilicet et non est lignis tamen insitus ignis,
verum semina sunt ardoris multa, terendo
quae cum confluxere, creant incendia silvis.
quod si facta foret silvis abscondita flamma,
non possent ullum tempus celarier ignes,
conficerent volgo silvas, arbusta cremarent.
iamne vides igitur, paulo quod diximus ante,
permagni referre eadem primordia saepe
cum quibus et quali positura contineantur
et quos inter se dent motus accipiantque,
atque eadem paulo inter se mutata creare
ignes et lignum? quo pacto verba quoque ipsa
inter se paulo mutatis sunt elementis,
cum ligna atque ignes distincta voce notemus.
denique iam quaecumque in rebus cernis apertis
si fieri non posse putas, quin materiai
corpora consimili natura praedita fingas,
hac ratione tibi pereunt primordia rerum:
fiet uti risu tremulo concussa cachinnent
et lacrimis salsis umectent ora genasque.
Nunc age quod superest cognosce et clarius audi.
nec me animi fallit quam sint obscura; sed acri
percussit thyrso laudis spes magna meum cor
et simul incussit suavem mi in pectus amorem
musarum, quo nunc instinctus mente vigenti
avia Pieridum peragro loca nullius ante
trita solo. iuvat integros accedere fontis
atque haurire, iuvatque novos decerpere flores
insignemque meo capiti petere inde coronam

unde prius nulli velarint tempora musae;
primum quod magnis doceo de rebus et artis
religionum animum nodis exsolvere pergo,
deinde quod obscura de re tam lucida pango
carmina, musaeo contingens cuncta lepore.
id quoque enim non ab nulla ratione videtur;
sed veluti pueris absinthia taetra medentes
cum dare conantur, prius oras pocula circum
contingunt mellis dulci flavoque liquore,
ut puerorum aetas inprovida ludificetur
labrorum tenus, interea perpotet amarum
absinthi laticem deceptaque non capiatur,
sed potius tali pacto recreata valescat,
sic ego nunc, quoniam haec ratio plerumque videtur
tristior esse quibus non est tractata, retroque
volgus abhorret ab hac, volui tibi suaviloquenti
carmine Pierio rationem exponere nostram
et quasi musaeo dulci contingere melle,
si tibi forte animum tali ratione tenere
versibus in nostris possem, dum perspicis omnem
naturam rerum qua constet compta figura.
  Sed quoniam docui solidissima materiai
corpora perpetuo volitare invicta per aevom,
nunc age, summai quaedam sit finis eorum
necne sit, evolvamus; item quod inane repertumst
seu locus ac spatium, res in quo quaeque gerantur,
pervideamus utrum finitum funditus omne
constet an immensum pateat vasteque profundum.
  Omne quod est igitur nulla regione viarum
finitumst; namque extremum debebat habere.
extremum porro nullius posse videtur
esse, nisi ultra sit quod finiat; ut videatur
quo non longius haec sensus natura sequatur.
nunc extra summam quoniam nil esse fatendum,
non habet extremum, caret ergo fine modoque.
nec refert quibus adsistas regionibus eius;
usque adeo, quem quisque locum possedit, in omnis
tantundem partis infinitum omne relinquit.
praeterea si iam finitum constituatur

omne quod est spatium, siquis procurrat ad oras
ultimus extremas iaciatque volatile telum,
id validis utrum contortum viribus ire
quo fuerit missum mavis longeque volare,
an prohibere aliquid censes obstareque posse?
alterutrum fatearis enim sumasque necessest.
quorum utrumque tibi effugium praecludit et omne
cogit ut exempta concedas fine patere.
nam sive est aliquit quod probeat efficiatque
quominu' quo missum est veniat finique locet se,
sive foras fertur, non est a fine profectum.
hoc pacto sequar atque, oras ubicumque locaris
extremas, quaeram quid telo denique fiat.
fiet uti nusquam possit consistere finis
effugiumque fugae prolatet copia semper.
 Praeterea spatium summai totius omne
undique si inclusum certis consisteret oris
finitumque foret, iam copia materiai
undique ponderibus solidis confluxet ad imum
nec res ulla geri sub caeli tegmine posset
nec foret omnino caelum neque lumina solis,
quippe ubi materies omnis cumulata iaceret
ex infinito iam tempore subsidendo.
at nunc nimirum requies data principiorum
corporibus nullast, quia nil est funditus imum
quo quasi confluere et sedes ubi ponere possint.
semper in adsiduo motu res quaeque geruntur
partibus ⟨e⟩ cunctis infernaque suppeditantur
ex infinito cita corpora materiai.
 Postremo ante oculos res rem finire videtur;
aer dissaepit collis atque aera montes,
terra mare et contra mare terras terminat omnis;
omne quidem vero nil est quod finiat extra.
 Est igitur natura loci spatiumque profundi,
quod neque clara suo percurrere fulmina cursu
perpetuo possint aevi labentia tractu
nec prorsum facere ut restet minus ire meando;
usque adeo passim patet ingens copia rebus,
finibus exemptis, in cunctas undique partis.

ipsa modum porro sibi rerum summa parare
ne possit, natura tenet, quae corpus inani
et quod inane autem est finiri corpore cogit,
ut sic alternis infinita omnia reddat,
aut etiam alterutrum, nisi terminet alterum, eorum
simplice natura pateat tamen inmoderatum

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nec mare nec tellus neque caeli lucida templa
nec mortale genus nec divum corpora sancta
exiguum possent horai sistere tempus;
nam dispulsa suo de coetu materiai
copia ferretur magnum per inane soluta,
sive adeo potius numquam concreta creasset
ullam rem, quoniam cogi disiecta nequisset.
nam certe neque consilio primordia rerum
ordine se suo quaeque sagaci mente locarunt
nec quos quaeque ⟨darent motus pepigere profecto⟩,
sed quia multa modis multis mutata per omne
ex infinito vexantur percita plagis,
omne genus motus et coetus experiundo
tandem deveniunt in talis dispondituras,
qualibus haec rerum consistit summa creata,
et multos etiam magnos servata per annos
ut semel in motus coniectast convenientis,
efficit ut largis avidum mare fluminis undis
integrent amnes et solis terra vapore
fota novet fetus summissaque gens animantum
floreat et vivant labentes aetheris ignes;
quod nullo facerent pacto, nisi materiai
ex infinito suboriri copia posset,
unde amissa solent reparare in tempore quaeque.
nam veluti privata cibo natura animantum
diffluit amittens corpus, sic omnia debent
dissolui simul ac defecit suppeditare
materies aliqua ratione aversa viai.
nec plagae possunt extrinsecus undique summam
conservare omnem quaecumque est conciliata.
cudere enim crebro possunt partemque morari,
dum veniant aliae ac suppleri summa queatur.

interdum resilire tamen coguntur et una
principiis rerum spatium tempusque fugai
largiri, ut possint a coetu libera ferri.
quare etiam atque etiam suboriri multa necessest,
et tamen ut plagae quoque possint suppetere ipsae,
infinita opus est vis undique materiai.
Illud in his rebus longe fuge credere, Memmi,
in medium summae quod dicunt omnia niti,
atque ideo mundi naturam stare sine ullis
ictibus externis neque quoquam posse resolvi
summa atque ima, quod in medium sint omnia nixa:
ipsum si quicquam posse in se sistere credis:
et quae pondera sunt sub terris omnia sursum
nitier in terraque retro requiescere posta,
ut per aquas quae nunc rerum simulacra videmus.
et simili ratione animalia suppa vagari
contendunt neque posse e terris in loca caeli
reccidere inferiora magis quam corpora nostra
sponte sua possint in caeli templa volare;
illi cum videant solem, nos sidera noctis
cernere, et alternis nobiscum tempora caeli
dividere et noctes parilis agitare diebus.
sed vanus stolidis haec
amplexi quod habent perv
nam medium nil esse potest
infinita. neque omnino, si iam
possit ibi quicquam consistere
quam quavis alia longe ratione
omnis enim locus ac spatium, quod in
per medium per non medium concedere
aeque ponderibus, motus quacumque feruntur.
nec quisquam locus est, quo corpora cum vener⟨e⟩,
ponderis amissa vi possint stare ⟨in⟩ inani;
nec quod inane autem est ulli subsistere debet,
quin, sua quod natura petit, concedere pergat.
haud igitur possunt tali ratione teneri
res in concilium medii cuppedine vinctae.
Praeterea quoniam non omnia corpora fingunt
in medium niti, sed terrarum atque liquoris,

et quasi terreno quae corpore contineantur,
umorem ponti magnasque e montibus undas,
at contra tenuis exponunt aeris auras
et calidos simul a medio differrier ignis,
atque ideo totum circum tremere aethera signis
et solis flammam per caeli caerula pasci,
quod calor a medio fugiens se ibi conligat omnis,
nec prorsum arboribus summos frondescere ramos
1093 posse, nisi a terris paulatim cuique cibatum

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1102 ne volucri ritu flammarum moenia mundi
diffugiant subito magnum per inane soluta
et ne cetera consimili ratione sequantur
neve ruant caeli tonitralia templa superne
terraque se pedibus raptim subducat et omnis
inter permixtas rerum caelique ruinas
corpora solventes abeat per inane profundum,
temporis ut puncto nil extet reliquiarum
desertum praeter spatium et primordia caeca.
nam quacumque prius de parti corpora desse
constitues, haec rebus erit pars ianua leti,
hac se turba foras dabit omnis materiai.

Haec sic pernosces parva perductus opella;
namque alid ex alio clarescet nec tibi caeca
nox iter eripiet quin ultima naturai
pervideas: ita res accendent lumina rebus.

T. LVCRETI CARI

DE RERVM NATVRA

LIBER SECVNDVS

Suave, mari magno turbantibus aequora ventis,
e terra magnum alterius spectare laborem;
non quia vexari quemquamst iucunda voluptas,
sed quibus ipse malis careas quia cernere suave est.
suave etiam belli certamina magna tueri 6
per campos instructa tua sine parte pericli. 5
sed nil dulcius est, bene quam munita tenere
edita doctrina sapientum templa serena,
despicere unde queas alios passimque videre
errare atque viam palantis quaerere vitae,
certare ingenio, contendere nobilitate,
noctes atque dies niti praestante labore
ad summas emergere opes rerumque potiri.
o miseras hominum mentes, o pectora caeca!
qualibus in tenebris vitae quantisque periclis
degitur hoc aevi quodcumquest! nonne videre
nil aliud sibi naturam latrare, nisi utqui
corpore seiunctus dolor absit mensque fruatur
iucundo sensu cura semota metuque?
ergo corpoream ad naturam pauca videmus
esse opus omnino, quae demant cumque dolorem.
delicias quoque uti multas substernere possint
gratius interdum, neque natura ipsa requirit,
si non aurea sunt iuvenum simulacra per aedes
lampadas igniferas manibus retinentia dextris,
lumina nocturnis epulis ut suppeditentur,
nec domus argento fulget auroque renidet

nec citharae reboant laqueata aurataque templa,
cum tamen inter se prostrati in gramine molli
propter aquae rivum sub ramis arboris altae
non magnis opibus iucunde corpora curant,
praesertim cum tempestas adridet et anni
tempora conspergunt viridantis floribus herbas.
nec calidae citius decedunt corpore febres,
textilibus si in picturis ostroque rubenti
iacteris, quam si in plebeia veste cubandum est.
quapropter quoniam nil nostro in corpore gazae
proficiunt neque nobilitas nec gloria regni,
quod superest, animo quoque nil prodesse putandum;
si non forte tuas legiones per loca campi
fervere cum videas belli simulacra cientis,
subsidiis magnis et equom vi constabilitas,
ornatas armis pariter pariterque animatas,
fervere cum videas classem lateque vagari,
his tibi tum rebus timefactae religiones
effugiunt animo pavidae; mortisque timores
tum vacuum pectus lincunt curaque solutum.
quod si ridicula haec ludibriaque esse videmus,
re veraque metus hominum curaeque sequaces
nec metuunt sonitus armorum nec fera tela
audacterque inter reges rerumque potentis
versantur neque fulgorem reverentur ab auro
nec clarum vestis splendorem purpureai,
quid dubitas quin omni' sit haec rationi' potestas?
omnis cum in tenebris praesertim vita laboret;
nam veluti pueri trepidant atque omnia caecis
in tenebris metuunt, sic nos in luce timemus
interdum, nilo quae sunt metuenda magis quam
quae pueri in tenebris pavitant finguntque futura.
hunc igitur terrorem animi tenebrasque necessest
non radii solis neque lucida tela diei
discutiant, sed naturae species ratioque.

Nunc age, quo motu genitalia materiai
corpora res varias gignant genitasque resolvant
et qua vi facere id cogantur quaeque sit ollis
reddita mobilitas magnum per inane meandi,

expediam: tu te dictis praebere memento.
nam certe non inter se stipata cohaeret
materies, quoniam minui rem quamque videmus
et quasi longinquo fluere omnia cernimus aevo
ex oculisque vetustatem subducere nostris,
cum tamen incolumis videatur summa manere
propterea quia, quae decedunt corpora cuique,
unde abeunt minuunt, quo venere augmine donant,
illa senescere at haec contra florescere cogunt,
nec remorantur ibi. sic rerum summa novatur
semper, et inter se mortales mutua vivunt.
augescunt aliae gentes, aliae minuuntur,
inque brevi spatio mutantur saecla animantum
et quasi cursores vitai lampada tradunt.

Si cessare putas rerum primordia posse
cessandoque novos rerum progignere motus,
avius a vera longe ratione vagaris.
nam quoniam per inane vagantur, cuncta necessest
aut gravitate sua ferri primordia rerum
aut ictu forte alterius. nam ⟨cum⟩ cita saepe
obvia conflixere, fit ut diversa repente
dissiliant; neque enim mirum, durissima quae sint
ponderibus solidis neque quicquam a tergo ibus obstet.
et quo iactari magis omnia materiai
corpora pervideas, reminiscere totius imum
nil esse in summa, neque habere ubi corpora prima
consistant, quoniam spatium sine fine modoquest
inmensumque patere in cunctas undique partis
pluribus ostendi et certa ratione probatumst.
quod quoniam constat, nimirum nulla quies est
reddita corporibus primis per inane profundum,
sed magis adsiduo varioque exercita motu
partim intervallis magnis confulta resultant,
pars etiam brevibus spatiis vexantur ab ictu.
et quaecumque magis condenso conciliatu
exiguis intervallis convecta resultant,
indupedita suis perplexis ipsa figuris,
haec validas saxi radices et fera ferri
corpora constituunt et cetera ⟨de⟩ genere horum.

paucula quae porro magnum per inane vagantur
cetera dissiliunt longe longeque recursant
in magnis intervallis; haec aera rarum
sufficiunt nobis et splendida lumina solis.
multaque praeterea magnum per inane vagantur,
conciliis rerum quae sunt reiecta nec usquam
consociare etiam motus potuere recepta.
cuius, uti memoro, rei simulacrum et imago
ante oculos semper nobis versatur et instat.
contemplator enim, cum solis lumina cumque
inserti fundunt radii per opaca domorum:
multa minuta modis multis per inane videbis
corpora misceri radiorum lumine in ipso
et velut aeterno certamine proelia pugnas
edere turmatim certantia nec dare pausam,
conciliis et discidiis exercita crebris;
conicere ut possis ex hoc, primordia rerum
quale sit in magno iactari semper inani.
dumtaxat rerum magnarum parva potest res
exemplare dare et vestigia notitiai.
hoc etiam magis haec animum te advertere par est
corpora quae in solis radiis turbare videntur,
quod tales turbae motus quoque materiai
significant clandestinos caecosque subesse.
multa videbis enim plagis ibi percita caecis
commutare viam retroque repulsa reverti
nunc huc nunc illuc in cunctas undique partis.
scilicet hic a principiis est omnibus error.
prima moventur enim per se primordia rerum;
inde ea quae parvo sunt corpora conciliatu
et quasi proxima sunt ad viris principiorum,
ictibus illorum caecis inpulsa cientur,
ipsaque proporro paulo maiora lacessunt.
sic a principiis ascendit motus et exit
paulatim nostros ad sensus, ut moveantur
illa quoque, in solis quae lumine cernere quimus
nec quibus id faciant plagis apparet aperte.
  Nunc quae mobilitas sit reddita materiai
corporibus, paucis licet hinc cognoscere, Memmi.

primum aurora novo cum spargit lumine terras
et variae volucres nemora avia pervolitantes
aera per tenerum liquidis loca vocibus opplent,
quam subito soleat sol ortus tempore tali
convestire sua perfundens omnia luce,
omnibus in promptu manifestumque esse videmus.
at vapor is quem sol mittit lumenque serenum
non per inane meat vacuum; quo tardius ire
cogitur, aerias quasi dum diverberat undas.
nec singillatim corpuscula quaeque vaporis
sed complexa meant inter se conque globata;
quapropter simul inter se retrahuntur et extra
officiuntur, uti cogantur tardius ire.
at quae sunt solida primordia simplicitate,
cum per inane meant vacuum nec res remoratur
ulla foris atque ipsa suis e partibus unum,
unum in quem coepere locum conixa feruntur,
debent nimirum praecellere mobilitate
et multo citius ferri quam lumina solis
multiplexque loci spatium transcurrere eodem
tempore quo solis pervolgant fulgura caelum.

*

nec persectari primordia singula quaeque,
ut videant qua quicque geratur cum ratione.
At quidam contra haec, ignari materiai,
naturam non posse deum sine numine rentur
tanto opere humanis rationibus admoderate
tempora mutare annorum frugesque creare,
et iam cetera, mortalis quae suadet adire
ipsaque deducit dux vitae dia voluptas
et res per Veneris blanditur saecla propagent,
ne genus occidat humanum. quorum omnia causa
constituisse deos cum fingunt, omnibu' rebus
magno opere a vera lapsi ratione videntur.
nam quamvis rerum ignorem primordia quae sint,
hoc tamen ex ipsis caeli rationibus ausim
confirmare aliisque ex rebus reddere multis,
nequaquam nobis divinitus esse creatam
naturam mundi: quanta stat praedita culpa!

quae tibi posterius, Memmi, faciemus aperta.
nunc id quod superest de motibus expediemus.
Nunc locus est, ut opinor, in his illud quoque rebus
confirmare tibi, nullam rem posse sua vi
corpoream sursum ferri sursumque meare;
ne tibi dent in eo flammarum corpora fraudem.
sursus enim versus gignuntur et augmina sumunt
et sursum nitidae fruges arbustaque crescunt,
pondera, quantum in se est, cum deorsum cuncta ferantur.
nec cum subsiliunt ignes ad tecta domorum
et celeri flamma degustant tigna trabesque,
sponte sua facere id sine vi subigente putandum est.
quod genus e nostro quom missus corpore sanguis
emicat exultans alte spargitque cruorem.
nonne vides etiam quanta vi tigna trabesque
respuat umor aquae? nam quo magis ursimus alte
derecta et magna vi multi pressimus aegre,
tam cupide sursum revomit magis atque remittit,
plus ut parte foras emergant exiliantque.
nec tamen haec, quantum est in se, dubitamus, opinor,
quin vacuum per inane deorsum cuncta ferantur.
sic igitur debent flammae quoque posse per auras
aeris expressae sursum succedere, quamquam
pondera, quantum in sest, deorsum deducere pugnent.
nocturnasque faces caeli sublime volantis
nonne vides longos flammarum ducere tractus
in quascumque dedit partis natura meatum?
non cadere in terram stellas et sidera cernis?
sol etiam ⟨caeli⟩ de vertice dissipat omnis
ardorem in partis et lumine conserit arva;
in terras igitur quoque solis vergitur ardor.
transversosque volare per imbris fulmina cernis;
nunc hinc nunc illinc abrupti nubibus ignes
concursant; cadit in terras vis flammea volgo.
Illud in his quoque te rebus cognoscere avemus,
corpora cum deorsum rectum per inane feruntur,
ponderibus propriis incerto tempore ferme
incertisque locis spatio depellere paulum,
tantum quod momen mutatum dicere possis.

quod nisi declinare solerent, omnia deorsum,
imbris uti guttae, caderent per inane profundum,
nec foret offensus natus nec plaga creata
principiis: ita nil umquam natura creasset.
Quod si forte aliquis credit graviora potesse
corpora, quo citius rectum per inane feruntur,
incidere ex supero levioribus atque ita plagas
gignere quae possint genitalis reddere motus,
avius a vera longe ratione recedit.
nam per aquas quaecumque cadunt atque aera rarum,
haec pro ponderibus casus celerare necessest
propterea quia corpus aquae naturaque tenvis
aeris haut possunt aeque rem quamque morari,
sed citius cedunt gravioribus exsuperata;
at contra nulli de nulla parte neque ullo
tempore inane potest vacuum subsistere rei,
quin, sua quod natura petit, concedere pergat;
omnia quapropter debent per inane quietum
aeque ponderibus non aequis concita ferri.
haud igitur poterunt levioribus incidere umquam
ex supero graviora neque ictus gignere per se
qui varient motus per quos natura gerat res.
quare etiam atque etiam paulum inclinare necessest
corpora; nec plus quam minimum, ne fingere motus
obliquos videamur et id res vera refutet.
namque hoc in promptu manifestumque esse videmus,
pondera, quantum in sest, non posse obliqua meare,
ex supero cum praecipitant, quod cernere possis;
sed nil omnino ⟨recta⟩ regione viai
declinare quis est qui possit cernere sese?
Denique si semper motus conectitur omnis
et vetere exoritur semper novus ordine certo
nec declinando faciunt primordia motus
principium quoddam quod fati foedera rumpat,
ex infinito ne causam causa sequatur,
libera per terras unde haec animantibus exstat,
unde est haec, inquam, fatis avolsa voluntas,
per quam progredimur quo ducit quemque voluptas?
declinamus item motus nec tempore certo

nec regione loci certa, sed ubi ipsa tulit mens.
nam dubio procul his rebus sua cuique voluntas
principium dat et hinc motus per membra rigantur.
nonne vides etiam patefactis tempore puncto
carceribus non posse tamen prorumpere equorum
vim cupidam tam de subito quam mens avet ipsa?
omnis enim totum per corpus materiai
copia conciri debet, concita per artus
omnis ut studium mentis conixa sequatur;
ut videas initum motus a corde creari
ex animique voluntate id procedere primum,
inde dari porro per totum corpus et artus.
nec similest ut cum impulsi procedimus ictu
viribus alterius magnis magnoque coactu;
nam tum materiem totius corporis omnem
perspicuumst nobis invitis ire rapique,
donec eam refrenavit per membra voluntas.
iamne vides igitur, quamquam vis extera multos
pellat et invitos cogat procedere saepe
praecipitesque rapi, tamen esse in pectore nostro
quiddam quod contra pugnare obstareque possit?
cuius ad arbitrium quoque copia materiai
cogitur interdum flecti per membra per artus
et proiecta refrenatur retroque residit.
quare in seminibus quoque idem fateare necessest,
esse aliam praeter plagas et pondera causam
motibus, unde haec est nobis innata potestas,
de nilo quoniam fieri nil posse videmus.
pondus enim prohibet ne plagis omnia fiant
externa quasi vi; sed ne mens ipsa necessum
intestinum habeat cunctis in rebus agendis
et devicta quasi cogatur ferre patique,
id facit exiguum clinamen principiorum
nec regione loci certa nec tempore certo.
Nec stipata magis fuit umquam materiai
copia nec porro maioribus intervallis;
nam neque adaugescit quicquam neque deperit inde.
quapropter quo nunc in motu principiorum
corpora sunt, in eodem ante acta aetate fuere

et post haec semper simili ratione ferentur,
et quae consuerint gigni gignentur eadem
condicione et erunt et crescent vique valebunt,
quantum cuique datum est per foedera naturai.
nec rerum summam commutare ulla potest vis;
nam neque quo possit genus ullum materiai
⟨immenso⟩ effugere ex omni quicquam est, neque in omne
unde coorta queat nova vis inrumpere et omnem
naturam rerum mutare et vertere motus.
Illud in his rebus non est mirabile, quare,
omnia cum rerum primordia sint in motu,
summa tamen summa videatur stare quiete,
praeterquam siquid proprio dat corpore motus.
omnis enim longe nostris ab sensibus infra
primorum natura iacet: quapropter, ubi ipsa
cernere iam nequeas, motus quoque surpere debent;
praesertim cum, quae possimus cernere, celent
saepe tamen motus spatio diducta locorum.
nam saepe in colli tondentes pabula laeta
lanigerae reptant pecudes quo quamque vocantes
invitant herbae gemmantes rore recenti,
et satiati agni ludunt blandeque coruscant;
omnia quae nobis longe confusa videntur
et velut in viridi candor consistere colli.
praeterea magnae legiones cum loca cursu
camporum complent belli simulacra cientes,
fulgor ibi ad caelum se tollit totaque circum
aere renidescit tellus supterque virum vi
excitur pedibus sonitus clamoreque montes
icti reiectant voces ad sidera mundi
et circumvolitant equites mediosque repente
tramittunt valido quatientes impete campos.
et tamen est quidam locus altis montibus ⟨unde⟩
stare videntur et in campis consistere fulgor.
Nunc age iam deinceps cunctarum exordia rerum
qualia sint et quam longe distantia formis
percipe, multigenis quam sint variata figuris;
non quo multa parum simili sint praedita forma,
sed quia non volgo paria omnibus omnia constant.

nec mirum; nam cum sit eorum copia tanta
ut neque finis, uti docui, neque summa sit ulla,
debent nimirum non omnibus omnia prorsum
esse pari filo similique adfecta figura.
praeterea genus humanum mutaeque natantes
squamigerum pecudes et laeta armenta feraeque
et variae volucres, laetantia quae loca aquarum
concelebrant circum ripas fontisque lacusque,
et quae pervolgant nemora avia pervolitantes;
quorum unum quidvis generatim sumere perge,
invenies tamen inter se differre figuris.
nec ratione alia proles cognoscere matrem
nec mater posset prolem; quod posse videmus
nec minus atque homines inter se nota cluere.
nam saepe ante deum vitulus delubra decora
turicremas propter mactatus concidit aras
sanguinis expirans calidum de pectore flumen;
at mater viridis saltus orbata peragrans
noscit humi pedibus vestigia pressa bisulcis,
omnia convisens oculis loca si queat usquam
conspicere amissum fetum, completque querellis
frondiferum nemus adsistens et crebra revisit
ad stabulum desiderio perfixa iuvenci,
nec tenerae salices atque herbae rore vigentes
fluminaque illa queunt summis labentia ripis
oblectare animum subitamque avertere curam,
nec vitulorum aliae species per pabula laeta
derivare queunt animum curaque levare:
usque adeo quiddam proprium notumque requirit.
praeterea teneri tremulis cum vocibus haedi
cornigeras norunt matres agnique petulci
balantum pecudes: ita, quod natura reposcit,
ad sua quisque fere decurrunt ubera lactis.
postremo quodvis frumentum non tamen omne
quique suo genere inter se simile esse videbis,
quin intercurrat quaedam distantia formis.
concharumque genus parili ratione videmus
pingere telluris gremium, qua mollibus undis
litoris incurvi bibulam pavit aequor harenam.

quare etiam atque etiam simili ratione necessest,
natura quoniam constant neque facta manu sunt
unius ad certam formam primordia rerum,
dissimili inter se quaedam volitare figura.
  Perfacile est animi ratione exsolvere nobis
quare fulmineus multo penetralior ignis
quam noster fuat e taedis terrestribus ortus;
dicere enim possis caelestem fulminis ignem
suptilem magis e parvis constare figuris
atque ideo transire foramina quae nequit ignis
noster hic e lignis ortus taedaque creatus.
praeterea lumen per cornum transit, at imber
respuitur. quare? nisi luminis illa minora
corpora sunt quam de quibus est liquor almus aquarum.
et quamvis subito per colum vina videmus
perfluere; at contra tardum cunctatur olivom,
aut quia nimirum maioribus est elementis
aut magis hamatis inter se perque plicatis,
atque ideo fit uti non tam diducta repente
inter se possint primordia singula quaeque
singula per cuiusque foramina permanare.
  Huc accedit uti mellis lactisque liquores
iucundo sensu linguae tractentur in ore;
at contra taetra absinthi natura ferique
centauri foedo pertorquent ora sapore;
ut facile agnoscas e levibus atque rutundis
esse ea quae sensus iucunde tangere possunt,
at contra quae amara atque aspera cumque videntur,
haec magis hamatis inter se nexa teneri
proptereaque solere vias rescindere nostris
sensibus introituque suo perrumpere corpus.
  Omnia postremo bona sensibus et mala tactu
dissimili inter se pugnant perfecta figura;
ne tu forte putes serrae stridentis acerbum
horrorem constare elementis levibus aeque
ac musaea mele, per chordas organici quae
mobilibus digitis expergefacta figurant;
neu simili penetrare putes primordia forma
in nares hominum, cum taetra cadavera torrent,

et cum scena croco Cilici perfusa recens est
araque Panchaeos exhalat propter odores;
neve bonos rerum simili constare colores
semine constituas, oculos qui pascere possunt,
et qui conpungunt aciem lacrimareque cogunt
aut foeda specie di⟨ri⟩ turpesque videntur.
omnis enim, sensus quae mulcet cumque, ⟨figura⟩
haut sine principiali aliquo levore creatast;
at contra quaecumque molesta atque aspera constat,
non aliquo sine materiae squalore repertast.
sunt etiam quae iam nec levia iure putantur
esse neque omnino flexis mucronibus unca,
sed magis angellis paulum prostantibus, ⟨utqui⟩
titillare magis sensus quam laedere possint;
fecula iam quo de genere est inulaeque sapores.
denique iam calidos ignis gelidamque pruinam
dissimili dentata modo conpungere sensus
corporis, indicio nobis est tactus uterque.
tactus enim, tactus, pro divum numina sancta,
corporis est sensus, vel cum res extera sese
insinuat, vel cum laedit quae in corpore natast
aut iuvat egrediens genitalis per Veneris res,
aut ex offensu cum turbant corpore in ipso
semina confundunt⟨que⟩ inter se concita sensum;
ut si forte manu quamvis iam corporis ipse
tute tibi partem ferias atque experiare.
quapropter longe formas distare necessest
principiis, varios quae possint edere sensus.
Denique quae nobis durata ac spissa videntur,
haec magis hamatis inter sese esse necessest
et quasi ramosis alte compacta teneri.
in quo iam genere in primis adamantina saxa
prima acie constant ictus contemnere sueta
et validi silices ac duri robora ferri
aeraque quae claustris restantia vociferantur.
illa quidem debent e levibus atque rutundis
esse magis, fluvido quae corpore liquida constant;
nec retinentur enim inter se glomeramina quaeque: 454
namque papaveris haustus itemst facilis quasi aquarum, 453

et perculsus item proclive volubilis exstat.
omnia postremo quae puncto tempore cernis
diffugere, ut fumum nebulas flammasque, necessest,
si minus omnia sunt e levibus atque rutundis,
at non esse tamen perplexis indupedita,
pungere uti possint corpus penetrareque saxa,
nec tamen haerere inter se; quodcumque videmus

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sensibus esse datum, facile ut cognoscere possis
non e perplexis sed acutis esse elementis.
sed quod amara vides eadem quae fluvida constant,
sudor uti maris est, minime mirabile debet

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nam quod fluvidus est, e levibus atque rutundis
est, et ⟨squalida sunt illis⟩ admixta doloris
corpora. nec tamen haec retineri hamata necessu⟨mst⟩;
scilicet esse globosa tamen, cum squalida constent,
provolvi simul ut possint et laedere sensus.
et quo mixta putes magis aspera levibus esse
principiis, unde est Neptuni corpus acerbum,
est ratio secernendi seorsumque videndi,
umor dulcis, ubi per terras crebrius idem
percolatur, ut in foveam fluat ac mansuescat;
linquit enim supera taetri primordia viri,
aspera quom magis in terris haerescere possint.
Quod quoniam docui, pergam conectere rem quae
ex hoc apta fidem ducat, primordia rerum
finita variare figurarum ratione.
quod si non ita sit, rursum iam semina quaedam
esse infinito debebunt corporis auctu.
namque in eadem una cuiusvis iam brevitate
corporis inter se multum variare figurae
non possunt: fac enim minimis e partibus esse
corpora prima tribus, vel paulo pluribus auge;
nempe ubi eas partis unius corporis omnis,
summa atque ima locans, transmutans dextera laevis,
omnimodis expertus eris, quam quisque det ordo
formai speciem totius corporis eius,
quod superest, si forte voles variare figuras,

addendum partis alias erit; inde sequetur,
adsimili ratione alias ut postulet ordo,
si tu forte voles etiam variare figuras.
ergo formarum novitatem corporis augmen
subsequitur. quare non est ut credere possis
esse infinitis distantia semina formis,
ne quaedam cogas inmani maximitate
esse, supra quod iam docui non posse probari.
iam tibi barbaricae vestes Meliboeaque fulgens
purpura Thessalico concharum tacta colore,
aurea pavonum ridenti imbuta lepore
saecla, novo rerum superata colore iacerent
et contemptus odor smyrnae mellisque sapores,
et cycnea mele Phoebeaque daedala chordis
carmina consimili ratione oppressa silerent;
namque aliis aliud praestantius exoreretur.
cedere item retro possent in deteriores
omnia sic partis, ut diximus in melioris;
namque aliis aliud retro quoque taetrius esset
naribus auribus atque oculis orisque sapori.
quae quoniam non sunt, ⟨sed⟩ rebus reddita certa
finis utrimque tenet summam, fateare necessest
materiem quoque finitis differre figuris.
denique ab ignibus ad gelidas iter usque pruinas
finitumst retroque pari ratione remensumst;
omnis enim calor ac frigus mediique tepores
interutrasque iacent explentes ordine summam.
ergo finita distant ratione creata,
ancipiti quoniam mucroni utrimque notantur,
hinc flammis illinc rigidis infesta pruinis.

Quod quoniam docui, pergam conectere rem quae
ex hoc apta fidem ducat, primordia rerum,
inter se simili quae sunt perfecta figura,
infinita cluere. etenim distantia cum sit
formarum finita, necesse est quae similes sint
esse infinitas aut summam materiai
finitam constare, id quod non esse probavi
versibus ostendens corpuscula materiai
ex infinito summam rerum usque tenere,

undique protelo plagarum continuato.
nam quod rara vides magis esse animalia quaedam
fecundamque minus naturam cernis in illis,
at regione locoque alio terrisque remotis
multa licet genere esse in eo numerumque repleri·
sicut quadripedum cum primis esse videmus
in genere anguimanus elephantos, India quorum
milibus e multis vallo munitur eburno,
ut penitus nequeat penetrari: tanta ferarum
vis est, quarum nos perpauca exempla videmus.
sed tamen id quoque uti concedam, quamlubet esto
unica res quaedam nativo corpore sola,
cui similis toto terrarum non sit in orbi;
infinita tamen nisi erit vis materiai
unde ea progigni possit concepta, creari
non poterit, neque, quod superest, procrescere alique.
quippe etenim sumantur uti finita per omne
corpora iactari unius genitalia rei,
unde ubi qua vi et quo pacto congressa coibunt
materiae tanto in pelago turbaque aliena?
non, ut opinor, habent rationem conciliandi;
sed quasi naufragiis magnis multisque coortis
disiectare solet magnum mare transtra cavernas
antemnas proram malos tonsasque natantis,
per terrarum omnis oras fluitantia aplustra
ut videantur et indicium mortalibus edant,
infidi maris insidias virisque dolumque
ut vitare velint, neve ullo tempore credant,
subdola cum ridet placidi pellacia ponti,
sic tibi si finita semel primordia quaedam
constitues, aevom debebunt sparsa per omnem
disiectare aestus diversi materiai,
numquam in concilium ut possint compulsa coire
nec remorari in concilio nec crescere adaucta;
quorum utrumque palam fieri manifesta docet res,
et res progigni et genitas procrescere posse.
esse igitur genere in quovis primordia rerum
infinita palam est unde omnia suppeditantur.
Nec superare queunt motus itaque exitiales

perpetuo neque in aeternum sepelire salutem,
nec porro rerum genitales auctificique
motus perpetuo possunt servare creata.
sic aequo geritur certamine principiorum
ex infinito contractum tempore bellum:
nunc hic nunc illic superant vitalia rerum
et superantur item. miscetur funere vagor
quem pueri tollunt visentis luminis oras;
nec nox ulla diem neque noctem aurora secutast
quae non audierit mixtos vagitibus aegris
ploratus mortis comites et funeris atri.
Illud in his obsignatum quoque rebus habere
convenit et memori mandatum mente tenere,
nil esse, in promptu quorum natura videtur,
quod genere ex uno consistat principiorum,
nec quicquam quod non permixto semine constet.
et quodcumque magis vis multas possidet in se
atque potestates, ita plurima principiorum
in sese genera ac varias docet esse figuras.
principio tellus habet in se corpora prima
unde mare inmensum volventes frigora fontes
adsidue renovent, habet ignes unde oriantur.
nam multis succensa locis ardent sola terrae,
eximiis vero furit ignibus impetus Aetnae.
tum porro nitidas fruges arbustaque laeta
gentibus humanis habet unde extollere possit,
unde etiam fluvios frondes et pabula laeta
montivago generi possit praebere ferarum.
quare magna deum mater materque ferarum
et nostri genetrix haec dicta est corporis una.
Hanc veteres Graium docti cecinere poetae

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sedibus in curru biiugos agitare leones,
aeris in spatio magnam pendere docentes
tellurem neque posse in terra sistere terram.
adiunxere feras, quia quamvis effera proles
officiis debet molliri victa parentum.
muralique caput summum cinxere corona,
eximiis munita locis quia sustinet urbes;

quo nunc insigni per magnas praedita terras
horrifice fertur divinae matris imago.
hanc variae gentes antiquo more sacrorum
Idaeam vocitant matrem Phrygiasque catervas
dant comites, quia primum ex illis finibus edunt
per terrarum orbem fruges coepisse creari.
gallos attribuunt, quia, numen qui violarint
matris et ingrati genitoribus inventi sint,
significare volunt indignos esse putandos,
vivam progeniem qui in oras luminis edant.
tympana tenta tonant palmis et cymbala circum
concava, raucisonoque minantur cornua cantu,
et Phrygio stimulat numero cava tibia mentis,
telaque praeportant violenti signa furoris,
ingratos animos atque impia pectora volgi
conterrere metu quae possint numini' divae.
ergo cum primum magnas invecta per urbis
munificat tacita mortalis muta salute,
aere atque argento sternunt iter omne viarum
largifica stipe ditantes ninguntque rosarum
floribus umbrantes matrem comitumque catervas.
hic armata manus, Curetas nomine Grai
quos memorant Phrygios, inter se forte ⟨quod armis⟩
ludunt in numerumque exultant sanguine laeti,
terrificas capitum quatientes numine cristas,
Dictaeos referunt Curetas qui Iovis illum
vagitum in Creta quondam occultasse feruntur,
cum pueri circum puerum pernice chorea
armatei in numerum pulsarent aeribus aera,
ne Saturnus eum malis mandaret adeptus
aeternumque daret matri sub pectore volnus.
propterea magnam matrem armati comitantur,
aut quia significant divam praedicere ut armis
ac virtute velint patriam defendere terram
praesidioque parent decorique parentibus esse.
quae bene et eximie quamvis disposta ferantur,
longe sunt tamen a vera ratione repulsa.
omnis enim per se divom natura necessest
inmortali aevo summa cum pace fruatur

semota ab nostris rebus seiunctaque longe;
nam privata dolore omni, privata periclis,
ipsa suis pollens opibus, nil indiga nostri,
nec bene promeritis capitur neque tangitur ira.
terra quidem vero caret omni tempore sensu,
et quia multarum potitur primordia rerum,
multa modis multis effert in lumina solis.
hic siquis mare Neptunum Cereremque vocare
constituet fruges et Bacchi nomine abuti
mavolt quam laticis proprium proferre vocamen,
concedamus ut hic terrarum dictitet orbem
esse deum matrem, dum vera re tamen ipse
religione animum turpi contingere parcat.
Saepe itaque ex uno tondentes gramina campo
lanigerae pecudes et equorum duellica proles
buceriaeque greges eodem sub tegmine caeli
ex unoque sitim sedantes flumine aquai
dissimili vivont specie retinentque parentum
naturam et mores generatim quaeque imitantur.
tanta est, in quovis genere herbae, materiai
dissimilis ratio, tanta est in flumine quoque.
hinc porro quamvis animantem ex omnibus unam
ossa cruor venae calor umor viscera nervi
constituunt; quae sunt porro distantia longe,
dissimili perfecta figura principiorum.
tum porro quaecumque igni flammata cremantur,
si nil praeterea, tamen haec in corpore condunt
unde ignem iacere et lumen summittere possint
scintillasque agere ac late differre favillam.
cetera consimili mentis ratione peragrans
invenies igitur multarum semina rerum
corpore celare et varias cohibere figuras.
denique multa vides quibus et color et sapor una
reddita sunt cum odore: in primis pleraque dona

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haec igitur variis debent constare figuris;
nidor enim penetrat qua fucus non it in artus,
fucus item sorsum, ⟨sorsum⟩ sapor insinuatur
sensibus; ut noscas primis differre figuris.

dissimiles igitur formae glomeramen in unum
conveniunt et res permixto semine constant.
quin etiam passim nostris in versibus ipsis
multa elementa vides multis communia verbis,
cum tamen inter se versus ac verba necesse est
confiteare alia ex aliis constare elementis;
non quo multa parum communis littera currat
aut nulla inter se duo sint ex omnibus isdem,
sed quia non volgo paria omnibus omnia constant.
sic aliis in rebus item communia multa
multarum rerum cum sint primordia, verum
dissimili tamen inter se consistere summa
possunt; ut merito ex aliis constare feratur
humanum genus et fruges arbustaque laeta.
Nec tamen omnimodis conecti posse putandum est
omnia; nam volgo fieri portenta videres,
semiferas hominum species existere et altos
interdum ramos egigni corpore vivo,
multaque conecti terrestria membra marinis,
tum flammam taetro spirantis ore Chimaeras
pascere naturam per terras omniparentis.
quorum nil fieri manifestum est, omnia quando
seminibus certis certa genetrice creata
conservare genus crescentia posse videmus.
scilicet id certa fieri ratione necessust.
nam sua cuique cibis ex omnibus intus in artus
corpora discedunt conexaque convenientis
efficiunt motus; at contra aliena videmus
reicere in terras naturam, multaque caecis
corporibus fugiunt e corpore percita plagis,
quae neque conecti quoquam potuere neque intus
vitalis motus consentire atque imitari.
sed ne forte putes animalia sola teneri
legibus hisce, ea res ratio disterminat omnis.
nam veluti tota natura dissimiles sunt
inter se genitae res quaeque, ita quamque necessest
dissimili constare figura principiorum;
non quo multa parum simili sint praedita forma,
sed quia non volgo paria omnibus omnia constant.

semina cum porro distent, differre necessust
intervalla vias conexus pondera plagas
concursus motus, quae non animalia solum
corpora seiungunt, sed terras ac mare totum
secernunt caelumque a terris omne retentant.
Nunc age dicta meo dulci quaesita labore
percipe, ne forte haec albis ex alba rearis
principiis esse, ante oculos quae candida cernis,
aut ea quae nigrant nigro de semine nata;
nive alium quemvis quae sunt inbuta colorem,
propterea gerere hunc credas, quod materiai
corpora consimili sint eius tincta colore.
nullus enim color est omnino materiai
corporibus, neque par rebus neque denique dispar.
in quae corpora si nullus tibi forte videtur
posse animi iniectus fieri, procul avius erras.
nam cum caecigeni, solis qui lumina numquam
dispexere, tamen cognoscant corpora tactu,
ex ineunte aevo nullo coniuncta colore,
scire licet nostrae quoque menti corpora posse
vorti in notitiam nullo circum lita fuco.
denique nos ipsi caecis quaecumque tenebris
tangimus, haud ullo sentimus tincta colore.
quod quoniam vinco fieri, nunc esse docebo

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omnis enim color omnino mutatur in omnis;
quod facere haud ullo debent primordia pacto;
immutabile enim quiddam superare necessest,
ne res ad nilum redigantur funditus omnes.
nam quodcumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante.
proinde colore cave contingas semina rerum,
ne tibi res redeant ad nilum funditus omnes.
Praeterea si nulla coloris principiis est
reddita natura et variis sunt praedita formis,
e quibus omne genus gignunt variantque colores
propterea, magni quod refert semina quaeque
cum quibus et quali positura contineantur
et quos inter se dent motus accipiantque,

perfacile extemplo rationem reddere possis
cur ea quae nigro fuerint paulo ante colore,
marmoreo fieri possint candore repente;
ut mare, cum magni commorunt aequora venti,
vertitur in canos candenti marmore fluctus;
dicere enim possis, nigrum quod saepe videmus,
materies ubi permixta est illius et ordo
principiis mutatus et addita demptaque quaedam,
continuo id fieri ut candens videatur et album.
quod si caeruleis constarent aequora ponti
seminibus, nullo possent albescere pacto;
nam quocumque modo perturbes caerula quae sint,
numquam in marmoreum possunt migrare colorem.
sin alio atque alio sunt semina tincta colore
quae maris efficiunt unum purumque nitorem,
ut saepe ex aliis formis variisque figuris
efficitur quiddam quadratum unaque figura,
conveniebat, ut in quadrato cernimus esse
dissimiles formas, ita cernere in aequore ponti
aut alio in quovis uno puroque nitore
dissimiles longe inter se variosque colores.
praeterea nil officiunt obstantque figurae
dissimiles quo quadratum minus omne sit extra;
at varii rerum inpediunt prohibentque colores
quominus esse uno possit res tota nitore.
  Tum porro quae ducit et inlicit ut tribuamus
principiis rerum nonnumquam causa colores,
occidit, ex albis quoniam non alba creantur,
nec quae nigra cluent de nigris sed variis ex.
quippe etenim multo proclivius exorientur
candida de nullo quam nigro nata colore
aut alio quovis qui contra pugnet et obstet.
  Praeterea quoniam nequeunt sine luce colores
esse neque in lucem existunt primordia rerum,
scire licet quam sint nullo velata colore.
qualis enim caecis poterit color esse tenebris?
lumine quin ipso mutatur propterea quod
recta aut obliqua percussus luce refulget;
pluma columbarum quo pacto in sole videtur,

quae sita cervices circum collumque coronat;
namque alias fit uti claro sit rubra pyropo,
interdum quodam sensu fit uti videatur
inter caeruleum viridis miscere zmaragdos.
caudaque pavonis, larga cum luce repleta est,
consimili mutat ratione obversa colores;
qui quoniam quodam gignuntur luminis ictu,
scire licet, sine eo fieri non posse putandum est.
et quoniam plagae quoddam genus excipit in se
pupula, cum sentire colorem dicitur album,
atque aliud porro, nigrum cum et cetera sentit,
nec refert ea quae tangas quo forte colore
praedita sint, verum quali magis apta figura,
scire licet nil principiis opus esse colores,
sed variis formis variantes edere tactus.
  Praeterea quoniam non certis certa figuris
est natura coloris et omnia principiorum
formamenta queunt in quovis esse nitore,
cur ea quae constant ex illis non pariter sunt
omne genus perfusa coloribus in genere omni?
conveniebat enim corvos quoque saepe volantis
ex albis album pinnis iactare colorem
et nigros fieri nigro de semine cycnos
aut alio quovis uno varioque colore.
  Quin etiam quanto in partes res quaeque minutas
distrahitur magis, hoc magis est ut cernere possis
evanescere paulatim stinguique colorem;
ut fit ubi in parvas partis discerpitur austrum:
purpura poeniceusque color clarissimu' multo,
filatim cum distractum est, disperditur omnis;
noscere ut hinc possis prius omnem efflare colorem
particulas quam discedant ad semina rerum.
  Postremo quoniam non omnia corpora vocem
mittere concedis neque odorem, propterea fit
ut non omnibus adtribuas sonitus et odores.
sic oculis quoniam non omnia cernere quimus,
scire licet quaedam tam constare orba colore
quam sine odore ullo quaedam sonituque remota,
nec minus haec animum cognoscere posse sagacem

quam quae sunt aliis rebus privata notare.
Sed ne forte putes solo spoliata colore
corpora prima manere, etiam secreta teporis
sunt ac frigoris omnino calidique vaporis,
et sonitu sterila et suco ieiuna feruntur,
nec iaciunt ullum proprium de corpore odorem.
sicut amaracini blandum stactaeque liquorem
et nardi florem, nectar qui naribus halat,
cum facere instituas, cum primis quaerere par est,
quoad licet ac possis reperire, inolentis olivi
naturam, nullam quae mittat naribus auram,
quam minime ut possit mixtos in corpore odores
concoctosque suo contractans perdere viro,
propter eandem ⟨rem⟩ debent primordia rerum
non adhibere suum gignundis rebus odorem
nec sonitum, quoniam nil ab se mittere possunt,
nec simili ratione saporem denique quemquam
nec frigus neque item calidum tepidumque vaporem,
cetera; quae cum ita sunt tamen ut mortalia constent,
molli lenta, fragosa putri, cava corpore raro,
omnia sint a principiis seiuncta necessest,
inmortalia si volumus subiungere rebus
fundamenta quibus nitatur summa salutis;
ne tibi res redeant ad nilum funditus omnes.
Nunc ea quae sentire videmus cumque necessest
ex insensilibus tamen omnia confiteare
principiis constare. neque id manufesta refutant
nec contra pugnant, in promptu cognita quae sunt,
sed magis ipsa manu ducunt et credere cogunt
ex insensilibus, quod dico, animalia gigni.
quippe videre licet vivos existere vermes
stercore de taetro, putorem cum sibi nacta est
intempestivis ex imbribus umida tellus;
praeterea cunctas itidem res vertere sese.
vertunt se fluvii frondes et pabula laeta
in pecudes, vertunt pecudes in corpora nostra
naturam, et nostro de corpore saepe ferarum
augescunt vires et corpora pennipotentum.
ergo omnes natura cibos in corpora viva

vertit et hinc sensus animantum procreat omnes,
non alia longe ratione atque arida ligna
explicat in flammas et in ignis omnia versat.
iamne vides igitur magni primordia rerum
referre in quali sint ordine quaeque locata
et commixta quibus dent motus accipiantque?
Tum porro quid id est, animum quod percutit, ipsum
quod movet et varios sensus expromere cogit,
ex insensilibus ne credas sensile gigni?
nimirum lapides et ligna et terra quod una
mixta tamen nequeunt vitalem reddere sensum.
illud in his igitur rebus meminisse decebit,
non ex omnibus omnino, quaecumque creant res
sensilia, extemplo me gigni dicere sensus,
sed magni referre ea primum quantula constent,
sensile quae faciunt, et qua sint praedita forma,
motibus ordinibus posituris denique quae sint.
quarum nil rerum in lignis glaebisque videmus;
et tamen haec, cum sunt quasi putrefacta per imbres,
vermiculos pariunt, quia corpora materiai
antiquis ex ordinibus permota nova re
conciliantur ita ut debent animalia gigni.
deinde ex sensilibus qui sensile posse creari
constituunt, porro ex aliis sentire suëti

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mollia cum faciunt. nam sensus iungitur omnis
visceribus nervis venis, quae cumque videmus
mollia mortali consistere corpore creta.
sed tamen esto iam posse haec aeterna manere:
nempe tamen debent aut sensum partis habere
aut simili totis animalibus esse putari.
at nequeant per se partes sentire necesse est;
namque † alios sensus membrorum respuit omnis,
nec manus a nobis potis est secreta neque ulla
corporis omnino sensum pars sola tenere.
linquitur ut totis animantibus adsimulentur.
sic itidem quae sentimus sentire necessest, 923
vitali ut possint consentire undique sensu. 915
qui poterunt igitur rerum primordia dici

et leti vitare vias, animalia cum sint,
atque animalia ⟨sint⟩ mortalibus una eademque?
quod tamen ut possint, at coetu concilioque
nil facient praeter volgum turbamque animantum,
scilicet ut nequeant homines armenta feraeque
inter sese ullam rem gignere conveniundo.
quod si forte suum dimittunt corpore sensum
atque alium capiunt, quid opus fuit adtribui id quod
detrahitur? tum praeterea, quod diximus ante,
quatenus in pullos animalis vertier ova
cernimus alituum vermisque effervere, terram
intempestivos quom putor cepit ob imbris,
scire licet gigni posse ex non sensibu' sensus.
　Quod si forte aliquis dicet dumtaxat oriri
posse ex non sensu sensus mutabilitate,
aut aliquo tamquam partu quo proditur extra,
huic satis illud erit planum facere atque probare
non fieri partum nisi concilio ante coacto
nec quicquam commutari sine conciliatu.
principio nequeunt ullius corporis esse
sensus ante ipsam genitam naturam animantis,
nimirum quia materies disiecta tenetur
aere fluminibus terris terraque creatis,
nec congressa modo vitali convenientes
contulit inter se motus, quibus omnituentes
accensi sensus animantem quamque tuentur.
　Praeterea quamvis animantem grandior ictus,
quam patitur natura, repente adfligit et omnis
corporis atque animi pergit confundere sensus.
dissoluuntur enim positurae principiorum
et penitus motus vitales inpediuntur,
donec materies, omnis concussa per artus,
vitalis animae nodos a corpore solvit
dispersamque foras per caulas eiecit omnis.
nam quid praeterea facere ictum posse reamur
oblatum, nisi discutere ac dissolvere quaeque?
fit quoque uti soleant minus oblato acriter ictu
reliqui motus vitalis vincere saepe,
vincere, et ingentis plagae sedare tumultus

inque suos quicquid rursus revocare meatus
et quasi iam leti dominantem in corpore motum
discutere ac paene amissos accendere sensus.
nam qua re potius leti iam limine ab ipso
ad vitam possint conlecta mente reverti,
quam quo decursum prope iam siet ire et abire?
Praeterea quoniam dolor est ubi materiai
corpora vi quadam per viscera viva per artus
sollicitata suis trepidant in sedibus intus,
inque locum quando remigrant, fit blanda voluptas,
scire licet nullo primordia posse dolore
temptari nullamque voluptatem capere ex se;
quandoquidem non sunt ex ullis principiorum
corporibus, quorum motus novitate laborent
aut aliquem fructum capiant dulcedinis almae.
haut igitur debent esse ullo praedita sensu.
Denique uti possint sentire animalia quaeque,
principiis si iam est sensus tribuendus eorum,
quid, genus humanum propritim de quibus auctumst?
scilicet et risu tremulo concussa cachinnant
et lacrimis spargunt rorantibus ora genasque
multaque de rerum mixtura dicere callent
et sibi proporro quae sint primordia quaerunt;
quandoquidem totis mortalibus adsimulata
ipsa quoque ex aliis debent constare elementis,
inde alia ex aliis, nusquam consistere ut ausis:
quippe sequar, quodcumque loqui ridereque dices
et sapere, ex aliis eadem haec facientibus ut sit.
quod si delira haec furiosaque cernimus esse
et ridere potest non ex ridentibus auctus
et sapere et doctis rationem reddere dictis
non ex seminibus sapientibus atque disertis,
qui minus esse queant ea quae sentire videmus
seminibus permixta carentibus undique sensu?
Denique caelesti sumus omnes semine oriundi;
omnibus ille idem pater est, unde alma liquentis
umoris guttas mater cum terra recepit,
feta parit nitidas fruges arbustaque laeta
et genus humanum, parit omnia saecla ferarum,

pabula cum praebet quibus omnes corpora pascunt
et dulcem ducunt vitam prolemque propagant;
quapropter merito maternum nomen adepta est.
cedit item retro, de terra quod fuit ante,
in terras, et quod missumst ex aetheris oris,
id rursum caeli rellatum templa receptant.
nec sic interemit mors res ut materiai
corpora conficiat, sed coetum dissupat ollis,
inde aliis aliud coniungit et efficit omnes
res ut convertant formas mutentque colores
et capiant sensus et puncto tempore reddant;
ut noscas referre eadem primordia rerum
cum quibus et quali positura contineantur
et quos inter se dent motus accipiantque,
neve putes aeterna penes residere potesse
corpora prima quod in summis fluitare videmus
rebus et interdum nasci subitoque perire.
quin etiam refert nostris in versibus ipsis
cum quibus et quali sint ordine quaeque locata;
namque eadem caelum mare terras flumina solem
significant, eadem fruges arbusta animantis;
si non omnia sunt, at multo maxima pars est
consimilis; verum positura discrepitant res.
sic ipsis in rebus item iam materiai
concursus motus ordo positura figurae
cum permutantur, mutari res quoque debent.
  Nunc animum nobis adhibe veram ad rationem.
nam tibi vementer nova res molitur ad auris
accidere et nova se species ostendere rerum.
sed neque tam facilis res ulla est quin ea primum
difficilis magis ad credendum constet, itemque
nil adeo magnum neque tam mirabile quicquam,
quod non paulatim mittant mirarier omnes.
principio caeli clarum purumque colorem,
quaeque in se cohibet, palantia sidera passim,
lunamque et solis praeclara luce nitorem,
omnia quae nunc si primum mortalibus extent,
ex inproviso si sint obiecta repente,
quid magis his rebus poterat mirabile dici

aut minus ante quod auderent fore credere gentes?
nil, ut opinor: ita haec species miranda fuisset.
quam tibi iam nemo, fessus satiate videndi,
suspicere in caeli dignatur lucida templa!
desine quapropter novitate exterritus ipsa
expuere ex animo rationem, sed magis acri
iudicio perpende et, si tibi vera videntur,
dede manus, aut, si falsum est, accingere contra.
quaerit enim rationem animus, cum summa loci sit
infinita foris haec extra moenia mundi,
quid sit ibi porro quo prospicere usque velit mens
atque animi iactus liber quo pervolet ipse.
Principio nobis in cunctas undique partis
et latere ex utroque ⟨supra⟩ supterque per omne
nulla est finis; uti docui, res ipsaque per se
vociferatur, et elucet natura profundi.
nullo iam pacto veri simile esse putandumst,
undique cum vorsum spatium vacet infinitum
seminaque innumero numero summaque profunda
multimodis volitent aeterno percita motu,
hunc unum terrarum orbem caelumque creatum,
nil agere illa foris tot corpora materiai;
cum praesertim hic sit natura factus, et ipsa
sponte sua forte offensando semina rerum,
multimodis temere incassum frustraque coacta,
tandem coluerunt, ea quae coniecta repente
magnarum rerum fierent exordia semper,
terrai maris et caeli generisque animantum.
quare etiam atque etiam talis fateare necesse est
esse alios alibi congressus materiai,
qualis hic est, avido complexu quem tenet aether.
Praeterea cum materies est multa parata,
cum locus est praesto nec res nec causa moratur
ulla, geri debent nimirum et confieri res.
nunc et seminibus si tanta est copia quantam
enumerare aetas animantum non queat omnis,
vis⟨que⟩ eadem ⟨et⟩ natura manet quae semina rerum
conicere in loca quaeque queat simili ratione
atque huc sunt coniecta, necesse est confiteare

esse alios aliis terrarum in partibus orbis
et varias hominum gentis et saecla ferarum.

Huc accedit ut in summa res nulla sit una,
unica quae gignatur et unica solaque crescat,
quin aliquoiu' siet saecli permultaque eodem
sint genere. in primis animalibus inice mentem;
invenies sic montivagum genus esse ferarum,
sic hominum genitam prolem, sic denique mutas
squamigerum pecudes et corpora cuncta volantum.
quapropter caelum simili ratione fatendumst
terramque et solem lunam mare, cetera quae sunt,
non esse unica, sed numero magis innumerali;
quandoquidem vitae depactus terminus alte
tam manet haec et tam nativo corpore constant,
quam genus omne quod hic generatim(st) rebus abundans.

Quae bene cognita si teneas, natura videtur
libera continuo dominis privata superbis
ipsa sua per se sponte omnia dis agere expers.
nam pro sancta deum tranquilla pectora pace
quae placidum degunt aevom vitamque serenam,
quis regere immensi summam, quis habere profundi
indu manu validas potis est moderanter habenas,
quis pariter caelos omnis convertere et omnis
ignibus aetheriis terras suffire feracis,
omnibus inve locis esse omni tempore praesto,
nubibus ut tenebras faciat caelique serena
concutiat sonitu, tum fulmina mittat et aedis
saepe suas disturbet et in deserta recedens
saeviat exercens telum quod saepe nocentes
praeterit exanimatque indignos inque merentes?

Multaque post mundi tempus genitale diemque
primigenum maris et terrae solisque coortum
addita corpora sunt extrinsecus, addita circum
semina quae magnum iaculando contulit omne;
unde mare et terrae possent augescere et unde
appareret spatium caeli domus altaque tecta
tolleret a terris procul et consurgeret aer.
nam sua cuique, locis ex omnibus, omnia plagis
corpora distribuuntur et ad sua saecla recedunt,

umor ad umorem, terreno corpore terra
crescit et ignem ignes procudunt aetheraque aether,
donique ad extremam crescendi perfica finem
omnia perduxit rerum natura creatrix;
ut fit ubi nilo iam plus est quod datur intra
vitalis venas quam quod fluit atque recedit.
omnibus hic aetas debet consistere rebus,
hic natura suis refrenat viribus auctum.
nam quaecumque vides hilaro grandescere adauctu
paulatimque gradus aetatis scandere adultae,
plura sibi adsumunt quam de se corpora mittunt,
dum facile in venas cibus omnis inditur et dum
non ita sunt late dispessa ut multa remittant
et plus dispendi faciant quam vescitur aetas.
nam certe fluere atque recedere corpora rebus
multa manus dandum est; sed plura accedere debent,
donec alescendi summum tetigere cacumen.
inde minutatim vires et robur adultum
frangit et in partem peiorem liquitur aetas.
quippe etenim quanto est res amplior, augmine adempto,
et quo latior est, in cunctas undique partis
plura modo dispargit et a se corpora mittit,
nec facile in venas cibus omnis diditur ei
nec satis est, proquam largos exaestuat aestus,
unde queat tantum suboriri ac subpeditare.
iure igitur pereunt, cum rarefacta fluendo
sunt et cum externis succumbunt omnia plagis;
quandoquidem grandi cibus aevo denique defit,
nec tuditantia rem cessant extrinsecus ullam
corpora conficere et plagis infesta domare.
Sic igitur magni quoque circum moenia mundi
expugnata dabunt labem putris⟨que⟩ ruinas;
omnia debet enim cibus integrare novando
et fulcire cibus, ⟨cibus⟩ omnia sustentare,
nequiquam, quoniam nec venae perpetiuntur
quod satis est neque quantum opus est natura ministrat.
iamque adeo fracta est aetas effetaque tellus
vix animalia parva creat quae cuncta creavit
saecla deditque ferarum ingentia corpora partu.

haud, ut opinor, enim mortalia saecla superne
aurea de caelo demisit funis in arva
nec mare nec fluctus plangentis saxa crearunt,
sed genuit tellus eadem quae nunc alit ex se.
praeterea nitidas fruges vinetaque laeta
sponte sua primum mortalibus ipsa creavit,
ipsa dedit dulcis fetus et pabula laeta;
quae nunc vix nostro grandescunt aucta labore,
conterimusque boves et viris agricolarum,
conficimus ferrum vix arvis suppeditati:
usque adeo parcunt fetus augentque laborem.
iamque caput quassans grandis suspirat arator
crebrius, incassum magnum cecidisse laborem,
et cum tempora temporibus praesentia confert
praeteritis, laudat fortunas saepe parentis.
tristis item vetulae vitis sator atque ⟨vietae⟩
temporis incusat momen caelumque fatigat,
et crepat, anticum genus ut pietate repletum
perfacile angustis tolerarit finibus aevom,
cum minor esset agri multo modus ante viritim;
nec tenet omnia paulatim tabescere et ire
ad capulum spatio aetatis defessa vetusto.

T. LVCRETI CARI

DE RERVM NATVRA

LIBER TERTIVS

E tenebris tantis tam clarum extollere lumen
qui primus potuisti inlustrans commoda vitae,
te sequor, o Graiae gentis decus, inque tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo; quid enim contendat hirundo
cycnis, aut quidnam tremulis facere artubus haedi
consimile in cursu possint et fortis equi vis?
tu, pater, es rerum inventor, tu patria nobis
suppeditas praecepta, tuisque ex, inclute, chartis,
floriferis ut apes in saltibus omnia libant,
omnia nos itidem depascimur aurea dicta,
aurea, perpetua semper dignissima vita.
nam simul ac ratio tua coepit vociferari
naturam rerum, divina mente coorta,
diffugiunt animi terrores, moenia mundi
discedunt, totum video per inane geri res.
apparet divum numen sedesque quietae
quas neque concutiunt venti nec nubila nimbis
aspergunt neque nix acri concreta pruina
cana cadens violat semperque innubilus aether
integit, et large diffuso lumine rident.
omnia suppeditat porro natura neque ulla
res animi pacem delibat tempore in ullo.
at contra nusquam apparent Acherusia templa
nec tellus obstat quin omnia dispiciantur,
sub pedibus quaecumque infra per inane geruntur.

his ibi me rebus quaedam divina voluptas
percipit atque horror, quod sic natura tua vi
tam manifesta patens ex omni parte retecta est.
Et quoniam docui, cunctarum exordia rerum
qualia sint et quam variis distantia formis
sponte sua volitent aeterno percita motu
quove modo possint res ex his quaeque creari,
hasce secundum res animi natura videtur
atque animae claranda meis iam versibus esse
et metus ille foras praeceps Acheruntis agendus,
funditus humanam qui vitam turbat ab imo
omnia suffundens mortis nigrore neque ullam
esse voluptatem liquidam puramque relinquit.
nam quod saepe homines morbos magis esse timendos
infamemque ferunt vitam quam Tartara leti
et se scire animi naturam sanguinis esse
aut etiam venti, si fert ita forte voluntas, 46
nec prosum quicquam nostrae rationis egere, 44
hinc licet advertas animum magis omnia laudis 45
iactari causa quam quod res ipsa probetur.
extorres idem patria longeque fugati
conspectu ex hominum, foedati crimine turpi,
omnibus aerumnis adfecti denique vivunt,
et quocumque tamen miseri venere parentant
et nigras mactant pecudes et manibu' divis
inferias mittunt multoque in rebus acerbis
acrius advertunt animos ad religionem.
quo magis in dubiis hominem spectare periclis
convenit adversisque in rebus noscere qui sit;
nam verae voces tum demum pectore ab imo
eliciuntur ⟨et⟩ eripitur persona, manet res.
denique avarities et honorum caeca cupido
quae miseros homines cogunt transcendere fines
iuris et interdum socios scelerum atque ministros
noctes atque dies niti praestante labore
ad summas emergere opes, haec vulnera vitae
non minimam partem mortis formidine aluntur.
turpis enim ferme contemptus et acris egestas
semota ab dulci vita stabilique videtur

et quasi iam leti portas cunctarier ante;
unde homines dum se falso terrore coacti
effugisse volunt longe longeque remosse,
sanguine civili rem conflant divitiasque
conduplicant avidi, caedem caede accumulantes;
crudeles gaudent in tristi funere fratris
et consanguineum mensas odere timentque.
consimili ratione ab eodem saepe timore
macerat invidia: ante oculos illum esse potentem,
illum aspectari, claro qui incedit honore,
ipsi se in tenebris volvi caenoque queruntur.
intereunt partim statuarum et nominis ergo.
et saepe usque adeo, mortis formidine, vitae
percipit humanos odium lucisque videndae,
ut sibi consciscant maerenti pectore letum
obliti fontem curarum hunc esse timorem.
hunc vexare pudorem, hunc vincula amicitiai
rumpere et in summa pietatem evertere suadet;
nam iam saepe homines patriam carosque parentis
prodiderunt, vitare Acherusia templa petentes.
nam veluti pueri trepidant atque omnia caecis
in tenebris metuunt, sic nos in luce timemus
interdum, nilo quae sunt metuenda magis quam
quae pueri in tenebris pavitant finguntque futura.
hunc igitur terrorem animi tenebrasque necessest
non radii solis neque lucida tela diei
discutiant, sed naturae species ratioque.

Primum animum dico, mentem quam saepe vocamus,
in quo consilium vitae regimenque locatum est,
esse hominis partem nilo minus ac manus et pes
atque oculei partes animantis totius extant.

*

sensum animi certa non esse in parte locatum,
verum habitum quendam vitalem corporis esse,
harmoniam Grai quam dicunt, quod faciat nos
vivere cum sensu, nulla cum in parte siet mens;
ut bona saepe valetudo cum dicitur esse
corporis, et non est tamen haec pars ulla valentis.
sic animi sensum non certa parte reponunt;

magno opere in quo mi diversi errare videntur.
saepe itaque, in promptu corpus quod cernitur, aegret,
cum tamen ex alia laetamur parte latenti;
et retro fit uti contra sit saepe vicissim,
cum miser ex animo laetatur corpore toto;
non alio pacto quam si, pes cum dolet aegri,
in nullo caput interea sit forte dolore.
praeterea molli cum somno dedita membra
effusumque iacet sine sensu corpus honustum,
est aliud tamen in nobis quod tempore in illo
multimodis agitatur et omnis accipit in se
laetitiae motus et curas cordis inanis.
nunc animam quoque ut in membris cognoscere possis
esse neque harmonia corpus sentire solere,
principio fit uti detracto corpore multo
saepe tamen nobis in membris vita moretur;
atque eadem rursum, cum corpora pauca caloris
diffugere forasque per os est editus aer,
deserit extemplo venas atque ossa relinquit;
noscere ut hinc possis non aequas omnia partis
corpora habere neque ex aequo fulcire salutem,
sed magis haec, venti quae sunt calidique vaporis
semina, curare in membris ut vita moretur.
est igitur calor ac ventus vitalis in ipso
corpore qui nobis moribundos deserit artus.
quapropter quoniam est animi natura reperta
atque animae quasi pars hominis, redde harmoniai
nomen, ad organicos alto delatum Heliconi;
sive aliunde ipsi porro traxere et in illam
transtulerunt, proprio quae tum res nomine egebat.
quidquid id est, habeant: tu cetera percipe dicta.

Nunc animum atque animam dico coniuncta teneri
inter se atque unam naturam conficere ex se,
sed caput esse quasi et dominari in corpore toto
consilium quod nos animum mentemque vocamus.
idque situm media regione in pectoris haeret.
hic exultat enim pavor ac metus, haec loca circum
laetitiae mulcent; hic ergo mens animusquest.
cetera pars animae per totum dissita corpus

paret et ad numen mentis momenque movetur.
idque sibi solum per se sapit, ⟨id⟩ sibi gaudet,
cum neque res animam neque corpus commovet una.
et quasi, cum caput aut oculus temptante dolore
laeditur in nobis, non omni concruciamur
corpore, sic animus nonnumquam laeditur ipse
laetitiaque viget, cum cetera pars animai
per membra atque artus nulla novitate cietur.
verum ubi vementi magis est commota metu mens,
consentire animam totam per membra videmus
sudoresque ita palloremque existere toto
corpore et infringi linguam vocemque aboriri,
caligare oculos, sonere auris, succidere artus,
denique concidere ex animi terrore videmus
saepe homines; facile ut quivis hinc noscere possit
esse animam cum animo coniunctam, quae cum animi ⟨vi⟩
percussast, exim corpus propellit et icit.

Haec eadem ratio naturam animi atque animai
corpoream docet esse; ubi enim propellere membra,
corripere ex somno corpus mutareque vultum
atque hominem totum regere ac versare videtur,
quorum nil fieri sine tactu posse videmus
nec tactum porro sine corpore, nonne fatendumst
corporea natura animum constare animamque?
praeterea pariter fungi cum corpore et una
consentire animum nobis in corpore cernis.
si minus offendit vitam vis horrida teli
ossibus ac nervis disclusis intus adacta,
at tamen insequitur languor terraeque petitus
suavis, et in terra mentis qui gignitur aestus,
interdumque quasi exurgendi incerta voluntas.
ergo corpoream naturam animi esse necessest,
corporeis quoniam telis ictuque laborat.

Is tibi nunc animus quali sit corpore et unde
constiterit pergam rationem reddere dictis.
principio esse aio persuptilem atque minutis
perquam corporibus factum constare. id ita esse
hinc licet advertas animum ut pernoscere possis:
nil adeo fieri celeri ratione videtur,

quam si⟨bi⟩ mens fieri proponit et inchoat ipsa;
ocius ergo animus quam res se perciet ulla,
ante oculos quorum in promptu natura videtur.
at quod mobile tanto operest, constare rutundis
perquam seminibus debet perquamque minutis,
momine uti parvo possint inpulsa moveri.
namque movetur aqua et tantillo momine flutat
quippe volubilibus parvisque creata figuris.
at contra mellis constantior est natura
et pigri latices magis et cunctantior actus;
haeret enim inter se magis omnis materiai
copia, nimirum quia non tam levibus extat
corporibus neque tam suptilibus atque rutundis.
namque papaveris aura potest suspensa levisque
cogere ut ab summo tibi diffluat altus acervus:
at contra lapidum conlectum spicarumque
noenu potest. igitur parvissima corpora proquam
et levissima sunt, ita mobilitate fruuntur;
at contra quaecumque magis cum pondere magno
asperaque inveniuntur, eo stabilita magis sunt.
nunc igitur quoniam ⟨est⟩ animi natura reperta
mobilis egregie, perquam constare necessest
corporibus parvis et levibus atque rutundis.
quae tibi cognita res in multis, o bone, rebus
utilis invenietur et opportuna cluebit.
haec quoque res etiam naturam dedicat eius,
quam tenui constet textura quamque loco se
contineat parvo, si possit conglomerari,
quod simul atque hominem leti secura quies est
indepta atque animi natura animaeque recessit,
nil ibi libatum de toto corpore cernas
ad speciem, nil ad pondus: mors omnia praestat
vitalem praeter sensum calidumque vaporem.
ergo animam totam perparvis esse necessest
seminibus, nexam per venas viscera nervos;
quatenus, omnis ubi e toto iam corpore cessit,
extima membrorum circumcaesura tamen se
incolumem praestat nec defit ponderis hilum.
quod genus est Bacchi cum flos evanuit aut cum

spiritus unguenti suavis diffugit in auras
aut aliquo cum iam sucus de corpore cessit;
nil⟨o⟩ oculis tamen esse minor res ipsa videtur
propterea neque detractum de pondere quicquam,
nimirum quia multa minutaque semina sucos
efficiunt et odorem in toto corpore rerum.
quare etiam atque etiam mentis naturam animaeque
scire licet perquam pauxillis esse creatam
seminibus, quoniam fugiens nil ponderis aufert.
    Nec tamen haec simplex nobis natura putanda est.
tenvis enim quaedam moribundos deserit aura
mixta vapore, vapor porro trahit aera secum.
nec calor est quisquam, cui non sit mixtus et aer;
rara quod eius enim constat natura, necessest
aeris inter eum primordia multa moveri.
iam triplex animi est igitur natura reperta;
nec tamen haec sat sunt ad sensum cuncta creandum,
nil horum quoniam recipit mens posse creare
sensiferos motus, nedum quae mente volutat.
quarta quoque his igitur quaedam natura necessest
adtribuatur; east omnino nominis expers;
qua neque mobilius quicquam neque tenvius exstat,
nec magis e parvis et levibus est elementis;
sensiferos motus quae didit prima per artus.
prima cietur enim, parvis perfecta figuris;
inde calor motus et venti caeca potestas
accipit, inde aer; inde omnia mobilitantur,
concutitur sanguis, tum viscera persentiscunt
omnia, postremis datur ossibus atque medullis
sive voluptas est sive est contrarius ardor.
nec temere huc dolor usque potest penetrare neque acre
permanare malum, quin omnia perturbentur
usque adeo ⟨ut⟩ vitae desit locus atque animai
diffugiant partes per caulas corporis omnis.
sed plerumque fit in summo quasi corpore finis
motibus: hanc ob rem vitam retinere valemus.
    Nunc ea quo pacto inter sese mixta quibusque
compta modis vigeant rationem reddere aventem
abstrahit invitum patrii sermonis egestas;

sed tamen, ut potero summatim attingere, tangam.
inter enim cursant primordia principiorum
motibus inter se, nil ut secernier unum
possit nec spatio fieri divisa potestas,
sed quasi multae vis unius corporis extant.
quod genus in quovis animantum viscere volgo
est odor et quidam calor et sapor, et tamen ex his
omnibus est unum perfectum corporis augmen;
sic calor atque aer et venti caeca potestas
mixta creant unam naturam et mobilis illa
vis, initum motus ab se quae dividit ollis,
sensifer unde oritur primum per viscera motus.
nam penitus prorsum latet haec natura subestque
nec magis hac infra quicquam est in corpore nostro
atque anima est animae proporro totius ipsa.
quod genus in nostris membris et corpore toto
mixta latens animi vis est animaeque potestas,
corporibus quia de parvis paucisque creatast.
sic tibi nominis haec expers vis facta minutis
corporibus latet atque animae quasi totius ipsa
proporrost anima et dominatur corpore toto.
consimili ratione necessest ventus et aer
et calor inter se vigeant commixta per artus
atque aliis aliud subsit magis emineatque
ut quiddam fieri videatur ab omnibus unum,
ni calor ac ventus seorsum seorsumque potestas
aeris interemant sensum diductaque solvant.
est etiam calor ille animo, quem sumit, in ira
cum fervescit et ex oculis micat acrius ardor;
est et frigida multa, comes formidinis, aura
quae ciet horrorem membris et concitat artus;
est etiam quoque pacati status aeris ille,
pectore tranquillo qui fit voltuque sereno.
sed calidi plus est illis quibus acria corda
iracundaque mens facile effervescit in ira.
quo genere in primis vis est violenta leonum,
pectora qui fremitu rumpunt plerumque gementes
nec capere irarum fluctus in pectore possunt.
at ventosa magis cervorum frigida mens est

et gelidas citius per viscera concitat auras
quae tremulum faciunt membris existere motum.
at natura boum placido magis aere vivit,
nec nimis irai fax umquam subdita percit
fumida, suffundens caecae caliginis umbram,
nec gelidis torpet telis perfixa pavoris:
interutrasque sitast, cervos saevosque leones.
sic hominum genus est. quamvis doctrina politos
constituat pariter quosdam, tamen illa relinquit
naturae cuiusque animi vestigia prima.
nec radicitus evelli mala posse putandumst,
quin proclivius hic iras decurrat ad acris,
ille metu citius paulo temptetur, at ille
tertius accipiat quaedam clementius aequo.
inque aliis rebus multis differre necessest
naturas hominum varias moresque sequacis;
quorum ego nunc nequeo caecas exponere causas
nec reperire figurarum tot nomina quot sunt
principiis, unde haec oritur variantia rerum.
illud in his rebus video firmare potesse,
usque adeo naturarum vestigia linqui
parvola quae nequeat ratio depellere nobis
ut nil inpediat dignam dis degere vitam.
Haec igitur natura tenetur corpore ab omni
ipsaque corporis est custos et causa salutis;
nam communibus inter se radicibus haerent
nec sine pernicie divelli posse videntur.
quod genus e thuris glaebis evellere odorem
haud facile est quin intereat natura quoque eius.
sic animi atque animae naturam corpore toto
extrahere haut facile est quin omnia dissoluantur.
inplexis ita principiis ab origine prima
inter se fiunt consorti praedita vita,
nec sibi quaeque sine alterius vi posse videtur
corporis atque animi seorsum sentire potestas,
sed communibus inter eas conflatur utrimque
motibus accensus nobis per viscera sensus.
praeterea corpus per se nec gignitur umquam
nec crescit neque post mortem durare videtur.

non enim, ut umor aquae dimittit saepe vaporem
qui datus est, neque ea causa convellitur ipse,
sed manet incolumis, non, inquam, sic animai
discidium possunt artus perferre relicti,
sed penitus pereunt convulsi conque putrescunt.
ex ineunte aevo sic corporis atque animai
mutua vitalis discunt contagia motus
maternis etiam membris alvoque reposta,
discidium ⟨ut⟩ nequeat fieri sine peste maloque;
ut videas, quoniam coniunctast causa salutis,
coniunctam quoque naturam consistere eorum.
Quod superest, siquis corpus sentire refutat
atque animam credit permixtam corpore toto
suscipere hunc motum quem sensum nominitamus,
vel manifestas res contra verasque repugnat.
quid sit enim corpus sentire quis adferet umquam,
si non ipsa palam quod res dedit ac docuit nos?
at dimissa anima corpus caret undique sensu;
perdit enim quod non proprium fuit eius in aevo,
multaque praeterea perdit cum expellitur aevo.
Dicere porro oculos nullam rem cernere posse,
sed per eos animum ut foribus spectare reclusis,
difficilest, contra cum sensus ducat eorum;
sensus enim trahit atque acies detrudit ad ipsas,
fulgida praesertim cum cernere saepe nequimus,
lumina luminibus quia nobis praepediuntur.
quod foribus non fit; neque enim, qua cernimus ipsi,
ostia suscipiunt ullum reclusa laborem.
praeterea si pro foribus sunt lumina nostra,
iam magis exemptis oculis debere videtur
cernere res animus sublatis postibus ipsis.
Illud in his rebus nequaquam sumere possis,
Democriti quod sancta viri sententia ponit,
corporis atque animi primordia singula privis
adposita alternis variare, ac nectere membra.
nam cum multo sunt animae elementa minora
quam quibus e corpus nobis et viscera constant,
tum numero quoque concedunt et rara per artus
dissita sunt, dumtaxat ut hoc promittere possis,

quantula prima queant nobis iniecta ciere
corpora sensiferos motus in corpore, tanta
intervalla tenere exordia prima animai.
nam neque pulveris interdum sentimus adhaesum
corpore nec membris incussam sidere cretam,
nec nebulam noctu neque aranei tenvia fila
obvia sentimus, quando obretimur euntes,
nec supera caput eiusdem cecidisse vietam
vestem nec plumas avium papposque volantis
qui nimia levitate cadunt plerumque gravatim,
nec repentis itum cuiusviscumque animantis
sentimus nec priva pedum vestigia quaeque,
corpore quae in nostro culices et cetera ponunt.
usque adeo prius est in nobis multa ciendum,
quam primordia sentiscant concussa animai
semina corporibus nostris inmixta per artus,
et quam in his intervallis tuditantia possint
concursare coire et dissultare vicissim.
    Et magis est animus vitai claustra coercens
et dominantior ad vitam quam vis animai.
nam sine mente animoque nequit residere per artus
temporis exiguam partem pars ulla animai,
sed comes insequitur facile et discedit in auras
et gelidos artus in leti frigore linquit.
at manet in vita cui mens animusque remansit.
quamvis est circum caesis lacer undique membris
truncus, adempta anima circum membrisque remota
vivit et aetherias vitalis suscipit auras.
si non omnimodis, at magna parte animai
privatus, tamen in vita cunctatur et haeret;
ut, lacerato oculo circum si pupula mansit
incolumis, stat cernundi vivata potestas,
dummodo ne totum corrumpas luminis orbem
et circum caedas aciem solamque relinquas;
id quoque enim sine pernicie non fiet eorum.
at si tantula pars oculi media illa peresa est,
occidit extemplo lumen tenebraeque secuntur,
incolumis quamvis alioqui splendidus orbis.
hoc anima atque animus vincti sunt foedere semper.

Nunc age, nativos animantibus et mortalis
esse animos animasque levis ut noscere possis,
conquisita diu dulcique reperta labore
digna tua pergam disponere carmina vita.
tu fac utrumque uno sub iungas nomine eorum,
atque animam verbi causa cum dicere pergam,
mortalem esse docens, animum quoque dicere credas,
quatenus est unum inter se coniunctaque res est.
principio quoniam tenuem constare minutis
corporibus docui multoque minoribus esse
principiis factam quam liquidus umor aquai
aut nebula aut fumus:—nam longe mobilitate
praestat et a tenui causa magis icta movetur;
quippe ubi imaginibus fumi nebulaeque movetur:
quod genus in somnis sopiti ubi cernimus alte
exhalare vaporem altaria ferreque fumum;
nam procul haec dubio nobis simulacra geruntur:—
nunc igitur quoniam quassatis undique vasis
diffluere umorem et laticem discedere cernis
et nebula ac fumus quoniam discedit in auras,
crede animam quoque diffundi multoque perire
ocius et citius dissolvi in corpora prima,
cum semel ex hominis membris ablata recessit.
quippe etenim corpus, quod vas quasi constitit eius,
cum cohibere nequit conquassatum ex aliqua re
ac rarefactum detracto sanguine venis,
aere qui credas posse hanc cohiberier ullo,
corpore qui nostro rarus magis incohibens sit?
Praeterea gigni pariter cum corpore et una
crescere sentimus pariterque senescere mentem.
nam velut infirmo pueri teneroque vagantur
corpore, sic animi sequitur sententia tenvis.
inde ubi robustis adolevit viribus aetas,
consilium quoque maius et auctior est animi vis.
post ubi iam validis quassatum est viribus aevi
corpus et obtusis ceciderunt viribus artus,
claudicat ingenium, delirat lingua, ⟨labat⟩ mens,
omnia deficiunt atque uno tempore desunt.
ergo dissolui quoque convenit omnem animai

naturam, ceu fumus, in altas aeris auras;
quandoquidem gigni pariter pariterque videmus
crescere et, ut docui, simul aevo fessa fatisci.
Huc accedit uti videamus, corpus ut ipsum
suscipere inmanis morbos durumque dolorem,
sic animum curas acris luctumque metumque;
quare participem leti quoque convenit esse.
quin etiam morbis in corporis avius errat
saepe animus; dementit enim deliraque fatur
interdumque gravi lethargo fertur in altum
aeternumque soporem oculis nutuque cadenti,
unde neque exaudit voces nec noscere voltus
illorum potis est, ad vitam qui revocantes
circumstant lacrimis rorantes ora genasque.
quare animum quoque dissolui fateare necessest,
quandoquidem penetrant in eum contagia morbi;
nam dolor ac morbus leti fabricator uterquest,
multorum exitio perdocti quod sumus ante.
denique cur, hominem cum vini vis penetravit
acris et in venas discessit diditus ardor,
consequitur gravitas membrorum, praepediuntur
crura vacillanti, tardescit lingua, madet mens,
nant oculi, clamor singultus iurgia gliscunt,
et iam cetera de genere hoc quaecumque secuntur,
cur ea sunt, nisi quod vemens violentia vini
conturbare animam consuevit corpore in ipso?
at quaecumque queunt conturbari inque pediri,
significant, paulo si durior insinuarit
causa, fore ut pereant aevo privata futuro.
quin etiam subito vi morbi saepe coactus
ante oculos aliquis nostros, ut fulminis ictu,
concidit et spumas agit, ingemit et tremit artus,
desipit, extentat nervos, torquetur, anhelat
inconstanter, et in iactando membra fatigat.
nimirum quia vis morbi distracta per artus
turbat, agens animam spumat, ut in aequore salso
ventorum validis fervescunt viribus undae.
exprimitur porro gemitus, quia membra dolore
adficiuntur et omnino quod semina vocis

eiciuntur et ore foras glomerata feruntur
qua quasi consuerunt et sunt munita viai.
desipientia fit, quia vis animi atque animai
conturbatur et, ut docui, divisa seorsum
disiectatur eodem illo distracta veneno.
inde ubi iam morbi reflexit causa reditque
in latebras acer corrupti corporis umor,
tum quasi vaccillans primum consurgit et omnis
paulatim redit in sensus animamque receptat.
haec igitur tantis ubi morbis corpore in ipso
iactentur miserisque modis distracta laborent,
cur eadem credis sine corpore in aere aperto
cum validis ventis aetatem degere posse?
et quoniam mentem sanari, corpus ut aegrum,
cernimus et flecti medicina posse videmus,
id quoque praesagit mortalem vivere mentem.
addere enim partis aut ordine traiecere aecumst
aut aliquid prosum de summa detrahere hilum,
commutare animum quicumque adoritur et infit
aut aliam quamvis naturam flectere quaerit.
at neque transferri sibi partis nec tribui vult
inmortale quod est quicquam neque defluere hilum.
nam quodcumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante.
ergo animus sive aegrescit, mortalia signa
mittit, uti docui, seu flectitur a medicina.
usque adeo falsae rationi vera videtur
res occurrere et effugium praecludere eunti
ancipitique refutatu convincere falsum.
Denique saepe hominem paulatim cernimus ire
et membratim vitalem deperdere sensum;
in pedibus primum digitos livescere et unguis,
inde pedes et crura mori, post inde per artus
ire alios tractim gelidi vestigia leti.
scinditur atqui animae haec quoniam natura nec uno
tempore sincera existit, mortalis habendast.
quod si forte putas ipsam se posse per artus
introsum trahere et partis conducere in unum
atque ideo cunctis sensum deducere membris,

at locus ille tamen, quo copia tanta animai
cogitur, in sensu debet maiore videri;
qui quoniam nusquamst, nimirum ut diximus ⟨ante⟩,
dilaniata foras dispargitur, interit ergo.
quin etiam si iam libeat concedere falsum
et dare posse animam glomerari in corpore eorum,
lumina qui lincunt moribundi particulatim,
mortalem tamen esse animam fateare necesse,
nec refert utrum pereat dispersa per auras
an contracta suis e partibus obbrutescat,
quando hominem totum magis ac magis undique sensus
deficit et vitae minus et minus undique restat.
Et quoniam mens est hominis pars una, loco quae
fixa manet certo, velut aures atque oculi sunt
atque alii sensus qui vitam cumque gubernant,
et veluti manus atque oculus naresve seorsum
secreta ab nobis nequeunt sentire neque esse,
sed tamen in parvo licuntur tempore tabe,
sic animus per se non quit sine corpore et ipso
esse homine, illius quasi quod vas ⟨es⟩se videtur
sive aliud quid vis potius coniunctius ei
fingere, quandoquidem conexu corpus adhaeret.
Denique corporis atque animi vivata potestas
inter se coniuncta valent vitaque fruuntur;
nec sine corpore enim vitalis edere motus
sola potest animi per se natura nec autem
cassum anima corpus durare et sensibus uti.
scilicet avolsus radicibus ut nequit ullam
dispicere ipse oculus rem seorsum corpore toto,
sic anima atque animus per se nil posse videtur.
nimirum quia ⟨per⟩ venas et viscera mixtim,
per nervos atque ossa, tenentur corpore ab omni
nec magnis intervallis primordia possunt
libera dissultare, ideo conclusa moventur
sensiferos motus quos extra corpus in auras
aeris haut possunt post mortem eiecta moveri
propterea quia non simili ratione tenentur.
corpus enim atque animans erit aer, si cohibere
sese anima atque in eos poterit concludere motus

quos ante in nervis et in ipso corpore agebat.
quare etiam atque etiam resoluto corporis omni
tegmine et eiectis extra vitalibus auris
dissolui sensus animi fateare necessest
atque animam, quoniam coniunctast causa duobus.
Denique cum corpus nequeat perferre animai
discidium quin in taetro tabescat odore,
quid dubitas quin ex imo penitusque coorta
emanarit uti fumus diffusa animae vis,
atque ideo tanta mutatum putre ruina
conciderit corpus, penitus quia mota loco sunt
fundamenta, foras manante anima usque per artus
perque viarum omnis flexus, in corpore qui sunt,
atque foramina? multimodis ut noscere possis
dispertitam animae naturam exisse per artus
et prius esse sibi distractam corpore in ipso,
quam prolapsa foras enaret in aeris auras.
quin etiam finis dum vitae vertitur intra,
saepe aliqua tamen e causa labefacta videtur
ire anima ac toto solui de corpore ⟨velle⟩
et quasi supremo languescere tempore voltus
molliaque exsangui ⟨trunco⟩ cadere omnia membra.
quod genus est, animo male factum cum perhibetur
aut animam liquisse; ubi iam trepidatur et omnes
extremum cupiunt vitae repraehendere vinclum.
conquassatur enim tum mens animaeque potestas
omnis et haec ipso cum corpore conlabefiunt;
ut gravior paulo possit dissolvere causa.
quid dubitas tandem quin extra prodita corpus
inbecilla foras in aperto, tegmine dempto,
non modo non omnem possit durare per aevom,
sed minimum quodvis nequeat consistere tempus?
nec sibi enim quisquam moriens sentire videtur
ire foras animam incolumem de corpore toto
nec prius ad iugulum et supera succedere fauces,
verum deficere in certa regione locatam;
ut sensus alios in parti quemque sua scit
dissolui. quod si inmortalis nostra foret mens,
non tam se moriens dissolvi conquereretur,

sed magis ire foras vestemque relinquere, ut anguis.
Denique cur animi numquam mens consiliumque
gignitur in capite aut pedibus manibusve, sed unis
sedibus et certis regionibus omnibus haeret,
si non certa loca ad nascendum reddita cuique
sunt, et ubi quicquid possit durare creatum
atque ita multimodis partitis artubus esse,
membrorum ut numquam existat praeposterus ordo?
usque adeo sequitur res rem neque flamma creari
fluminibus solitast neque in igni gignier algor.
Praeterea si inmortalis natura animaist
et sentire potest secreta a corpore nostro,
quinque, ut opinor, eam faciundum est sensibus auctam;
nec ratione alia nosmet proponere nobis
possumus infernas animas Acherunte vagari.
pictores itaque et scriptorum saecla priora
sic animas intro duxerunt sensibus auctas.
at neque sorsum oculi neque nares nec manus ipsa
esse potest animae neque sorsum lingua, neque aures;
haud igitur per se possunt sentire neque esse.
Et quoniam toto sentimus corpore inesse
vitalem sensum et totum esse animale videmus,
si subito medium celeri praeciderit ictu
vis aliqua ut sorsum partem secernat utramque,
dispertita procul dubio quoque vis animai
et discissa simul cum corpore dissicietur.
at quod scinditur et partis discedit in ullas,
scilicet aeternam sibi naturam abnuit esse.
falciferos memorant currus abscidere membra
saepe ita de subito permixta caede calentis,
ut tremere in terra videatur ab artubus id quod
decidit abscisum, cum mens tamen atque hominis vis
mobilitate mali non quit sentire dolorem;
et simul in pugnae studio quod dedita mens est,
corpore reliqüo pugnam caedesque petessit,
nec tenet amissam laevam cum tegmine saepe
inter equos abstraxe rotas falcesque rapaces,
nec cecidisse alius dextram, cum scandit et instat.
inde alius conatur adempto surgere crure,

cum digitos agitat propter moribundus humi pes.
et caput abscisum calido viventeque trunco
servat humi voltum vitalem oculosque patentis,
donec reliquias animai reddidit omnes.
quin etiam tibi si lingua vibrante minanti
serpentis cauda e procero corpore utrumque
sit libitum in multas partis discidere ferro,
omnia iam sorsum cernes ancisa recenti
volnere tortari et terram conspargere tabo,
ipsam seque retro partem petere ore priorem,
volneris ardenti ut morsu premat icta dolore.
omnibus esse igitur totas dicemus in illis
particulis animas? at ea ratione sequetur
unam animantem animas habuisse in corpore multas.
ergo divisast ea quae fuit una simul cum
corpore; quapropter mortale utrumque putandumst,
in multas quoniam partis disciditur aeque.
Praeterea si inmortalis natura animai
constat et in corpus nascentibus insinuatur,
cur super anteactam aetatem meminisse nequimus
nec vestigia gestarum rerum ulla tenemus?
nam si tanto operest animi mutata potestas,
omnis ut actarum exciderit retinentia rerum,
non, ut opinor, id ab leto iam longiter errat;
quapropter fateare necessest quae fuit ante
interiisse et quae nunc est nunc esse creatam.
Praeterea si iam perfecto corpore nobis
inferri solitast animi vivata potestas
tum cum gignimur et vitae cum limen inimus,
haud ita conveniebat uti cum corpore et una
cum membris videatur in ipso sanguine cresse,
sed velut in cavea per se sibi vivere solam
convenit, ut sensu corpus tamen affluat omne.
quare etiam atque etiam neque originis esse putandumst
expertis animas nec leti lege solutas.
nam neque tanto opere adnecti potuisse putandumst
corporibus nostris extrinsecus insinuatas —
quod fieri totum contra manifesta docet res;
namque ita conexa est per venas viscera nervos

ossaque, uti dentes quoque sensu participentur;
morbus ut indicat et gelidai stringor aquai
et lapis oppressus subitis e frugibus asper —
nec, tam contextae cum sint, exire videntur
incolumes posse et salvas exsolvere sese
omnibus e nervis atque ossibus articulisque.
quod si forte putas extrinsecus insinuatam
permanare animam nobis per membra solere,
tanto quique magis cum corpore fusa peribit.
quod permanat enim dissolvitur, interit ergo:
dispertitur enim per caulas corporis omnis.
ut cibus, in membra atque artus cum diditur omnis,
disperit atque aliam naturam sufficit ex se,
sic anima atque animus quamvis integra recens ⟨in⟩
corpus eunt, tamen in manando dissoluuntur,
dum quasi per caulas omnis diduntur in artus
particulae quibus haec animi natura creatur,
quae nunc in nostro dominatur corpore nata
ex illa quae tum periit partita per artus.
quapropter neque natali privata videtur
esse die natura animae nec funeris expers.

Semina praeterea linquontur necne animai
corpore in exanimo? quod si lincuntur et insunt,
haut erit ut merito inmortalis possit haberi,
partibus amissis quoniam libata recessit.
sin ita sinceris membris ablata profugit
ut nullas partis in corpore liquerit ex se,
unde cadavera rancenti iam viscere vermes
expirant atque unde animantum copia tanta
exos et exanguis tumidos perfluctuat artus?
quod si forte animas extrinsecus insinuari
vermibus et privas in corpora posse venire
credis nec reputas cur milia multa animarum
conveniant unde una recesserit, hoc tamen est ut
quaerendum videatur et in discrimen agendum,
utrum tandem animae venentur semina quaeque
vermiculorum ipsaeque sibi fabricentur ubi sint,
an quasi corporibus perfectis insinuentur.
at neque cur faciant ipsae quareve laborent

dicere suppeditat. neque enim, sine corpore cum sunt,
sollicitae volitant morbis alguque fameque;
corpus enim magis his vitiis adfine laborat
et mala multa animus contage fungitur eius.
sed tamen his esto quamvis facere utile corpus
cum subeant; at qua possint via nulla videtur.
haut igitur faciunt animae sibi corpora et artus.
nec tamen est utqui perfectis insinuentur
corporibus; neque enim poterunt suptiliter esse
conexae neque consensus contagia fient.
Denique cur acris violentia triste leonum
seminium sequitur, volpes dolus, et fuga cervis
a patribus datur et patrius pavor incitat artus,
et iam cetera de genere hoc cur omnia membris
ex ineunte aevo generascunt ingenioque,
si non, certa suo quia semine seminioque
vis animi pariter crescit cum corpore quoque?
quod si inmortalis foret et mutare soleret
corpora, permixtis animantes moribus essent,
effugeret canis Hyrcano de semine saepe
cornigeri incursum cervi tremeretque per auras
aeris accipiter fugiens veniente columba,
desiperent homines, saperent fera saecla ferarum.
illud enim falsa fertur ratione, quod aiunt
inmortalem animam mutato corpore flecti.
quod mutatur enim dissolvitur, interit ergo.
traiciuntur enim partes atque ordine migrant;
quare dissolui quoque debent posse per artus,
denique ut intereant una cum corpore cunctae.
sin animas hominum dicent in corpora semper
ire humana, tamen quaeram cur e sapienti
stulta queat fieri, nec prudens sit puer ullus,
nec tam doctus equae pullus quam fortis equi vis.
scilicet in tenero tenerascere corpore mentem
confugient. quod si iam fit, fateare necessest
mortalem esse animam, quoniam mutata per artus
tanto opere amittit vitam sensumque priorem.
quove modo poterit pariter cum corpore quoque
confirmata cupitum aetatis tangere florem

vis animi, nisi erit consors in origine prima?
quidve foras sibi vult membris exire senectis?
an metuit conclusa manere in corpore putri
et domus aetatis spatio ne fessa vetusto
obruat? at non sunt immortali ulla pericla.
  Denique conubia ad Veneris partusque ferarum
esse animas praesto deridiculum esse videtur,
expectare immortalis mortalia membra
innumero numero certareque praeproperanter
inter se quae prima potissimaque insinuetur;
si non forte ita sunt animarum foedera pacta
ut quae prima volans advenerit insinuetur
prima neque inter se contendant viribus hilum.
  Denique in aethere non arbor, non aequore in alto
nubes esse queunt nec pisces vivere in arvis
nec cruor in lignis neque saxis sucus inesse.
certum ac dispositumst ubi quicquid crescat et insit.
sic animi natura nequit sine corpore oriri
sola neque a nervis et sanguine longiter esse.
quod si posset enim, multo prius ipsa animi vis
in capite aut umeris aut imis calcibus esse
posset et innasci quavis in parte soleret,
tandem in eodem homine atque in eodem vase manere.
quod quoniam nostro quoque constat corpore certum
dispositumque videtur ubi esse et crescere possit
sorsum anima atque animus, tanto magis infitiandum
totum posse extra corpus durare genique.
quare, corpus ubi interiit, periisse necessest
confiteare animam distractam in corpore toto.
quippe etenim mortale aeterno iungere et una
consentire putare et fungi mutua posse
desiperest; quid enim diversius esse putandumst
aut magis inter se disiunctum discrepitansque,
quam mortale quod est inmortali atque perenni
iunctum in concilio saevas tolerare procellas?
praeterea quaecumque manent aeterna necessest
aut, quia sunt solido cum corpore, respuere ictus
nec penetrare pati sibi quicquam quod queat artas
dissociare intus partis, ut materiai

corpora sunt quorum naturam ostendimus ante,
aut ideo durare aetatem posse per omnem,
plagarum quia sunt expertia, sicut inanest
quod manet intactum neque ab ictu fungitur hilum,
aut etiam quia nulla loci fit copia circum,
quo quasi res possint discedere dissoluique,
sicut summarum summast aeterna neque extra
quis locus est quo diffugiant, neque corpora sunt quae
possint incidere et valida dissolvere plaga.
quod si forte ideo magis immortalis habendast,
quod vitalibus ab rebus munita tenetur,
aut qui non veniunt omnino aliena salutis
aut quia quae veniunt aliqua ratione recedunt
pulsa prius quam quid noceant sentire queamus,

*

praeter enim quam quod morbis cum corporis aegret,
advenit id quod eam de rebus saepe futuris
macerat inque metu male habet curisque fatigat
praeteritisque male admissis peccata remordent.
adde furorem animi proprium atque oblivia rerum,
adde quod in nigras lethargi mergitur undas.
Nil igitur mors est ad nos neque pertinet hilum,
quandoquidem natura animi mortalis habetur.
et velut anteacto nil tempore sensimus aegri,
ad confligendum venientibus undique Poenis,
omnia cum belli trepido concussa tumultu
horrida contremuere sub altis aetheris oris,
in dubioque fuere utrorum ad regna cadendum
omnibus humanis esset terraque marique,
sic, ubi non erimus, cum corporis atque animai
discidium fuerit quibus e sumus uniter apti,
scilicet haud nobis quicquam, qui non erimus tum,
accidere omnino poterit sensumque movere,
non si terra mari miscebitur et mare caelo.
et si iam nostro sentit de corpore postquam
distractast animi natura animaeque potestas,
nil tamen est ad nos qui comptu coniugioque
corporis atque animae consistimus uniter apti.
nec, si materiem nostram collegerit aetas

post obitum rursumque redegerit ut sita nunc est
atque iterum nobis fuerint data lumina vitae,
pertineat quicquam tamen ad nos id quoque factum,
interrupta semel cum sit repetentia nostri.
et nunc nil ad nos de nobis attinet, ante
qui fuimus, ⟨neque⟩ iam de illis nos adficit angor.
nam cum respicias inmensi temporis omne
praeteritum spatium, tum motus materiai
multimodis quam sint, facile hoc adcredere possis,
semina saepe in eodem, ut nunc sunt, ordine posta
haec eadem, quibus e nunc nos sumus, ante fuisse. 865
nec memori tamen id quimus repraehendere mente; 858
inter enim iectast vitai pausa vageque
deerrarunt passim motus ab sensibus omnes.
debet enim, misere si forte aegreque futurumst,
ipse quoque esse in eo tum tempore, cui male possit
accidere. id quoniam mors eximit, esseque probet
illum cui possint incommoda conciliari, 864
scire licet nobis nil esse in morte timendum
nec miserum fieri qui non est posse neque hilum
differre an nullo fuerit iam tempore natus,
mortalem vitam mors cum inmortalis ademit.
Proinde ubi se videas hominem indignarier ipsum,
post mortem fore ut aut putescat corpore posto
aut flammis interfiat malisve ferarum,
scire licet non sincerum sonere atque subesse
caecum aliquem cordi stimulum, quamvis neget ipse
credere se quemquam sibi sensum in morte futurum.
non, ut opinor, enim dat quod promittit et unde,
nec radicitus e vita se tollit et eicit,
sed facit esse sui quiddam super inscius ipse.
vivus enim sibi cum proponit quisque futurum,
corpus uti volucres lacerent in morte feraeque,
ipse sui miseret; neque enim se dividit illim
nec removet satis a proiecto corpore et illum
se fingit sensuque suo contaminat astans.
hinc indignatur se mortalem esse creatum
nec videt in vera nullum fore morte alium se
qui possit vivus sibi se lugere peremptum

stansque iacentem se lacerari urive dolere.
nam si in morte malumst malis morsuque ferarum
tractari, non invenio qui non sit acerbum
ignibus inpositum calidis torrescere flammis
aut in melle situm suffocari atque rigere
frigore, cum summo gelidi cubat aequore saxi,
urgerive superne obtritum pondere terrae.
 'Iam iam non domus accipiet te laeta, neque uxor
optima nec dulces occurrent oscula nati
praeripere et tacita pectus dulcedine tangent.
non poteris factis florentibus esse, tuisque
praesidium. misero misere' aiunt 'omnia ademit
una dies infesta tibi tot praemia vitae.'
illud in his rebus non addunt 'nec tibi earum
iam desiderium rerum super insidet una.'
quod bene si videant animo dictisque sequantur,
dissoluant animi magno se angore metuque. —
'tu quidem ut es leto sopitus, sic eris aevi
quod superest cunctis privatu' doloribus aegris:
at nos horrifico cinefactum te prope busto
insatiabiliter deflevimus, aeternumque
nulla dies nobis maerorem e pectore demet.'
illud ab hoc igitur quaerendum est, quid sit amari
tanto opere, ad somnum si res redit atque quietem,
cur quisquam aeterno possit tabescere luctu.
 Hoc etiam faciunt ubi discubuere tenentque
pocula saepe homines et inumbrant ora coronis,
ex animo ut dicant 'brevis hic est fructus homullis;
iam fuerit neque post umquam revocare licebit.'
tamquam in morte mali cum primis hoc sit eorum,
quod sitis exurat miseros atque arida torrat,
aut aliae cuius desiderium insideat rei.
nec sibi enim quisquam tum se vitamque requirit,
cum pariter mens et corpus sopita quiescunt;
nam licet aeternum per nos sic esse soporem,
nec desiderium nostri nos adficit ullum.
et tamen haudquaquam nostros tunc illa per artus
longe ab sensiferis primordia motibus errant,
cum correptus homo ex somno se colligit ipse.

multo igitur mortem minus ad nos esse putandumst,
si minus esse potest quam quod nil esse videmus;
maior enim turbae disiectus materiai
consequitur leto nec quisquam expergitus exstat,
frigida quem semel est vitai pausa secuta.
  Denique si vocem rerum natura repente
mittat et hoc alicui nostrum sic increpet ipsa
'quid tibi tanto operest, mortalis, quod nimis aegris
luctibus indulges? quid mortem congemis ac fles?
nam ⟨si⟩ grata fuit tibi vita anteacta priorque,
et non omnia pertusum congesta quasi in vas
commoda perfluxere atque ingrata interiere,
cur non ut plenus vitae conviva recedis
aequo animoque capis securam, stulte, quietem?
sin ea quae fructus cumque es periere profusa
vitaque in offensust, cur amplius addere quaeris,
rursum quod pereat male et ingratum occidat omne,
non potius vitae finem facis atque laboris?
nam tibi praeterea quod machiner inveniamque,
quod placeat, nil est: eadem sunt omnia semper.
si tibi non annis corpus iam marcet et artus
confecti languent, eadem tamen omnia restant,
omnia si pergas vivendo vincere saecla,
atque etiam potius, si numquam sis moriturus'—
quid respondemus, nisi iustam intendere litem
naturam et veram verbis exponere causam?
grandior hic vero si iam seniorque queratur 955
atque obitum lamentetur miser amplius aequo, 952
non merito inclamet magis et voce increpet acri?
'aufer abhinc lacrimas, balatro, et compesce querellas. 954
omnia perfunctus vitai praemia marces.
sed quia semper aves quod abest, praesentia temnis,
inperfecta tibi elapsast ingrataque vita
et nec opinanti mors ad caput adstitit ante
quam satur ac plenus possis disce⟨de⟩re rerum.
nunc aliena tua tamen aetate omnia mitte
aequo animoque agedum † magnis concede: necessest.'
iure, ut opinor, agat, iure increpet inciletque;
cedit enim rerum novitate extrusa vetustas

semper, et ex aliis aliud reparare necessest;
nec quisquam in barathrum nec Tartara deditur atra:
materies opus est ut crescant postera saecla;
quae tamen omnia te vita perfuncta sequentur;
nec minus ergo ante haec quam tu cecidere, cadentque.
sic alid ex alio numquam desistet oriri
vitaque mancipio nulli datur, omnibus usu.
respice item quam nil ad nos anteacta vetustas
temporis aeterni fuerit, quam nascimur ante.
hoc igitur speculum nobis natura futuri
temporis exponit post mortem denique nostram.
numquid ibi horribile apparet, num triste videtur
quicquam, non omni somno securius exstat?
Atqua ea nimirum quaecumque Acherunte profundo
prodita sunt esse, in vita sunt omnia nobis.
nec miser inpendens magnum timet aere saxum
Tantalus, ut famast, cassa formidine torpens;
sed magis in vita divom metus urget inanis
mortalis casumque timent quem cuique ferat fors.
nec Tityon volucres ineunt Acherunte iacentem
nec quod sub magno scrutentur pectore quicquam
perpetuam aetatem possunt reperire profecto.
quamlibet immani proiectu corporis exstet,
qui non sola novem dispessis iugera membris
optineat, sed qui terrai totius orbem,
non tamen aeternum poterit perferre dolorem
nec praebere cibum proprio de corpore semper.
sed Tityos nobis hic est, in amore iacentem
quem volucres lacerant atque exest anxius angor
aut alia quavis scindunt cuppedine curae.
Sisyphus in vita quoque nobis ante oculos est
qui petere a populo fasces saevasque secures
imbibit et semper victus tristisque recedit.
nam petere imperium quod inanest nec datur umquam,
atque in eo semper durum sufferre laborem,
hoc est adverso nixantem trudere monte
saxum quod tamen ⟨e⟩ summo iam vertice rusum
volvitur et plani raptim petit aequora campi.
deinde animi ingratam naturam pascere semper

atque explere bonis rebus satiareque numquam,
quod faciunt nobis annorum tempora, circum
cum redeunt fetusque ferunt variosque lepores,
nec tamen explemur vitai fructibus umquam,
hoc, ut opinor, id est, aevo florente puellas
quod memorant laticem pertusum congerere in vas,
quod tamen expleri nulla ratione potestur.
Cerberus et furiae iam vero et lucis egestas

*

Tartarus horriferos eructans faucibus aestus,
qui neque sunt usquam nec possunt esse profecto.
sed metus in vita poenarum pro male factis
est insignibus insignis, scelerisque luella,
carcer et horribilis de saxo iactu' deorsum,
verbera carnifices robur pix lammina taedae;
quae tamen etsi absunt, at mens sibi conscia factis
praemetuens adhibet stimulos torretque flagellis
nec videt interea qui terminus esse malorum
possit nec quae sit poenarum denique finis
atque eadem metuit magis haec ne in morte gravescant.
hic Acherusia fit stultorum denique vita.

Hoc etiam tibi tute interdum dicere possis
'lumina sis oculis etiam bonus Ancu' reliquit
qui melior multis quam tu fuit, improbe, rebus.
inde alii multi reges rerumque potentes
occiderunt, magnis qui gentibus imperitarunt.
ille quoque ipse, viam qui quondam per mare magnum
stravit iterque dedit legionibus ire per altum
ac pedibus salsas docuit super ire lucunas
et contemsit equis insultans murmura ponti,
lumine adempto animam moribundo corpore fudit.
Scipiadas, belli fulmen, Carthaginis horror,
ossa dedit terrae proinde ac famul infimus esset.
adde repertores doctrinarum atque leporum,
adde Heliconiadum comites; quorum unus Homerus
sceptra potitus eadem aliis sopitu' quietest.
denique Democritum postquam matura vetustas
admonuit memores motus languescere mentis,
sponte sua leto caput obvius optulit ipse.

ipse Epicurus obit decurso lumine vitae,
qui genus humanum ingenio superavit et omnis
restinxit, stellas exortus ut aetherius sol.
tu vero dubitabis et indignabere obire?
mortua cui vita est prope iam vivo atque videnti,
qui somno partem maiorem conteris aevi
et vigilans stertis nec somnia cernere cessas
sollicitamque geris cassa formidine mentem
nec reperire potes tibi quid sit saepe mali, cum
ebrius urgeris multis miser undique curis
atque animi incerto fluitans errore vagaris.'

Si possent homines, proinde ac sentire videntur
pondus inesse animo quod se gravitate fatiget,
e quibus id fiat causis quoque noscere et unde
tanta mali tamquam moles in pectore constet,
haut ita vitam agerent, ut nunc plerumque videmus
quid sibi quisque velit nescire et quaerere semper
commutare locum quasi onus deponere possit.
exit saepe foras magnis ex aedibus ille,
esse domi quem pertaesumst, subitoque ⟨revertit⟩,
quippe foris nilo melius qui sentiat esse.
currit agens mannos ad villam praecipitanter,
auxilium tectis quasi ferre ardentibus instans;
oscitat extemplo, tetigit cum limina villae,
aut abit in somnum gravis atque oblivia quaerit,
aut etiam properans urbem petit atque revisit.
hoc se quisque modo fugitat, quem, scilicet, ut fit,
effugere haut potis est; ingratis haeret et odit
propterea, morbi quia causam non tenet aeger;
quam bene si videat, iam rebus quisque relictis
naturam primum studeat cognoscere rerum,
temporis aeterni quoniam, non unius horae,
ambigitur status, in quo sit mortalibus omnis
aetas, post mortem quae restat cumque, manenda.

Denique tanto opere in dubiis trepidare periclis
quae mala nos subigit vitai tanta cupido?
certa quidem finis vitae mortalibus adstat
nec devitari letum pote quin obeamus.
praeterea versamur ibidem atque insumus usque

nec nova vivendo procuditur ulla voluptas;
sed dum abest quod avemus, id exsuperare videtur
cetera; post aliut, cum contigit illud, avemus
et sitis aequa tenet vitai semper hiantis.
posteraque in dubiost fortunam quam vehat aetas,
quidve ferat nobis casus quive exitus instet.
nec prorsum vitam ducendo demimus hilum
tempore de mortis nec delibare valemus,
quo minus esse diu possimus forte perempti.
proinde licet quot vis vivendo condere saecla;
mors aeterna tamen nilo minus illa manebit,
nec minus ille diu iam non erit, ex hodierno
lumine qui finem vitai fecit, et ille,
mensibus atque annis qui multis occidit ante.

T. LVCRETI CARI

DE RERVM NATVRA

LIBER QVARTVS

Avia Pieridum peragro loca nullius ante
trita solo, iuvat integros accedere fontis
atque haurire, iuvatque novos decerpere flores
insignemque meo capiti petere inde coronam
unde prius nulli velarint tempora musae;
primum quod magnis doceo de rebus et artis
religionum animum nodis exsolvere pergo,
deinde quod obscura de re tam lucida pango
carmina, musaeo contingens cuncta lepore.
id quoque enim non ab nulla ratione videtur;
nam veluti pueris absinthia taetra medentes
cum dare conantur, prius oras pocula circum
contingunt mellis dulci flavoque liquore,
ut puerorum aetas inprovida ludificetur
labrorum tenus, interea perpotet amarum
absinthi laticem deceptaque non capiatur,
sed potius tali pacto recreata valescat,
sic ego nunc, quoniam haec ratio plerumque videtur
tristior esse quibus non est tractata, retroque
volgus abhorret ab hac, volui tibi suaviloquenti
carmine Pierio rationem exponere nostram
et quasi musaeo dulci contingere melle,
si tibi forte animum tali ratione tenere
versibus in nostris possem, dum percipis omnem
naturam rerum ac persentis utilitatem.
Sed quoniam docui cunctarum exordia rerum
qualia sint et quam variis distantia formis

sponte sua volitent aeterno percita motu
quoque modo possit res ex his quaeque creari,
atque animi quoniam docui natura quid esset
et quibus e rebus cum corpore compta vigeret
quove modo distracta rediret in ordia prima,
nunc agere incipiam tibi, quod vementer ad has res
attinet, esse ea quae rerum simulacra vocamus:
quae, quasi membranae summo de corpore rerum
dereptae, volitant ultroque citroque per auras,
atque eadem nobis vigilantibus obvia mentes
terrificant atque in somnis, cum saepe figuras
contuimur miras simulacraque luce carentum,
quae nos horrifice languentis saepe sopore
excierunt: ne forte animas Acherunte reamur
effugere aut umbras inter vivos volitare
neve aliquid nostri post mortem posse relinqui,
cum corpus simul atque animi natura perempta
in sua discessum dederint primordia quaeque.
    Dico igitur rerum effigias tenuisque figuras
mittier ab rebus summo de corpore rerum,
quae quasi membranae vel cortex nominitandast,
quod speciem ac formam similem gerit eius imago
cuiuscumque cluet de corpore fusa vagari.
id licet hinc quamvis hebeti cognoscere corde.
principio quoniam mittunt in rebus apertis
corpora res multae, partim diffusa solute,
robora ceu fumum mittunt ignesque vaporem,
et partim contexta magis condensaque, ut olim
cum teretis ponunt tunicas aestate cicadae,
et vituli cum membranas de corpore summo
nascentes mittunt, et item cum lubrica serpens
exuit in spinis vestem; nam saepe videmus
illorum spoliis vepres volitantibus auctas:
quae quoniam fiunt, tenuis quoque debet imago
ab rebus mitti summo de corpore rerum.
nam cur illa cadant magis ab rebusque recedant
quam quae tenvia sunt, hiscendist nulla potestas;
praesertim cum sint in summis corpora rebus
multa minuta, iaci quae possint ordine eodem

quo fuerint et formai servare figuram,
et multo citius, quanto minus indupediri
pauca queunt et ⟨quae⟩ sunt prima fronte locata.
nam certe iacere ac largiri multa videmus,
non solum ex alto penitusque, ut diximus ante,
verum de summis ipsum quoque saepe colorem.
et volgo faciunt id lutea russaque vela
et ferrugina, cum magnis intenta theatris
per malos volgata trabesque trementia flutant;
namque ibi consessum caveai supter et omnem
scaenai speciem, patrum coetumque decorum
inficiunt coguntque suo fluitare colore.
et quanto circum mage sunt inclusa theatri
moenia, tam magis haec intus perfusa lepore
omnia conrident correpta luce diei.
ergo lintea de summo cum corpore fucum
mittunt, effigias quoque debent mittere tenvis
res quaeque, ex summo quoniam iaculantur utraque.
sunt igitur iam formarum vestigia certa
quae volgo volitant suptili praedita filo
nec singillatim possunt secreta videri.
praeterea omnis odor fumus vapor atque aliae res
consimiles ideo diffusae ⟨e⟩ rebus abundant,
ex alto quia, dum veniunt extrinsecus, ortae
scinduntur per iter flexum, nec recta viarum
ostia sunt qua contendant exire coortae.
at contra tenuis summi membrana coloris
cum iacitur, nil est quod eam discerpere possit,
in promptu quoniam est in prima fronte locata.
postremo speculis in aqua splendoreque in omni
quaecumque apparent nobis simulacra, necessest,
quandoquidem simili specie sunt praedita rerum,
ex ⟨ea⟩ imaginibus missis consistere rerum.
sunt igitur tenues formarum illis similesque
effigiae, singillatim quas cernere nemo
cum possit, tamen adsiduo crebroque repulsu
reiectae reddunt speculorum ex aequore visum,
nec ratione alia servari posse videntur,
tanto opere ut similes reddantur cuique figurae.

Nunc age quam tenui natura constet imago
percipe. et in primis, quoniam primordia tantum
sunt infra nostros sensus tantoque minora
quam quae primum oculi coeptant non posse tueri,
nunc tamen id quoque uti confirmem, exordia rerum
cunctarum quam sint suptilia percipe paucis.
primum animalia sunt iam partim tantula, quorum
tertia pars nulla possit ratione videri.
horum intestinum quodvis quale esse putandumst!
quid cordis globus aut oculi? quid membra? quid artus?
quantula sunt! quid praeterea primordia quaeque
unde anima atque animi constet natura necessumst?
nonne vides quam sint subtilia quamque minuta?
praeterea quaecumque suo de corpore odorem
expirant acrem, panaces absinthia taetra
habrotonique graves et tristia centaurea,
quorum unum quidvis leviter si forte duobus

*

quin potius noscas rerum simulacra vagari
multa modis multis nulla vi cassaque sensu?
Sed ne forte putes ea demum sola vagari,
quaecumque ab rebus rerum simulacra recedunt,
sunt etiam quae sponte sua gignuntur et ipsa
constituuntur in hoc caelo qui dicitur aer,
quae multis formata modis sublime feruntur
nec speciem mutare suam liquentia cessant
et cuiusque modi formarum vertere in oras;
ut nubes facile interdum concrescere in alto
cernimus et mundi speciem violare serenam
aera mulcentes motu. nam saepe Gigantum
ora volare videntur et umbram ducere late,
interdum magni montes avolsaque saxa
montibus anteire et solem succedere praeter,
inde alios trahere atque inducere belua nimbos.
Nunc ea quam facili et celeri ratione genantur
perpetuoque fluant ab rebus lapsaque cedant

*

semper enim summum quicquid de rebus abundat
quod iaculentur. et hoc alias cum pervenit in res,

transit, ut in primis vestem. sed ubi aspera saxa
aut in materiam ligni pervenit, ibi iam
scinditur ut nullum simulacrum reddere possit.
at cum splendida quae constant opposta fuerunt
densaque, ut in primis speculum est, nil accidit horum;
nam neque, uti vestem, possunt transire, neque autem
scindi; quam meminit levor praestare salutem.
quapropter fit ut hinc nobis simulacra redundent.
et quamvis subito quovis in tempore quamque
rem contra speculum ponas, apparet imago;
perpetuo fluere ut noscas e corpore summo
texturas rerum tenuis tenuisque figuras.
ergo multa brevi spatio simulacra genuntur,
ut merito celer his rebus dicatur origo.
et quasi multa brevi spatio summittere debet
lumina sol ut perpetuo sint omnia plena,
sic ab rebus item simili ratione necessest
temporis in puncto rerum simulacra ferantur
multa modis multis in cunctas undique partis;
quandoquidem speculum quocumque obvertimus oris,
res ibi respondent simili forma atque colore.
praeterea modo cum fuerit liquidissima caeli
tempestas, perquam subito fit turbida foede,
undique uti tenebras omnis Acherunta rearis
liquisse et magnas caeli complesse cavernas.
usque adeo taetra nimborum nocte coorta
inpendent atrae formidinis ora superne;
quorum quantula pars sit imago dicere nemost
qui possit neque eam rationem reddere dictis.
    Nunc age, quam celeri motu simulacra ferantur
et quae mobilitas ollis tranantibus auras
reddita sit, longo spatio ut brevis hora teratur,
in quem quaeque locum diverso numine tendat,
suavidicis potius quam multis versibus edam;
parvus ut est cycni melior canor, ille gruum quam
clamor in aetheriis dispersus nubibus austri.
principio persaepe levis res atque minutis
corporibus factas celeris licet esse videre.
in quo iam genere est solis lux et vapor eius

propterea quia sunt e primis facta minutis
quae quasi cuduntur perque aeris intervallum
non dubitant transire sequenti concita plaga.
suppeditatur enim confestim lumine lumen
et quasi protelo stimulatur fulgere fulgur.
quapropter simulacra pari ratione necesse est
inmemorabile per spatium transcurrere posse
temporis in puncto, primum quod parvola causa
est procul a tergo quae provehat atque propellat,
quod superest, ubi tam volucri levitate ferantur;
deinde quod usque adeo textura praedita rara
mittuntur, facile ut quasvis penetrare queant res
et quasi permanare per aeris intervallum.
praeterea si, quae penitus corpuscula rerum
ex altoque foras mittuntur, solis uti lux
ac vapor, haec puncto cernuntur lapsa diei
per totum caeli spatium diffundere sese
perque volare mare ac terras caelumque rigare,
quid quae sunt igitur iam prima fronte parata,
cum iaciuntur et emissum res nulla moratur?
quone vides citius debere et longius ire
multiplexque loci spatium transcurrere eodem
tempore quo solis pervolgant lumina caelum?
hoc etiam in primis specimen verum esse videtur
quam celeri motu rerum simulacra ferantur,
quod simul ac primum sub diu splendor aquai
ponitur, extemplo caelo stellante serena
sidera respondent in aqua radiantia mundi.
iamne vides igitur quam puncto tempore imago
aetheris ex oris in terrarum accidat oras?
quare etiam atque etiam mira fateare necessest

*

corpora quae feriant oculos visumque lacessant.
perpetuoque fluunt certis ab rebus odores;
frigus ut a fluviis, calor ab sole, aestus ab undis
aequoris exesor moerorum litora circum.
nec variae cessant voces volitare per auras.
denique in os salsi venit umor saepe saporis,
cum mare versamur propter, dilutaque contra

cum tuimur misceri absinthia, tangit amaror.
usque adeo omnibus ab rebus res quaeque fluenter
fertur et in cunctas dimittitur undique partis
nec mora nec requies interdatur ulla fluendi,
perpetuo quoniam sentimus, et omnia semper
cernere odorari licet et sentire sonare.
Praeterea quoniam manibus tractata figura
in tenebris quaedam cognoscitur esse eadem quae
cernitur in luce et claro candore, necessest
consimili causa tactum visumque moveri.
nunc igitur si quadratum temptamus et id nos
commovet in tenebris, in luci quae poterit res
accidere ad speciem quadrata, nisi eius imago?
esse in imaginibus quapropter causa videtur
cernundi neque posse sine his res ulla videri.
nunc ea quae dico rerum simulacra feruntur
undique et in cunctas iaciuntur didita partis;
verum nos oculis quia solis cernere quimus,
propterea fit uti, speciem quo vertimus, omnes
res ibi eam contra feriant forma atque colore.
et quantum quaeque ab nobis res absit, imago
efficit ut videamus et internoscere curat;
nam cum mittitur, extemplo protrudit agitque
aera qui inter se cumque est oculosque locatus,
isque ita per nostras acies perlabitur omnis
et quasi perterget pupillas atque ita transit.
propterea fit uti videamus quam procul absit
res quaeque. et quanto plus aeris ante agitatur
et nostros oculos perterget longior aura,
tam procul esse magis res quaeque remota videtur.
scilicet haec summe celeri ratione geruntur,
quale sit ut videamus et una quam procul absit.
illud in his rebus minime mirabile habendumst,
cur, ea quae feriant oculos simulacra videri
singula cum nequeant, res ipsae perspiciantur.
ventus enim quoque paulatim cum verberat et cum
acre fluit frigus, non privam quamque solemus
particulam venti sentire et frigoris eius,
sed magis unorsum, fierique perinde videmus

corpore tum plagas in nostro tam quam aliquae res
verberet atque sui det sensum corporis extra.
praeterea lapidem digito cum tundimus, ipsum
tangimus extremum saxi summumque colorem,
nec sentimus eum tactu, verum magis ipsam
duritiem penitus saxi sentimus in alto.

Nunc age, cur ultra speculum videatur imago
percipe; nam certe penitus semota videtur.
quod genus illa foris quae vere transpiciuntur,
ianua cum per se transpectum praebet apertum,
multa facitque foris ex aedibus ut videantur.
is quoque enim duplici geminoque fit aere visus.
primus enim citra postes tum cernitur aer,
inde fores ipsae dextra laevaque secuntur,
post extraria lux oculos perterget et aer
alter et illa foris quae vere transpiciuntur.
sic ubi se primum speculi proiecit imago,
dum venit ad nostras acies, protrudit agitque
aera qui inter se cumquest oculosque locatus,
et facit ut prius hunc omnem sentire queamus
quam speculum. sed ubi speculum quoque sensimus ipsum,
continuo a nobis in idem quae fertur imago
pervenit et nostros oculos reiecta revisit
atque alium prae se propellens aera volvit
et facit ut prius hunc quam se videamus, eoque
distare ab speculo tantum semota videtur.
quare etiam atque etiam minime mirarier est par

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illis quae reddunt speculorum ex aequore visum,
aeribus binis quoniam res confit utraque.
nunc ea quae nobis membrorum dextera pars est,
in speculis fit ut in laeva videatur eo quod
planitiem ad speculi veniens cum offendit imago,
non convertitur incolumis, sed recta retrorsum
sic eliditur, ut siquis, prius arida quam sit
cretea persona, adlidat pilaeve trabive,
atque ea continuo rectam si fronte figuram
323 servet et elisam retro sese exprimat ipsa.
fiet ita, ante oculus fuerit qui dexter, ut idem

nunc sit laevus, et e laevo sit mutua dexter.
fit quoque de speculo in speculum ut tradatur imago,
quinque etiam ⟨aut⟩ sex ut fieri simulacra suërint.
nam quaecumque retro parte interiore latebunt,
inde tamen, quamvis torte penitusque remota,
omnia per flexos aditus educta licebit
pluribus haec speculis videantur in aedibus esse.
usque adeo speculo in speculum translucet imago,
et cum laeva data est, fit rusum ut dextera fiat,
inde retro rursum redit et convertit eodem.
quin etiam quaecumque latuscula sunt speculorum
adsimili lateris flexura praedita nostri,
dextera eapropter nobis simulacra remittunt,
aut quia de speculo in speculum transfertur imago,
inde ad nos elisa bis advolat, aut etiam quod
circum agitur, cum venit, imago propterea quod
flexa figura docet speculi convertier ad nos.
indugredi porro pariter simulacra pedemque
ponere nobiscum credas gestumque imitari
propterea quia, de speculi qua parte recedas,
continuo nequeunt illinc simulacra reverti;
omnia quandoquidem cogit natura referri
ac resilire ab rebus ad aequos reddita flexus.

Splendida porro oculi fugitant vitantque tueri.
sol etiam caecat, contra si tendere pergas,
propterea quia vis magnast ipsius et alte
aera per purum graviter simulacra feruntur
et feriunt oculos turbantia composituras.
praeterea splendor quicumque est acer adurit
saepe oculos ideo quod semina possidet ignis
multa, dolorem oculis quae gignunt insinuando.
lurida praeterea fiunt quaecumque tuentur
arquati, quia luroris de corpore eorum
semina multa fluunt simulacris obvia rerum,
multaque sunt oculis in eorum denique mixta,
quae contage sua palloribus omnia pingunt.
e tenebris autem quae sunt in luce tuemur
propterea quia, cum propior caliginis aer
ater init oculos prior et possedit apertos,

insequitur candens confestim lucidus aer
qui quasi purgat eos ac nigras discutit umbras
aeris illius; nam multis partibus hic est
mobilior multisque minutior et mage pollens.
qui simul atque vias oculorum luce replevit
atque patefecit quas ante obsederat aer
⟨ater⟩, continuo rerum simulacra secuntur
quae sita sunt in luce, lacessuntque ut videamus.
quod contra facere in tenebris e luce nequimus
propterea quia posterior caliginis aer
crassior insequitur qui cuncta foramina complet
obsiditque vias oculorum, ne simulacra
possint ullarum rerum coniecta movere.
quadratasque procul turris cum cernimus urbis,
propterea fit uti videantur saepe rutundae,
angulus optusus quia longe cernitur omnis
sive etiam potius non cernitur ac perit eius
plaga nec ad nostras acies perlabitur ictus,
aera per multum quia dum simulacra feruntur,
cogit hebescere eum crebris offensibus aer.
hoc ubi suffugit sensum simul angulus omnis,
fit quasi ut ad tornum saxorum structa terantur.
non tamen ut coram quae sunt vereque rutunda,
sed quasi adumbratim paulum simulata videntur.
umbra videtur item nobis in sole moveri
et vestigia nostra sequi gestumque imitari;
aera si credis privatum lumine posse
indugredi, motus hominum gestumque sequentem;
nam nil esse potest aliut nisi lumine cassus
aer id quod nos umbram perhibere suëmus.
nimirum quia terra locis ex ordine certis
lumine privatur solis quacumque meantes
officimus, repletur item quod liquimus eius,
propterea fit uti videatur, quae fuit umbra
corporis, e regione eadem nos usque secuta.
semper enim nova se radiorum lumina fundunt
primaque dispereunt, quasi in ignem lana trahatur.
propterea facile et spoliatur lumine terra
et repletur item nigrasque sibi abluit umbras.

Nec tamen hic oculos falli concedimus hilum.
nam quocumque loco sit lux atque umbra tueri
illorum est; eadem vero sint lumina necne,
umbraque quae fuit hic eadem nunc transeat illuc,
an potius fiat paulo quod diximus ante,
hoc animi demum ratio discernere debet,
nec possunt oculi naturam noscere rerum.
proinde animi vitium hoc oculis adfingere noli.
qua vehimur navi, fertur, cum stare videtur;
quae manet in statione, ea praeter creditur ire.
et fugere ad puppim colles campique videntur
quos agimus praeter navem velisque volamus.
sidera cessare aetheriis adfixa cavernis
cuncta videntur, et adsiduo sunt omnia motu,
quandoquidem longos obitus exorta revisunt,
cum permensa suo sunt caelum corpore claro.
solque pari ratione manere et luna videntur
in statione, ea quae ferri res indicat ipsa.
exstantisque procul medio de gurgite montis
classibus inter quos liber patet exitus ingens,
insula coniunctis tamen ex his una videtur.
atria versari et circumcursare columnae
usque adeo fit uti pueris videantur, ubi ipsi
desierunt verti, vix ut iam credere possint
non supra sese ruere omnia tecta minari.
iamque rubrum tremulis iubar ignibus erigere alte
cum coeptat natura supraque extollere montes,
quos tibi tum supra sol montis esse videtur
comminus ipse suo contingens fervidus igni,
vix absunt nobis missus bis mille sagittae,
vix etiam cursus quingentos saepe veruti:
inter eos solemque iacent immania ponti
aequora substrata aetheriis ingentibus oris,
interiectaque sunt terrarum milia multa
quae variae retinent gentes et saecla ferarum.
at conlectus aquae digitum non altior unum,
qui lapides inter sistit per strata viarum,
despectum praebet sub terras inpete tanto,
a terris quantum caeli patet altus hiatus;

nubila despicere et caeli ut videare videre
caerula mirande sub terras abdita caelo.
denique ubi in medio nobis ecus acer obhaesit
flumine et in rapidas amnis despeximus undas,
stantis equi corpus transversum ferre videtur
vis et in adversum flumen contrudere raptim,
et quocumque oculos traiecimus omnia ferri
et fluere adsimili nobis ratione videntur.
porticus aequali quamvis est denique ductu
stansque in perpetuum paribus suffulta columnis,
longa tamen parte ab summa cum tota videtur,
paulatim trahit angusti fastigia coni,
tecta solo iungens atque omnia dextera laevis
donec in obscurum coni conduxit acumen.
in pelago nautis ex undis ortus in undis
sol fit uti videatur obire et condere lumen;
quippe ubi nil aliud nisi aquam caelumque tuentur;
ne leviter credas labefactari undique sensus.
at maris ignaris in portu clauda videntur
navigia aplustris fractis obnitier undis.
nam quaecumque supra rorem salis edita pars est
remorum, recta est, et recta superne guberna:
quae demersa liquorem obeunt, refracta videntur
omnia converti sursumque supina reverti
et reflexa prope in summo fluitare liquore.
raraque per caelum cum venti nubila portant
tempore nocturno, tum splendida signa videntur
labier adversum nimbos atque ire superne
longe aliam in partem ac ve⟨ra⟩ ratione feruntur.
at si forte oculo manus uni subdita supter
pressit eum, quodam sensu fit uti videantur
omnia quae tuimur fieri tum bina tuendo,
bina lucernarum florentia lumina flammis
binaque per totas aedis geminare supellex
et duplicis hominum facies et corpora bina.
denique cum suavi devinxit membra sopore
somnus et in summa corpus iacet omne quiete,
tum vigilare tamen nobis et membra movere
nostra videmur, et in noctis caligine caeca

cernere censemus solem lumenque diurnum,
conclusoque loco caelum mare flumina montis
mutare et campos pedibus transire videmur,
et sonitus audire, severa silentia noctis
undique cum constent, et reddere dicta tacentes.
cetera de genere hoc mirande multa videmus,
quae violare fidem quasi sensibus omnia quaerunt,
nequiquam, quoniam pars horum maxima fallit
propter opinatus animi quos addimus ipsi,
pro visis ut sint quae non sunt sensibu' visa.
nam nil aegrius est quam res secernere apertas
ab dubiis, animus quas ab se protinus addit.
  Denique nil sciri siquis putat, id quoque nescit
an sciri possit, quoniam nil scire fatetur.
hunc igitur contra mittam contendere causam,
qui capite ipse sua in statuit vestigia sese.
et tamen hoc quoque uti concedam scire, at id ipsum
quaeram, cum in rebus veri nil viderit ante,
unde sciat quid sit scire et nescire vicissim,
notitiam veri quae res falsique crearit
et dubium certo quae res differre probarit.
invenies primis ab sensibus esse creatam
notitiem veri neque sensus posse refelli.
nam maiore fide debet reperirier illud,
sponte sua veris quod possit vincere falsa.
quid maiore fide porro quam sensus haberi
debet? an ab sensu falso ratio orta valebit
dicere eos contra, quae tota ab sensibus orta est?
qui nisi sunt veri, ratio quoque falsa fit omnis.
an poterunt oculos aures reprehendere, an aures
tactus? an hunc porro tactum sapor arguet oris,
an confutabunt nares oculive revincent?
non, ut opinor, ita est. nam seorsum cuique potestas
divisast, sua vis cuiquest, ideoque necesse est
et quod molle sit et gelidum fervensve ⟨seorsum⟩
et seorsum varios rerum sentire colores
et quaecumque coloribu' sint coniuncta ⟨videre⟩.
seorsus item sapor oris habet vim, seorsus odores
nascuntur, sorsum sonitus. ideoque necesse est

non possint alios alii convincere sensus.
nec porro poterunt ipsi reprehendere sese,
aequa fides quoniam debebit semper haberi.
proinde quod in quoquest his visum tempore, verumst.
et si non poterit ratio dissolvere causam,
cur ea quae fuerint iuxtim quadrata, procul sint
visa rutunda, tamen praestat rationis egentem
reddere mendose causas utriusque figurae,
quam manibus manifesta suis emittere quoquam
et violare fidem primam et convellere tota
fundamenta quibus nixatur vita salusque.
non modo enim ratio ruat omnis, vita quoque ipsa
concidat extemplo, nisi credere sensibus ausis
praecipitisque locos vitare et cetera quae sint
in genere hoc fugienda, sequi contraria quae sint.
illa tibi est igitur verborum copia cassa
omnis quae contra sensus instructa paratast.
denique ut in fabrica, si pravast regula prima,
normaque si fallax rectis regionibus exit,
et libella aliqua si ex parti claudicat hilum,
omnia mendose fieri atque obstipa necesse est
prava cubantia prona supina atque absona tecta,
iam ruere ut quaedam videantur velle, ruantque
prodita iudiciis fallacibus omnia primis,
sic igitur ratio tibi rerum prava necessest
falsaque sit, falsis quaecumque ab sensibus ortast.
   Nunc alii sensus quo pacto quisque suam rem
sentiat, haudquaquam ratio scruposa relicta est.
   Principio auditur sonus et vox omnis, in auris
insinuata suo pepulere ubi corpore sensum.
corpoream quoque enim ⟨vocem⟩ constare fatendumst
et sonitum, quoniam possunt inpellere sensus.
praeterea radit vox fauces saepe facitque
asperiora foras gradiens arteria clamor.
quippe per angustum turba maiore coorta
ire foras ubi coeperunt primordia vocum,
scilicet expleti quoque ianua raditur oris.
haud igitur dubiumst quin voces verbaque constent
corporeis e principiis, ut laedere possint.

nec te fallit item quid corporis auferat et quid
detrahat ex hominum nervis ac viribus ipsis
perpetuus sermo nigrai noctis ad umbram
aurorae perductus ab exoriente nitore,
praesertim si cum summost clamore profusus.
ergo corpoream vocem constare necessest,
multa loquens quoniam amittit de corpore partem.
551 asperitas autem vocis fit ab asperitate 542
principiorum et item levor levore creatur.
542 nec simili penetrant auris primordia forma,
cum tuba depresso graviter sub murmure mugit
et reboat raucum Berecyntia barbara bombum,
et gelidis cycni nocte oris ex Heliconis
cum liquidam tollunt lugubri voce querellam.

Hasce igitur penitus voces cum corpore nostro
exprimimus rectoque foras emittimus ore,
mobilis articulat verborum daedala lingua
formaturaque labrorum pro parte figurat.
553 hoc ubi non longum spatiumst unde una profecta
perveniat vox quaeque, necessest verba quoque ipsa
plane exaudiri discernique articulatim;
servat enim formaturam servatque figuram.
at si interpositum spatium sit longius aequo,
aera per multum confundi verba necessest
et conturbari vocem, dum transvolat auras.
ergo fit, sonitum ut possis sentire neque illam
internoscere, verborum sententia quae sit:
usque adeo confusa venit vox inque pedita.
praeterea verbum saepe unum perciet auris
omnibus in populo, missum praeconis ab ore.
in multas igitur voces vox una repente
diffugit, in privas quoniam se dividit auris
obsignans formam verbi clarumque sonorem.
at quae pars vocum non auris incidit ipsas,
praeterlata perit frustra diffusa per auras.
pars solidis adlisa locis reiecta sonorem
reddit et interdum frustratur imagine verbi.
quae bene cum videas, rationem reddere possis
tute tibi atque aliis, quo pacto per loca sola

saxa paris formas verborum ex ordine reddant,
palantis comites cum montis inter opacos
quaerimus et magna dispersos voce ciemus.
sex etiam aut septem loca vidi reddere vocis,
unam cum iaceres: ita colles collibus ipsi
verba repulsantes iterabant docta referri.
haec loca capripedes satyros nymphasque tenere
finitimi fingunt et faunos esse locuntur
quorum noctivago strepitu ludoque iocanti
adfirmant volgo taciturna silentia rumpi
chordarumque sonos fieri dulcisque querellas,
tibia quas fundit digitis pulsata canentum,
et genus agricolum late sentiscere, quom Pan
pinea semiferi capitis velamina quassans
unco saepe labro calamos percurrit hiantis,
fistula silvestrem ne cesset fundere musam.
cetera de genere hoc monstra ac portenta loquontur,
ne loca deserta ab divis quoque forte putentur
sola tenere. ideo iactant miracula dictis
aut aliqua ratione alia ducuntur, ut omne
humanum genus est avidum nimis auricularum.
Quod superest, non est mirandum qua ratione,
per loca quae nequeunt oculi res cernere apertas,
haec loca per voces veniant aurisque lacessant.
conloquium clausis foribus quoque saepe videmus,
nimirum quia vox per flexa foramina rerum
incolumis transire potest, simulacra renutant;
perscinduntur enim, nisi recta foramina tranant,
qualia sunt vitrei, species qua travolat omnis.
praeterea partis in cunctas dividitur vox,
ex aliis aliae quoniam gignuntur, ubi una
dissiluit semel in multas exorta, quasi ignis
saepe solet scintilla suos se spargere in ignis.
ergo replentur loca vocibus, abdita retro
omnia quae circum fervunt sonituque cientur.
at simulacra viis derectis omnia tendunt
ut sunt missa semel; quapropter cernere nemo
saepta intra potis est, at voces accipere extra.
et tamen ipsa quoque haec, dum transit clausa ⟨domorum⟩,

vox optunditur atque auris confusa penetrat
et sonitum potius quam verba audire videmur.
Nec, qui sentimus sucum, lingua atque palatum
plusculum habent in se rationis plus operae‹ve›.
principio sucum sentimus in ore, cibum cum
mandendo exprimimus, ceu plenam spongiam aquai
siquis forte manu premere ac siccare coëpit.
inde quod exprimimus per caulas omne palati
diditur et rarae perplexa foramina linguae.
hoc ubi levia sunt manantis corpora suci,
suaviter attingunt et suaviter omnia tractant
umida linguai circum sudantia templa.
at contra pungunt sensum lacerantque coorta,
quanto quaeque magis sunt asperitate repleta.
deinde voluptas est e suco fine palati;
cum vero deorsum per fauces praecipitavit,
nulla voluptas est, dum diditur omnis in artus.
nec refert quicquam quo victu corpus alatur,
dummodo quod capias concoctum didere possis
artubus et stomachi umectum servare tenorem.
Nunc aliis alius qui sit cibus ut videamus
expediam, quareve, aliis quod triste et amarumst,
hoc tamen esse aliis possit perdulce videri,
tantaque ‹in› his rebus distantia differitasquest,
ut quod ali cibus est aliis fuat acre venenum,
est aliquae ut serpens, hominis quae tacta salivis
disperit ac sese mandendo conficit ipsa.
praeterea nobis veratrum est acre venenum,
at capris adipes et coturnicibus auget.
id quibus ut fiat rebus cognoscere possis,
principio meminisse decet quae diximus ante,
semina multimodis in rebus mixta teneri.
porro omnes quaecumque cibum capiunt animantes,
ut sunt dissimiles extrinsecus et generatim
extima membrorum circumcaesura coercet,
proinde ex seminibus constant variante figura.
semina cum porro distent, differre necessest
intervalla viasque, foramina quae perhibemus,
omnibus in membris et in ore ipsoque palato.

esse minora igitur quaedam maioraque debent,
esse triquetra aliis, aliis quadrata necessest,
multa rutunda, modis multis multangula quaedam.
namque figurarum ratio ut motusque reposcunt,
proinde foraminibus debent differre figurae,
et variare viae proinde ac textura coercet.
hoc ubi quod suave est aliis aliis fit amarum,
illi, cui suave est, levissima corpora debent
contractabiliter caulas intrare palati,
at contra quibus est eadem res intus acerba,
aspera nimirum penetrant hamataque fauces.
nunc facile est ex his rebus cognoscere quaeque.
quippe ubi cui febris bili superante coorta est
aut alia ratione aliquast vis excita morbi,
perturbatur ibi iam totum corpus et omnes
commutantur ibi positurae principiorum;
fit prius ad sensum ut quae corpora conveniebant
nunc non conveniant, et cetera sint magis apta,
quae penetrata queunt sensum progignere acerbum;
utraque enim sunt in mellis commixta sapore;
id quod iam supera tibi saepe ostendimus ante.
Nunc age quo pacto naris adiectus odoris
tangat agam. primum res multas esse necessest
unde fluens volvat varius se fluctus odorum,
et fluere et mitti volgo spargique putandumst;
verum aliis alius magis est animantibus aptus
dissimilis propter formas. ideoque per auras
mellis apes quamvis longe ducuntur odore,
volturiique cadaveribus. tum fissa ferarum
ungula quo tulerit gressum promissa canum vis
ducit, et humanum longe praesentit odorem
Romulidarum arcis servator candidus anser.
sic aliis alius nidor datus ad sua quemque
pabula ducit et a taetro resilire veneno
cogit, eoque modo servantur saecla ferarum.
Hic odor ipse igitur, naris quicumque lacessit,
est alio ut possit permitti longius alter;
sed tamen haud quisquam tam longe fertur eorum
quam sonitus, quam vox, mitto iam dicere quam res

quae feriunt oculorum acies visumque lacessunt.
errabundus enim tarde venit ac perit ante
paulatim facilis distractus in aeris auras;
ex alto primum quia vix emittitur ex re:
nam penitus fluere atque recedere rebus odores
significat quod fracta magis redolere videntur
omnia, quod contrita, quod igni conlabefacta:
deinde videre licet maioribus esse creatum
principiis quam vox, quoniam per saxea saepta
non penetrat, qua vox volgo sonitusque feruntur.
quare etiam quod olet non tam facile esse videbis
investigare in qua sit regione locatum;
refrigescit enim cunctando plaga per auras
nec calida ad sensum decurrunt nuntia rerum.
errant saepe canes itaque et vestigia quaerunt.

Nec tamen hoc solis in odoribus atque saporum
in generest, sed item species rerum atque colores
non ita conveniunt ad sensus omnibus omnes,
ut non sint aliis quaedam magis acria visu.
quin etiam gallum, noctem explaudentibus alis
auroram clara consuetum voce vocare,
noenu queunt rabidi contra constare leones
inque tueri: ita continuo meminere fugai,
nimirum quia sunt gallorum in corpore quaedam
semina, quae cum sunt oculis inmissa leonum,
pupillas interfodiunt acremque dolorem
praebent, ut nequeant contra durare feroces;
cum tamen haec nostras acies nil laedere possint,
aut quia non penetrant aut quod penetrantibus illis
exitus ex oculis liber datur, in remorando
laedere ne possint ex ulla lumina parte.

Nunc age quae moveant animum res accipe, et unde
quae veniunt veniant in mentem percipe paucis.
principio hoc dico, rerum simulacra vagari
multa modis multis in cunctas undique partis
tenvia, quae facile inter se iunguntur in auris,
obvia cum veniunt, ut aranea bratteaque auri.
quippe etenim multo magis haec sunt tenvia textu
quam quae percipiunt oculos visumque lacessunt,

corporis haec quoniam penetrant per rara cientque
tenvem animi naturam intus sensumque lacessunt.
Centauros itaque et Scyllarum membra videmus
Cerbereasque canum facies simulacraque eorum
quorum morte obita tellus amplectitur ossa;
omne genus quoniam passim simulacra feruntur,
partim sponte sua quae fiunt aere in ipso,
partim quae variis ab rebus cumque recedunt
et quae confiunt ex horum facta figuris.
nam certe ex vivo Centauri non fit imago,
nulla fuit quoniam talis natura anima⟨lis⟩;
verum ubi equi atque hominis casu convenit imago,
haerescit facile extemplo, quod diximus ante,
propter subtilem naturam et tenvia texta.
cetera de genere hoc eadem ratione creantur.
quae cum mobiliter summa levitate feruntur,
ut prius ostendi, facile uno commovet ictu
quaelibet una animum nobis subtilis imago;
tenvis enim mens est et mire mobilis ipsa.
Haec fieri ut memoro, facile hinc cognoscere possis.
quatenus hoc simile est illi, quod mente videmus
atque oculis, simili fieri ratione necesse est.
nunc igitur quoniam docui me forte leonem
cernere per simulacra, oculos quaecumque lacessunt,
scire licet mentem simili ratione moveri,
per simulacra leonem et cetera quae videt aeque
nec minus atque oculi, nisi quod mage tenvia cernit.
nec ratione alia, cum somnus membra profudit,
mens animi vigilat, nisi quod simulacra lacessunt
haec eadem nostros animos quae cum vigilamus,
usque adeo, certe ut videamur cernere eum quem
rellicta vita iam mors et terra potitast.
hoc ideo fieri cogit natura, quod omnes
corporis offecti sensus per membra quiescunt
nec possunt falsum veris convincere rebus.
praeterea meminisse iacet languetque sopore
nec dissentit eum mortis letique potitum
iam pridem, quem mens vivom se cernere credit.
quod superest, non est mirum simulacra moveri

bracchiaque in numerum iactare et cetera membra;
nam fit ut in somnis facere hoc videatur imago;
quippe, ubi prima perit alioque est altera nata
inde statu, prior hic gestum mutasse videtur.
scilicet id fieri celeri ratione putandumst:
tanta est mobilitas et rerum copia tanta
tantaque sensibili quovis est tempore in uno
copia particularum, ut possit suppeditare.

Multaque in his rebus quaeruntur multaque nobis
clarandumst, plane si res exponere avemus.
quaeritur in primis quare, quod cuique libido
venerit, extemplo mens cogitet eius id ipsum.
anne voluntatem nostram simulacra tuentur
et simul ac volumus nobis occurrit imago,
si mare, si terram cordist, si denique caelum?
conventus hominum pompam convivia pugnas,
omnia sub verbone creat natura paratque?
cum praesertim aliis eadem in regione locoque
longe dissimilis animus res cogitet omnis.
quid porro, in numerum procedere cum simulacra
cernimus in somnis et mollia membra movere,
mollia, mobiliter cum alternis bracchia mittunt
et repetunt oculis gestum pede convenienti?
scilicet arte madent simulacra et docta vagantur,
nocturno facere ut possint in tempore ludos.
an magis illud erit verum? quia tempore in uno,
cum sentimus, id est, cum vox emittitur una,
tempora multa latent, ratio quae comperit esse,
propterea fit uti quovis in tempore quaeque
praesto sint simulacra locis in quisque parata:
tanta est mobilitas et rerum copia tanta.
hoc, ubi prima perit alioque est altera nata
inde statu, prior hic gestum mutasse videtur.
et quia tenvia sunt, nisi quae contendit, acute
cernere non potis est animus: proinde omnia quae sunt
praeterea pereunt, nisi (si) ad quae se ipse paravit.
ipse parat sese porro speratque futurum
ut videat quod consequitur rem quamque; fit ergo.
nonne vides oculos etiam, cum tenvia quae sunt

cernere coeperunt, contendere se atque parare,
nec sine eo fieri posse ut cernamus acute?
et tamen in rebus quoque apertis noscere possis,
si non advertas animum, proinde esse quasi omni
tempore semotum fuerit longeque remotum.
cur igitur mirumst, animus si cetera perdit
praeterquam quibus est in rebus deditus ipse?
deinde adopinamur de signis maxima parvis
ac nos in fraudem induimus frustraminis ipsi.
  Fit quoque ut interdum non suppeditetur imago
eiusdem generis, sed femina quae fuit ante,
in manibus vir uti factus videatur adesse,
aut alia ex alia facies aetasque sequatur.
quod ne miremur sopor atque oblivia curant.
  Illud in his rebus vitium vementer avessis
effugere, errorem vitareque praemetuenter,
lumina ne facias oculorum clara creata,
prospicere ut possemus, et ut proferre quea⟨mus⟩
proceros passus, ideo fastigia posse
surarum ac feminum pedibus fundata plicari,
bracchia tum porro validis ex apta lacertis
esse manusque datas utraque ⟨ex⟩ parte ministras,
ut facere ad vitam possemus quae foret usus.
cetera de genere hoc inter quaecumque pretantur,
omnia perversa praepostera sunt ratione,
nil ideo quoniam natumst in corpore ut uti
possemus, sed quod natumst id procreat usum.
nec fuit ante videre oculorum lumina nata
nec dictis orare prius quam lingua creatast,
sed potius longe linguae praecessit origo
sermonem multoque creatae sunt prius aures
quam sonus est auditus, et omnia denique membra
ante fuere, ut opinor, eorum quam foret usus;
haud igitur potuere utendi crescere causa.
at contra conferre manu certamina pugnae
et lacerare artus foedareque membra cruore
ante fuit multo quam lucida tela volarent,
et volnus vitare prius natura coegit
quam daret obiectum parmai laeva per artem.

scilicet et fessum corpus mandare quieti
multo antiquius est quam lecti mollia strata,
et sedare sitim prius est quam pocula natum.
haec igitur possunt utendi cognita causa
credier, ex usu quae sunt vitaque reperta.
illa quidem seorsum sunt omnia quae prius ipsa
nata dedere suae post notitiam utilitatis.
quo genere in primis sensus et membra videmus;
quare etiam atque etiam procul est ut credere possis
utilitatis ob officium potuisse creari.

Illud item non est mirandum, corporis ipsa
quod natura cibum quaerit cuiusque animantis.
quippe etenim fluere atque recedere corpora rebus
multa modis multis docui, sed plurima debent
ex animalibu'. ⟨quae⟩ quia sunt exercita motu,
multa per os exhalantur, cum languida anhelant,
multaque per sudorem ex alto pressa feruntur.
his igitur rebus rarescit corpus et omnis
subruitur natura; dolor quam consequitur rem.
propterea capitur cibus ut suffulciat artus
et recreet vires interdatus atque patentem
per membra ac venas ut amorem opturet edendi.
umor item discedit in omnia quae loca cumque
poscunt umorem; glomerataque multa vaporis
corpora, quae stomacho praebent incendia nostro,
dissupat adveniens liquor ac restinguit ut ignem,
urere ne possit calor amplius aridus artus.
sic igitur tibi anhela sitis de corpore nostro
abluitur, sic expletur ieiuna cupido.

Nunc qui fiat uti passus proferre queamus,
cum volumus, varieque datum sit membra movere,
et quae res tantum hoc oneris protrudere nostri
corporis insuerit, dicam: tu percipe dicta.
dico animo nostro primum simulacra meandi
accidere atque animum pulsare, ut diximus ante.
inde voluntas fit; neque enim facere incipit ullam
rem quisquam, ⟨quam⟩ mens providit quid velit ante.
id quod providet, illius rei constat imago.
ergo animus cum sese ita commovet ut velit ire

inque gredi, ferit extemplo quae in corpore toto
per membra atque artus animai dissita vis est.
et facilest factu, quoniam coniuncta tenetur.
inde ea proporro corpus ferit, atque ita tota
paulatim moles protruditur atque movetur.
praeterea tum rarescit quoque corpus et aer,
scilicet ut debet qui semper mobilis extat,
per patefacta venit penetratque foramina largus
et dispargitur ad partis ita quasque minutas
corporis. hic igitur rebus fit utrimque duabus,
corpus ut ac navis velis ventoque feratur.
nec tamen illud in his rebus mirabile constat,
tantula quod tantum corpus corpuscula possunt
contorquere et onus totum convertere nostrum.
quippe etenim ventus suptili corpore tenvis
trudit agens magnam magno molimine navem
et manus una regit quantovis impete euntem
atque gubernaclum contorquet quolibet unum,
multaque, per trocleas et tympana, pondere magno
commovet atque levi sustollit machina nisu.

Nunc quibus ille modis somnus per membra quietem
inriget atque animi curas e pectore solvat,
suavidicis potius quam multis versibus edam;
parvus ut est cycni melior canor, ille gruum quam
clamor in aetheriis dispersus nubibus austri.
tu mihi da tenuis aures animumque sagacem,
ne fieri negites quae dicam posse retroque
vera repulsanti discedas pectore dicta,
tutimet in culpa cum sis neque cernere possis.
principio somnus fit ubi est distracta per artus
vis animae partimque foras eiecta recessit
et partim contrusa magis concessit in altum;
dissoluuntur enim tum demum membra fluuntque.
nam dubium non est, animai quin opera sit
sensus hic in nobis, quem cum sopor inpedit esse,
tum nobis animam perturbatam esse putandumst
eiectamque foras; non omnem; namque iaceret
aeterno corpus perfusum frigore leti.
quippe, ubi nulla latens animai pars remaneret

in membris, cinere ut multa latet obrutus ignis,
unde reconflari sensus per membra repente
posset, ut ex igni caeco consurgere flamma?
Sed quibus haec rebus novitas confiat et unde
perturbari anima et corpus languescere possit,
expediam: tu fac ne ventis verba profundam.
principio externa corpus de parte necessum est,
aeriis quoniam vicinum tangitur auris,
tundier atque eius crebro pulsarier ictu,
proptereaque fere res omnes aut corio sunt
aut etiam conchis aut callo aut cortice tectae.
interiorem etiam partem spirantibus aer
verberat hic idem, cum ducitur atque reflatur.
quare utrimque secus cum corpus vapulet et cum
perveniant plagae per parva foramina nobis
corporis ad primas partis elementaque prima,
fit quasi paulatim nobis per membra ruina.
conturbantur enim positurae principiorum
corporis atque animi. fit uti pars inde animai
eiciatur et introrsum pars abdita cedat,
pars etiam distracta per artus non queat esse
coniuncta inter se neque motu mutua fungi;
inter enim saepit coetus natura viasque;
ergo sensus abit mutatis motibus alte.
et quoniam non est quasi quod suffulciat artus,
debile fit corpus languescuntque omnia membra,
bracchia palpebraeque cadunt poplitesque cubanti
saepe tamen summittuntur virisque resolvunt.
deinde cibum sequitur somnus, quia, quae facit aer,
haec eadem cibus, in venas dum diditur omnis,
efficit. et multo sopor ille gravissimus exstat
quem satur aut lassus capias, quia plurima tum se
corpora conturbant magno contusa labore.
fit ratione eadem coniectus partim animai
altior atque foras eiectus largior eius,
et divisior inter se ac distractior intus.
Et quo quisque fere studio devinctus adhaeret
aut quibus in rebus multum sumus ante morati
atque in ea ratione fuit contenta magis mens,

in somnis eadem plerumque videmur obire;
causidici causas agere et componere leges,
induperatores pugnare ac proelia obire,
nautae contractum cum ventis degere duellum,
nos agere hoc autem et naturam quaerere rerum
semper et inventam patriis exponere chartis.
cetera sic studia atque artes plerumque videntur
in somnis animos hominum frustrata tenere.
et quicumque dies multos ex ordine ludis
adsiduas dederunt operas, plerumque videmus,
cum iam destiterunt ea sensibus usurpare,
relicuas tamen esse vias in mente patentis,
qua possint eadem rerum simulacra venire.
per multos itaque illa dies eadem obversantur
ante oculos, etiam vigilantes ut videantur
cernere saltantis et mollia membra moventis
et citharae liquidum carmen chordasque loquentis
auribus accipere et consessum cernere eundem
scenaique simul varios splendere decores.
usque adeo magni refert studium atque voluntas,
et quibus in rebus consuerint esse operati
non homines solum sed vero animalia cuncta.
quippe videbis equos fortis, cum membra iacebunt,
in somnis sudare tamen spirareque semper
et quasi de palma summas contendere viris
aut quasi carceribus patefactis [saepe quiete]
venantumque canes in molli saepe quiete
iactant crura tamen subito vocesque repente
mittunt et crebro redducunt naribus auras,
ut vestigia si teneant inventa ferarum,
expergefactique secuntur inania saepe
cervorum simulacra, fugae quasi dedita cernant,
donec discussis redeant erroribus ad se.
at consueta domi catulorum blanda propago
discutere et corpus de terra corripere instant
proinde quasi ignotas facies atque ora tuantur.
et quo quaeque magis sunt aspera seminiorum,
tam magis in somnis eadem saevire necessust.
at variae fugiunt volucres pinnisque repente

sollicitant divom nocturno tempore lucos,
accipitres somno in leni si proelia pugnas
edere sunt persectantes visaeque volantes.
porro hominum mentes, magnis quae motibus edunt
magna, itidem saepe in somnis faciuntque geruntque,
reges expugnant, capiuntur, proelia miscent,
tollunt clamorem quasi si iugulentur ibidem.
multi depugnant gemitusque doloribus edunt
et quasi pantherae morsu saevive leonis
mandantur magnis clamoribus omnia complent.
multi de magnis per somnum rebu' loquuntur
indicioque sui facti persaepe fuere.
multi mortem obeunt. multi, de montibus altis
ut qui praecipitent ad terram corpore toto,
exterrentur et ex somno quasi mentibu' capti
vix ad se redeunt permoti corporis aestu.
flumen item sitiens aut fontem propter amoenum
adsidet et totum prope faucibus occupat amnem.
puri saepe lacum propter si ac dolia curta
somno devincti credunt se extollere vestem,
totius umorem saccatum corpori' fundunt,
cum Babylonica magnifico splendore rigantur.
tum quibus aetatis freta primitus insinuatur
semen, ubi ipsa dies membris matura creavit,
conveniunt simulacra foris e corpore quoque
nuntia praeclari voltus pulchrique coloris,
qui ciet inritans loca turgida semine multo,
ut quasi transactis saepe omnibu' rebu' profundant
fluminis ingentis fluctus vestemque cruentent.
Sollicitatur id in nobis, quod diximus ante,
semen, adulta aetas cum primum roborat artus.
namque alias aliud res commovet atque lacessit;
ex homine humanum semen ciet una hominis vis.
quod simul atque suis eiectum sedibus exit,
per membra atque artus decedit corpore toto
in loca conveniens nervorum certa cietque
continuo partis genitalis corporis ipsas.
inritata tument loca semine fitque voluntas
eicere id quo se contendit dira lubido,

idque petit corpus, mens unde est saucia amore.
namque omnes plerumque cadunt in vulnus et illam
emicat in partem sanguis unde icimur ictu,
et si comminus est, hostem ruber occupat umor.
sic igitur Veneris qui telis accipit ictus,
sive puer membris muliebribus hunc iaculatur
seu mulier toto iactans e corpore amorem,
unde feritur, eo tendit gestitque coire
et iacere umorem in corpus de corpore ductum;
namque voluptatem praesagit muta cupido.
  Haec Venus est nobis; hinc autemst momen amoris,
hinc illaec primum Veneris dulcedinis in cor
stillavit gutta et successit frigida cura.
nam si abest quod ames, praesto simulacra tamen sunt
illius et nomen dulce obversatur ad auris.
sed fugitare decet simulacra et pabula amoris
absterrere sibi atque alio convertere mentem
et iacere umorem conlectum in corpora quaeque
nec retinere semel conversum unius amore,
et servare sibi curam certumque dolorem.
ulcus enim vivescit et inveterascit alendo
inque dies gliscit furor atque aerumna gravescit,
si non prima novis conturbes volnera plagis
volgivagaque vagus Venere ante recentia cures
aut alio possis animi traducere motus.
  Nec Veneris fructu caret is qui vitat amorem,
sed potius quae sunt sine poena commoda sumit;
nam certe purast sanis magis inde voluptas
quam miseris. etenim potiundi tempore in ipso
fluctuat incertis erroribus ardor amantum
nec constat quid primum oculis manibusque fruantur.
quod petiere, premunt arte faciuntque dolorem
corporis et dentes inlidunt saepe labellis,
osculaque adfligunt, quia non est pura voluptas
et stimuli subsunt qui instigant laedere id ipsum
quodcumque est, rabies unde illaec germina surgunt.
sed leviter poenas frangit Venus inter amorem
blandaque ⟨re⟩frenat morsus admixta voluptas.
namque in eo spes est, unde est ardoris origo,

restingui quoque posse ab eodem corpore flammam.
quod fieri contra totum natura repugnat;
unaque res haec est, cuius quam plurima habemus,
tam magis ardescit dira cuppedine pectus.
nam cibus atque umor membris adsumitur intus;
quae quoniam certas possunt obsidere partis,
hoc facile expletur laticum frugumque cupido.
ex hominis vero facie pulchroque colore
nil datur in corpus praeter simulacra fruendum
tenvia; quae vento spes raptast saepe misella.
ut bibere in somnis sitiens quom quaerit et umor
non datur, ardorem qui membris stinguere possit,
sed laticum simulacra petit frustraque laborat
in medioque sitit torrenti flumine potans,
sic in amore Venus simulacris ludit amantis
nec satiare queunt spectando corpora coram,
nec manibus quicquam teneris abradere membris
possunt errantes incerti corpore toto.
denique cum membris conlatis flore fruuntur
aetatis, iam cum praesagit gaudia corpus
atque in eost Venus ut muliebria conserat arva,
adfigunt avide corpus iunguntque salivas
oris et inspirant pressantes dentibus ora,
nequiquam, quoniam nil inde abradere possunt
nec penetrare et abire in corpus corpore toto;
nam facere interdum velle et certare videntur:
usque adeo cupide in Veneris compagibus haerent,
membra voluptatis dum vi labefacta liquescunt.
tandem ubi se erupit nervis conlecta cupido,
parva fit ardoris violenti pausa parumper.
inde redit rabies eadem et furor ille revisit,
cum sibi quid cupiant ipsi contingere quaerunt,
nec reperire malum id possunt quae machina vincat;
usque adeo incerti tabescunt volnere caeco.
  Adde quod absumunt viris pereuntque labore,
adde quod alterius sub nutu degitur aetas.
labitur interea res et Babylonica fiunt,
languent officia atque aegrotat fama vacillans.
† unguenta et pulchra in pedibus Sicyonia rident

scilicet et grandes viridi cum luce zmaragdi
auro includuntur teriturque thalassina vestis
adsidue et Veneris sudorem exercita potat.
et bene parta patrum fiunt anademata, mitrae,
interdum in pallam atque Alidensia Ciaque vertunt.
eximia veste et victu convivia, ludi,
pocula crebra, unguenta coronae serta parantur,
nequiquam, quoniam medio de fonte leporum
surgit amari aliquit quod in ipsis floribus angat,
aut cum conscius ipse animus se forte remordet
desidiose agere aetatem lustrisque perire,
aut quod in ambiguo verbum iaculata reliquit
quod cupido adfixum cordi vivescit ut ignis,
aut nimium iactare oculos aliumve tueri
quod putat in voltuque videt vestigia risus.
  Atque in amore mala haec proprio summeque secundo
inveniuntur; in adverso vero atque inopi sunt,
prendere quae possis oculorum lumine operto,
innumerabilia; ut melius vigilare sit ante,
qua docui ratione, cavereque ne inliciaris.
nam vitare, plagas in amoris ne iaciamur,
non ita difficile est quam captum retibus ipsis
exire et validos Veneris perrumpere nodos.
et tamen implicitus quoque possis inque peditus
effugere infestum, nisi tute tibi obvius obstes
et praetermittas animi vitia omnia primum
aut quae corpori' sunt eius, quam praepetis ac vis.
nam faciunt homines plerumque cupidine caeci
et tribuunt ea quae non sunt his commoda vere.
multimodis igitur pravas turpisque videmus
esse in deliciis summoque in honore vigere.
atque alios alii inrident Veneremque suädent
ut placent, quoniam foedo adflictentur amore,
nec sua respiciunt miseri mala maxima saepe.
nigra melichrus est, inmunda et fetida acosmos,
caesia Palladium, nervosa et lignea dorcas,
parvula, pumilio, chariton mia, tota merum sal,
magna atque inmanis cataplexis plenaque honoris.
balba loqui non quit, traulizi, muta pudens est;

at flagrans odiosa loquacula Lampadium fit.
ischnon eromenion tum fit, cum vivere non quit
prae macie; rhadine verost iam mortua tussi.
at tumida et mammosa Ceres est ipsa ab Iaccho,
simula Silena ac Saturast, labeosa philema.
cetera de genere hoc longum est si dicere coner.
sed tamen esto iam quantovis oris honore,
cui Veneris membris vis omnibus exoriatur:
nempe aliae quoque sunt; nempe hac sine viximus ante;
nempe eadem facit, et scimus facere, omnia turpi,
et miseram taetris se suffit odoribus ipsa
quam famulae longe fugitant furtimque cachinnant.
at lacrimans exclusus amator limina saepe
floribus et sertis operit postisque superbos
unguit amaracino et foribus miser oscula figit;
quem si, iam ⟨ad⟩missum, venientem offenderit aura
una modo, causas abeundi quaerat honestas,
et meditata diu cadat alte sumpta querella,
stultitiaque ibi se damnet, tribuisse quod illi
plus videat quam mortali concedere par est.
nec Veneres nostras hoc fallit; quo magis ipsae
omnia summo opere hos vitae postscaenia celant
quos retinere volunt adstrictosque esse in amore,
nequiquam, quoniam tu animo tamen omnia possis
protrahere in lucem atque omnis inquirere risus
et, si bello animost et non odiosa, vicissim
praetermittere ⟨et⟩ humanis concedere rebus.
Nec mulier semper ficto suspirat amore
quae conplexa viri corpus cum corpore iungit
et tenet adsuctis umectans oscula labris.
nam facit ex animo saepe et communia quaerens
gaudia sollicitat spatium decurrere amoris.
nec ratione alia volucres armenta feraeque
et pecudes et equae maribus subsidere possunt,
si non, ipsa quod illarum subat ardet abundans
natura et Venerem salientum laeta retractat.
nonne vides etiam quos mutua saepe voluptas
vinxit, ut in vinclis communibus excrucientur?
in triviis quam saepe canes, discedere aventis,

divorsi cupide summis ex viribu' tendunt,
quom interea validis Veneris compagibus haerent!
quod facerent numquam nisi mutua gaudia nossent
quae iacere in fraudem possent vinctosque tenere.
quare etiam atque etiam, ut dico, est communi' voluptas.
  Et commiscendo quom semine forte virilem
femina vim vicit subita vi corripuitque,
tum similes matrum materno semine fiunt,
ut patribus patrio. sed quos utriusque figurae
esse vides, iuxtim miscentes vulta parentum,
corpore de patrio et materno sanguine crescunt,
semina cum Veneris stimulis excita per artus
obvia conflixit conspirans mutuus ardor,
et neque utrum superavit eorum nec superatumst.
fit quoque ut interdum similes existere avorum
possint et referant proavorum saepe figuras
propterea quia multa modis primordia multis
mixta suo celant in corpore saepe parentis,
quae patribus patres tradunt ab stirpe profecta;
inde Venus varia producit sorte figuras
maiorumque refert voltus vocesque comasque;
quandoquidem nilo magis haec de semine certo
fiunt quam facies et corpora membraque nobis.
et muliebre oritur patrio de semine saeclum
maternoque mares existunt corpore creti;
semper enim partus duplici de semine constat,
atque utri similest magis id quodcumque creatur,
eius habet plus parte aequa; quod cernere possis,
sive virum suboles sivest muliebris origo.
  Nec divina satum genitalem numina cuiquam
absterrent, pater a gnatis ne dulcibus umquam
appelletur et ut sterili Venere exigat aevom;
quod plerumque putant et multo sanguine maesti
conspergunt aras adolentque altaria donis,
ut gravidas reddant uxores semine largo;
nequiquam divom numen sortisque fatigant.
nam steriles nimium crasso sunt semine partim
et liquido praeter iustum tenuique vicissim.
tenve locis quia non potis est adfigere adhaesum,

liquitur extemplo et revocatum cedit abortu.
crassius his porro quoniam concretius aequo
mittitur, aut non tam prolixo provolat ictu
aut penetrare locos aeque nequit aut penetratum
aegre admiscetur muliebri semine semen.
nam multum harmoniae Veneris differre videntur.
atque alias alii complent magis ex aliisque
succipiunt aliae pondus magis inque gravescunt.
et multae steriles Hymenaeis ante fuerunt
pluribus et nactae post sunt tamen unde puellos
suscipere et partu possent ditescere dulci.
et quibus ante domi fecundae saepe nequissent
uxores parere, inventast illis quoque compar
natura, ut possent gnatis munire senectam.
usque adeo magni refert, ut semina possint
seminibus commisceri genitaliter apta,
crassaque conveniant liquidis et liquida crassis.
atque in eo refert quo victu vita colatur;
namque aliis rebus concrescunt semina membris
atque aliis extenvantur tabentque vicissim.
et quibus ipsa modis tractetur blanda voluptas,
id quoque permagni refert; nam more ferarum
quadrupedumque magis ritu plerumque putantur
concipere uxores, quia sic loca sumere possunt,
pectoribus positis, sublatis semina lumbis.
nec molles opu' sunt motus uxoribus hilum.
nam mulier prohibet se concipere atque repugnat,
clunibus ipsa viri Venerem si laeta retractat
atque exossato ciet omni pectore fluctus;
eicit enim sulcum recta regione viaque
vomeris atque locis avertit seminis ictum.
idque sua causa consuerunt scorta moveri,
ne complerentur crebro gravidaeque iacerent,
et simul ipsa viris Venus ut concinnior esset;
coniugibus quod nil nostris opus esse videtur.

Nec divinitus interdum Venerisque sagittis
deteriore fit ut forma muliercula ametur.
nam facit ipsa suis interdum femina factis
morigerisque modis et munde corpore culto,

ut facile insuescat ⟨te⟩ secum degere vitam.
quod superest, consuetudo concinnat amorem;
nam leviter quamvis quod crebro tunditur ictu,
vincitur in longo spatio tamen atque labascit.
nonne vides etiam guttas in saxa cadentis
umoris longo in spatio pertundere saxa?

T. LVCRETI CARI

DE RERVM NATVRA

LIBER QVINTVS

Quis potis est dignum pollenti pectore carmen
condere pro rerum maiestate hisque repertis?
quisve valet verbis tantum quî fingere laudes
pro meritis eius possit qui talia nobis
pectore parta suo quaesitaque praemia liquit?
nemo, ut opinor, erit mortali corpore cretus.
nam si, ut ipsa petit maiestas cognita rerum,
dicendum est, deus ille fuit, deus, inclyte Memmi,
qui princeps vitae rationem invenit eam quae
nunc appellatur sapientia, quique per artem
fluctibus e tantis vitam tantisque tenebris
in tam tranquillo et tam clara luce locavit.
confer enim divina aliorum antiqua reperta.
namque Ceres fertur fruges Liberque liquoris
vitigeni laticem mortalibus instituisse;
cum tamen his posset sine rebus vita manere,
ut fama est aliquas etiam nunc vivere gentis.
at bene non poterat sine puro pectore vivi;
quo magis hic merito nobis deus esse videtur,
ex quo nunc etiam per magnas didita gentis
dulcia permulcent animos solacia vitae.
Herculis antistare autem si facta putabis,
longius a vera multo ratione ferere.
quid Nemeaeus enim nobis nunc magnus hiatus
ille leonis obesset et horrens Arcadius sus?
denique quid Cretae taurus Lernaeaque pestis

hydra venenatis posset vallata colubris?
quidve tripectora tergemini vis Geryonai

*

tanto opere officerent nobis Stymphala colentes,
et Diomedis equi spirantes naribus ignem
Thracis Bistoniasque plagas atque Ismara propter,
aureaque Hesperidum servans fulgentia mala,
asper, acerba tuens, immani corpore serpens
arboris amplexus stirpem quid denique obesset
propter Atlanteum litus pelagique severa,
quo neque noster adit quisquam nec barbarus audet?
cetera de genere hoc quae sunt portenta perempta,
sei non victa forent, quid tandem viva nocerent?
nil, ut opinor: ita ad satiatem terra ferarum
nunc etiam scatit et trepido terrore repleta est
per nemora ac montes magnos silvasque profundas;
quae loca vitandi plerumque est nostra potestas.
at nisi purgatumst pectus, quae proelia nobis
atque pericula tumst ingratis insinuandum!
quantae tum scindunt hominem cuppedinis acres
sollicitum curae quantique perinde timores!
quidve superbia spurcitia ac petulantia? quantas
efficiunt clades! quid luxus desidiaeque?
haec igitur qui cuncta subegerit ex animoque
expulerit dictis, non armis, nonne decebit
hunc hominem numero divom dignarier esse?
cum bene praesertim multa ac divinitus ipsis
immortalibu' de divis dare dicta suërit
atque omnem rerum naturam pandere dictis.
   Cuius ego ingressus vestigia dum rationes
persequor ac doceo dictis, quo quaeque creata
foedere sint, in eo quam sit durare necessum
nec validas valeant aevi rescindere leges,
quo genere in primis animi natura reperta est
nativo primum consistere corpore creta
nec posse incolumis magnum durare per aevom,
sed simulacra solere in somnis fallere mentem,
cernere cum videamur eum quem vita reliquit,
quod superest, nunc huc rationis detulit ordo,

ut mihi mortali consistere corpore mundum
nativomque simul ratio reddunda sit esse;
et quibus ille modis congressus materiai
fundarit terram caelum mare sidera solem
lunaique globum; tum quae tellure animantes
extiterint, et quae nullo sint tempore natae;
quove modo genus humanum variante loquella
coeperit inter se vesci per nomina rerum;
et quibus ille modis divom metus insinuarit
pectora, terrarum qui in orbi sancta tuetur
fana lacus lucos aras simulacraque divom:
praeterea solis cursus lunaeque meatus
expediam qua vi flectat natura gubernans;
ne forte haec inter caelum terramque reamur
libera sponte sua cursus lustrare perennis
morigera ad fruges augendas atque animantis,
neve aliqua divom volvi ratione putemus.
nam bene qui didicere deos securum agere aevom,
si tamen interea mirantur qua ratione
quaeque geri possint, praesertim rebus in illis
quae supera caput aetheriis cernuntur in oris,
rursus in antiquas referuntur religiones
et dominos acris adsciscunt, omnia posse
quos miseri credunt, ignari quid queat esse,
quid nequeat, finita potestas denique cuique
quanam sit ratione atque alte terminus haerens.
  Quod superest, ne te in promissis plura moremur,
principio maria ac terras caelumque tuere;
quorum naturam triplicem, tria corpora, Memmi,
tris species tam dissimilis, tria talia texta,
una dies dabit exitio, multosque per annos
sustentata ruet moles et machina mundi.
nec me animi fallit quam res nova miraque menti
accidat exitium caeli terraeque futurum,
et quam difficile id mihi sit pervincere dictis;
ut fit ubi insolitam rem adportes auribus ante
nec tamen hanc possis oculorum subdere visu
nec iacere indu manus, via qua munita fidei
proxima fert humanum in pectus templaque mentis.

sed tamen effabor. dictis dabit ipsa fidem res
forsitan et graviter terrarum motibus ortis
omnia conquassari in parvo tempore cernes.
quod procul a nobis flectat fortuna gubernans,
et ratio potius quam res persuadeat ipsa
succidere horrisono posse omnia victa fragore.
Qua prius adgrediar quam de re fundere fata
sanctius et multo certa ratione magis quam
Pythia quae tripode a Phoebi lauroque profatur,
multa tibi expediam doctis solacia dictis;
religione refrenatus ne forte rearis
terras et solem et caelum, mare sidera lunam,
corpore divino debere aeterna manere,
proptereaque putes ritu par esse Gigantum
pendere eos poenas inmani pro scelere omnis
qui ratione sua disturbent moenia mundi
praeclarumque velint caeli restinguere solem
inmortalia mortali sermone notantes;
quae procul usque adeo divino a numine distent,
inque deum numero quae sint indigna videri,
notitiam potius praebere ut posse putentur
quid sit vitali motu sensuque remotum.
quippe etenim non est, cum quovis corpore ut esse
posse animi natura putetur consiliumque;
sicut in aethere non arbor, non aequore salso
nubes esse queunt neque pisces vivere in arvis
nec cruor in lignis neque saxis sucus inesse.
certum ac dispositumst ubi quicquid crescat et insit.
sic animi natura nequit sine corpore oriri
sola neque a nervis et sanguine longiter esse.
quod si posset enim, multo prius ipsa animi vis
in capite aut umeris aut imis calcibus esse
posset et innasci quavis in parte soleret,
tandem in eodem homine atque in eodem vase manere.
quod quoniam nostro quoque constat corpore certum
dispositumque videtur ubi esse et crescere possit
seorsum anima atque animus, tanto magis infitiandum
totum posse extra corpus formamque animalem
putribus in glebis terrarum aut solis in igni

aut in aqua durare aut altis aetheris oris.
haud igitur constant divino praedita sensu,
quandoquidem nequeunt vitaliter esse animata.
  Illud item non est ut possis credere, sedes
esse deum sanctas in mundi partibus ullis.
tenvis enim natura deum longeque remota
sensibus ab nostris animi vix mente videtur;
quae quoniam manuum tactum suffugit et ictum,
tactile nil nobis quod sit contingere debet.
tangere enim non quit quod tangi non licet ipsum.
quare etiam sedes quoque nostris sedibus esse
dissimiles debent, tenues de corpore eorum;
quae tibi posterius largo sermone probabo.
dicere porro hominum causa voluisse parare
praeclaram mundi naturam propter eaque
adlaudabile opus divom laudare decere
aeternumque putare atque inmortale futurum
nec fas esse, deum quod sit ratione vetusta
gentibus humanis fundatum perpetuo aevo,
sollicitare suis ulla vi ex sedibus umquam
nec verbis vexare et ab imo evertere summa,
cetera de genere hoc adfingere et addere, Memmi,
desiperest. quid enim inmortalibus atque beatis
gratia nostra queat largirier emolumenti,
ut nostra quicquam causa gerere adgrediantur?
quidve novi potuit tanto post ante quietos
inlicere ut cuperent vitam mutare priorem?
nam gaudere novis rebus debere videtur
cui veteres obsunt; sed cui nil accidit aegri
tempore in anteacto, cum pulchre degeret aevom,
quid potuit novitatis amorem accendere tali?
at, credo, in tenebris vita ac maerore iacebat, 175
donec diluxit rerum genitalis origo. 176
quidve mali fuerat nobis non esse creatis? 174
natus enim debet quicumque est velle manere
in vita, donec retinebit blanda voluptas.
qui numquam vero vitae gustavit amorem
nec fuit in numero, quid obest non esse creatum?
exemplum porro gignundis rebus et ipsa

notities divis hominum unde est insita primum,
quid vellent facere ut scirent animoque viderent,
quove modost umquam vis cognita principiorum
quidque inter se⟨se⟩ permutato ordine possent,
si non ipsa dedit specimen natura creandi?
namque ita multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suis consuerunt concita ferri
omnimodisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
ut non sit mirum si in talis disposituras
deciderunt quoque et in talis venere meatus,
qualibus haec rerum geritur nunc summa novando.
Quod ⟨si⟩ iam rerum ignorem primordia quae sint,
hoc tamen ex ipsis caeli rationibus ausim
confirmare aliisque ex rebus reddere multis,
nequaquam nobis divinitus esse paratam
naturam rerum: tanta stat praedita culpa.
principio quantum caeli tegit impetus ingens,
inde avidam partem montes silvaeque ferarum
possedere, tenent rupes vastaeque paludes
et mare quod late terrarum distinet oras.
inde duas porro prope partis fervidus ardor
adsiduusque geli casus mortalibus aufert.
quod superest arvi, tamen id natura sua vi
sentibus obducat, ni vis humana resistat
vitai causa valido consueta bidenti
ingemere et terram pressis proscindere aratris.
si non fecundas vertentes vomere glebas
terraique solum subigentes cimus ad ortus,
sponte sua nequeant liquidas existere in auras,
et tamen interdum magno quaesita labore
cum iam per terras frondent atque omnia florent,
aut nimiis torret fervoribus aetherius sol
aut subiti peremunt imbris gelidaeque pruinae,
flabraque ventorum violento turbine vexant.
praeterea genus horriferum natura ferarum
humanae genti infestum terraque marique
cur alit atque auget? cur anni tempora morbos

adportant? quare mors inmatura vagatur?
tum porro puer, ut saevis proiectus ab undis
navita, nudus humi iacet, infans, indigus omni
vitali auxilio, cum primum in luminis oras
nixibus ex alvo matris natura profudit,
vagituque locum lugubri complet, ut aecumst
cui tantum in vita restet transire malorum.
at variae crescunt pecudes armenta feraeque
nec crepitacillis opus est nec cuiquam adhibendast
almae nutricis blanda atque infracta loquella
nec varias quaerunt vestes pro tempore caeli,
denique non armis opus est, non moenibus altis,
qui sua tutentur, quando omnibus omnia large
tellus ipsa parit naturaque daedala rerum.
Principio quoniam terrai corpus et umor
aurarumque leves animae calidique vapores,
e quibus haec rerum consistere summa videtur,
omnia nativo ac mortali corpore constant,
debet eodem omnis mundi natura putari.
quippe etenim quorum partis et membra videmus
corpore nativo ac mortalibus esse figuris,
haec eadem ferme mortalia cernimus esse
et nativa simul. quapropter maxima mundi
cum videam membra ac partis consumpta regigni,
scire licet caeli quoque item terraeque fuisse
principiale aliquod tempus clademque futuram.
Illud in his rebus ne corripuisse rearis
me mihi, quod terram atque ignem mortalia sumpsi
esse neque umorem dubitavi aurasque perire
atque eadem gigni rursusque augescere dixi,
principio pars terrai nonnulla, perusta
solibus adsiduis, multa pulsata pedum vi,
pulveris exhalat nebulam nubesque volantis
quas validi toto dispergunt aere venti.
pars etiam glebarum ad diluviem revocatur
imbribus et ripas radentia flumina rodunt.
praeterea pro parte sua, quodcumque alid auget,
redditur; et quoniam dubio procul esse videtur
omniparens eadem rerum commune sepulcrum,

ergo terra tibi libatur et aucta recrescit.

Quod superest, umore novo mare flumina fontes
semper abundare et latices manare perennis
nil opus est verbis: magnus decursus aquarum
undique declarat. sed primum quicquid aquai
tollitur in summaque fit ut nil umor abundet,
partim quod validi verrentes aequora venti
deminuunt radiisque retexens aetherius sol,
partim quod supter per terras diditur omnis;
percolatur enim virus retroque remanat
materies umoris et ad caput amnibus omnis
convenit, inde super terras fluit agmine dulci
qua via secta semel liquido pede detulit undas.

Aera nunc igitur dicam qui corpore toto
innumerabiliter privas mutatur in horas.
semper enim, quodcumque fluit de rebus, id omne
aeris in magnum fertur mare; qui nisi contra
corpora retribuat rebus recreetque fluentis,
omnia iam resoluta forent et in aera versa.
haut igitur cessat gigni de rebus et in res
reccidere, adsidue quoniam fluere omnia constat.

Largus item liquidi fons luminis, aetherius sol,
inrigat adsidue caelum candore recenti
suppeditatque novo confestim lumine lumen.
nam primum quicquid fulgoris disperit ei,
quocumque accidit. id licet hinc cognoscere possis,
quod simul ac primum nubes succedere soli
coepere et radios inter quasi rumpere lucis,
extemplo inferior pars horum disperit omnis
terraque inumbratur qua nimbi cumque feruntur;
ut noscas splendore novo res semper egere
et primum iactum fulgoris quemque perire
nec ratione alia res posse in sole videri,
perpetuo ni suppeditet lucis caput ipsum.
quin etiam nocturna tibi, terrestria quae sunt,
lumina, pendentes lychni claraeque coruscis
fulguribus pingues multa caligine taedae
consimili properant ratione, ardore ministro,
suppeditare novom lumen, tremere ignibus instant,

instant, nec loca lux inter quasi rupta relinquit:
usque adeo properanter ab omnibus ignibus ei
exitium celeri celatur origine flammae.
sic igitur solem lunam stellasque putandum⟨st⟩
ex alio atque alio lucem iactare subortu
et primum quicquid flammarum perdere semper;
inviolabilia haec ne credas forte vigere.

Denique non lapides quoque vinci cernis ab aevo,
non altas turris ruere et putrescere saxa,
non delubra deum simulacraque fessa fatisci,
nec sanctum numen fati protollere finis
posse neque adversus naturae foedera niti?
denique non monimenta virum dilapsa videmus,
quaerere proporro sibi † cumque senescere † credas,
non ruere avolsos silices a montibus altis
nec validas aevi vires perferre patique
finiti? neque enim caderent avolsa repente,
ex infinito quae tempore pertolerassent
omnia tormenta aetatis privata fragore.

Denique iam tuere hoc, circum supraque quod omnem
continet amplexu terram: si procreat ex se
omnia, quod quidam memorant, recipitque perempta,
totum nativo ac mortali corpore constat.
nam quodcumque alias ex se res auget alitque,
deminui debet, recreari, cum recipit res.

Praeterea si nulla fuit genitalis origo
terrarum et caeli semperque aeterna fuere,
cur supera bellum Thebanum et funera Troiae
non alias alii quoque res cecinere poetae?
quo tot facta virum totiens cecidere neque usquam
aeternis famae monimentis insita florent?
verum, ut opinor, habet novitatem summa recensque
naturast mundi neque pridem exordia cepit.
quare etiam quaedam nunc artes expoliuntur,
nunc etiam augescunt; nunc addita navigiis sunt
multa, modo organici melicos peperere sonores.
denique natura haec rerum ratioque repertast
nuper, et hanc primus cum primis ipse repertus
nunc ego sum in patrias qui possim vertere voces.

quod si forte fuisse antehac eadem omnia credis,
sed periisse hominum torrenti saecla vapore,
aut cecidisse urbis magno vexamine mundi,
aut ex imbribus adsiduis exisse rapaces
per terras amnes atque oppida cooperuisse,
tanto quique magis victus fateare necessest
exitium quoque terrarum caelique futurum.
nam cum res tantis morbis tantisque periclis
temptarentur, ibi si tristior incubuisset
causa, darent late cladem magnasque ruinas.
nec ratione alia mortales esse videmur,
inter nos nisi quod morbis aegrescimus isdem
atque illi quos a vita natura removit.

Praeterea quaecumque manent aeterna necessust
aut, quia sunt solido cum corpore, respuere ictus
nec penetrare pati sibi quicquam quod queat artas
dissociare intus partis, ut materiai
corpora sunt quorum naturam ostendimus ante,
aut ideo durare aetatem posse per omnem,
plagarum quia sunt expertia, sicut inane est
quod manet intactum neque ab ictu fungitur hilum,
aut etiam quia nulla loci fit copia circum,
quo quasi res possint discedere dissoluique,
sicut summarum summa est aeterna neque extra
qui locus est quo dissiliant neque corpora sunt quae
possint incidere et valida dissolvere plaga. —
at neque, uti docui, solido cum corpore mundi
naturast, quoniam admixtumst in rebus inane,
nec tamen est ut inane, neque autem corpora desunt,
ex infinito quae possint forte coorta
corruere hanc rerum violento turbine summam
aut aliam quamvis cladem inportare pericli,
nec porro natura loci spatiumque profundi
deficit, exspargi quo possint moenia mundi,
aut alia quavis possunt vi pulsa perire.
haut igitur leti praeclusa est ianua caelo
nec soli terraeque neque altis aequoris undis,
sed patet immani et vasto respectat hiatu.
quare etiam nativa necessumst confiteare

haec eadem; neque enim, mortali corpore quae sunt,
ex infinito iam tempore adhuc potuissent
inmensi validas aevi contemnere vires.
Denique tantopere inter se cum maxima mundi
pugnent membra, pio nequaquam concita bello,
nonne vides aliquam longi certaminis ollis
posse dari finem, vel cum sol et vapor omnis
omnibus epotis umoribus exsuperarint?
quod facere intendunt, neque adhuc conata patrantur:
tantum suppeditant amnes ultraque minantur
omnia diluviare ex alto gurgite ponti,
nequiquam, quoniam verrentes aequora venti
deminuunt radiisque retexens aetherius sol,
et siccare prius confidunt omnia posse
quam liquor incepti possit contingere finem.
tantum spirantes aequo certamine bellum
magnis inter se de rebus cernere certant,
cum semel interea fuerit superantior ignis
et semel, ut fama est, umor regnarit in arvis.
ignis enim superat et lambens multa perussit,
avia cum Phaethonta rapax vis solis equorum
aethere raptavit toto terrasque per omnis.
at pater omnipotens ira tum percitus acri
magnanimum Phaethonta repenti fulminis ictu
deturbavit equis in terram, solque cadenti
obvius aeternam succepit lampada mundi
disiectosque redegit equos iunxitque trementis,
inde suum per iter recreavit cuncta gubernans,
scilicet ut veteres Graium cecinere poetae.
quod procul a vera nimis est ratione repulsum.
ignis enim superare potest ubi materiai
ex infinito sunt corpora plura coorta;
inde cadunt vires aliqua ratione revictae,
aut pereunt res exustae torrentibus auris.
umor item quondam coepit superare coortus,
ut fama est, hominum multas quando obruit urbis.
inde ubi vis aliqua ratione aversa recessit,
ex infinito fuerat quaecumque coorta,
constiterunt imbres et flumina vim minuerunt.

Sed quibus ille modis coniectus materiai
fundarit terram et caelum pontique profunda,
solis lunai cursus, ex ordine ponam.
nam certe neque consilio primordia rerum
ordine se suo quaeque sagaci mente locarunt
nec quos quaeque darent motus pepigere profecto,
sed quia multa modis multis primordia rerum
ex infinito iam tempore percita plagis
ponderibusque suis consuerunt concita ferri
omnimodisque coire atque omnia pertemptare,
quaecumque inter se possent congressa creare,
propterea fit uti magnum volgata per aevom
omne genus coetus et motus experiundo
tandem conveniant ea quae convecta repente
magnarum rerum fiunt exordia saepe,
terrai maris et caeli generisque animantum.
Hic neque tum solis rota cerni lumine largo
altivolans poterat nec magni sidera mundi
nec mare nec caelum nec denique terra neque aer
nec similis nostris rebus res ulla videri,
sed nova tempestas quaedam molesque coorta
omne genus de principiis, discordia quorum 440
intervalla vias conexus pondera plagas
concursus motus turbabat proelia miscens,
propter dissimilis formas variasque figuras
quod non omnia sic poterant coniuncta manere
nec motus inter sese dare convenientis. 445
diffugere inde loci partes coepere paresque 437
cum paribus iungi res et discludere mundum
membraque dividere et magnas disponere partes, 439
hoc est, a terris altum secernere caelum,
et sorsum mare, uti secreto umore pateret,
seorsus item puri secretique aetheris ignes.
Quippe etenim primum terrai corpora quaeque,
propterea quod erant gravia et perplexa, coibant
in medio atque imas capiebant omnia sedes;
quae quanto magis inter se perplexa coibant,
tam magis expressere ea quae mare sidera solem
lunamque efficerent et magni moenia mundi.

omnia enim magis haec e levibus atque rutundis
seminibus multoque minoribu' sunt elementis
quam tellus. ideo per rara foramina terrae
partibus erumpens primus se sustulit aether
ignifer et multos secum levis abstulit ignis,
non alia longe ratione ac saepe videmus,
aurea cum primum gemmantis rore per herbas
matutina rubent radiati lumina solis
exhalantque lacus nebulam fluviique perennes,
ipsaque ut interdum tellus fumare videtur;
omnia quae sursum cum conciliantur in alto,
corpore concreto subtexunt nubila caelum.
sic igitur tum se levis ac diffusilis aether
corpore concreto circumdatus undique ⟨flexit⟩
et late diffusus in omnis undique partis
omnia sic avido complexu cetera saepsit.
hunc exordia sunt solis lunaeque secuta,
interutrasque globi quorum vertuntur in auris;
quae neque terra sibi adscivit nec maximus aether,
quod neque tam fuerunt gravia ut depressa sederent,
nec levia ut possent per summas labier oras,
et tamen interutrasque ita sunt, ut corpora viva
versent et partes ut mundi totius extent;
quod genus in nobis quaedam licet in statione
membra manere, tamen cum sint ea quae moveantur.
his igitur rebus retractis terra repente,
maxuma qua nunc se ponti plaga caerula tendit,
succidit et salso suffudit gurgite fossas.
inque dies quanto circum magis aetheris aestus
et radii solis cogebant undique terram
verberibus crebris extrema ad limina in artum,
in medio ut propulsa suo condensa coiret,
tam magis expressus salsus de corpore sudor
augebat mare manando camposque natantis,
et tanto magis illa foras elapsa volabant
corpora multa vaporis et aeris altaque caeli
densebant procul a terris fulgentia templa.
sidebant campi, crescebant montibus altis
ascensus; neque enim poterant subsidere saxa

nec pariter tantundem omnes succumbere partis.
Sic igitur terrae concreto corpore pondus
constitit atque omnis mundi quasi limus in imum
confluxit gravis et subsedit funditus ut faex;
inde mare inde aer inde aether ignifer ipse
corporibus liquidis sunt omnia pura relicta,
et leviora aliis alia, et liquidissimus aether
atque levissimus aerias super influit auras,
nec liquidum corpus turbantibus aeris auris
commiscet; sinit haec violentis omnia verti
turbinibus, sinit incertis turbare procellis,
ipse suos ignis certo fert impete labens.
nam modice fluere atque uno posse aethera nisu
significat Pontos, mare certo quod fluit aestu
unum labendi conservans usque tenorem.
Motibus astrorum nunc quae sit causa canamus.
principio magnus caeli si vortitur orbis,
ex utraque polum parti premere aera nobis
dicendum est extraque tenere et claudere utrimque;
inde alium supra fluere atque intendere eodem
quo volvenda micant aeterni sidera mundi;
aut alium supter, contra qui subvehat orbem,
ut fluvios versare rotas atque haustra videmus.
est etiam quoque uti possit caelum omne manere
in statione, tamen cum lucida signa ferantur;
sive quod inclusi rapidi sunt aetheris aestus
quaerentesque viam circum versantur et ignes
passim per caeli volvunt summania templa;
sive aliunde fluens alicunde extrinsecus aer
versat agens ignis; sive ipsi serpere possunt
quo cuiusque cibus vocat atque invitat euntis,
flammea per caelum pascentis corpora passim.
nam quid in hoc mundo sit eorum ponere certum
difficile est; sed quid possit fiatque per omne
in variis mundis varia ratione creatis,
id doceo plurisque sequor disponere causas,
motibus astrorum quae possint esse per omne;
e quibus una tamen siet hic quoque causa necessest
quae vegeat motum signis; sed quae sit earum

praecipere hautquaquamst pedetemtim progredientis.
Terraque ut in media mundi regione quiescat,
evanescere paulatim et decrescere pondus
convenit, atque aliam naturam supter habere
ex ineunte aevo coniunctam atque uniter aptam
partibus aeriis mundi quibus insita vivit.
propterea non est oneri neque deprimit auras;
ut sua cuique homini nullo sunt pondere membra
nec caput est oneri collo nec denique totum
corporis in pedibus pondus sentimus inesse;
at quaecumque foris veniunt inpostaque nobis
pondera sunt laedunt, permulto saepe minora.
usque adeo magni refert quid quaeque queat res.
sic igitur tellus non est aliena repente
allata atque auris aliunde obiecta alienis,
sed pariter prima concepta ab origine mundi
certaque pars eius, quasi nobis membra videntur.
praeterea grandi tonitru concussa repente,
terra supra quae se sunt concutit omnia motu:
quod facere haut ulla posset ratione, nisi esset
partibus aëriis mundi caeloque revincta.
nam communibus inter se radicibus haerent
ex ineunte aevo coniuncta atque uniter apta.
nonne vides etiam quam magno pondere nobis
sustineat corpus tenuissima vis animai
propterea quia tam coniuncta atque uniter apta est?
denique iam saltu pernici tollere corpus
quid potis est nisi vis animi quae membra gubernat?
iamne vides quantum tenuis natura valere
possit, ubi est coniuncta gravi cum corpore, ut aer
coniunctus terris et nobis est animi vis?
Nec nimio solis maior rota nec minor ardor
esse potest, nostris quam sensibus esse videtur.
nam quibus e spatiis cumque ignes lumina possunt
adicere et calidum membris adflare vaporem,
nil illa his intervallis de corpore libant
flammarum, nil ad speciem est contractior ignis.
proinde, calor quoniam solis lumenque profusum 573
perveniunt nostros ad sensus et loca mulcent, 570

forma quoque hinc solis debet filumque videri,
nil adeo ut possis plus aut minus addere, vere. 572
lunaque sive notho fertur loca lumine lustrans
sive suam proprio iactat de corpore lucem,
quidquid id est, nilo fertur maiore figura
quam, nostris oculis qua cernimus, esse videtur.
nam prius omnia, quae longe semota tuemur
aera per multum, specie confusa videntur
quam mi⟨nui⟩ filum. qua propter luna necesse est,
quandoquidem claram speciem certamque figuram
praebet, ut est oris extremis cumque notata
quantaque quantast hinc nobis videatur in alto.
postremo quoscumque vides hinc aetheris ignes;
quandoquidem quoscumque in terris cernimus ⟨ignes⟩,
dum tremor est clarus, dum cernitur ardor eorum,
perparvom quiddam interdum mutare videtur
alteram utram in partem filum, quo longius absunt;
scire licet perquam pauxillo posse minores 594
esse vel exigua maioris parte brevique.

Illud item non est mirandum, qua ratione 590
tantulus ille queat tantum sol mittere lumen,
quod maria ac terras omnis caelumque rigando
compleat et calido perfundat cuncta vapore. 593
597 nam licet hinc mundi patefactum totius unum
largifluum fontem scatere atque erumpere lumen,
ex omni mundo quia sic elementa vaporis
undique conveniunt et sic coniectus eorum
confluit, ex uno capite hic ut profluat ardor.
nonne vides etiam quam late parvus aquai
prata riget fons interdum campisque redundet?
est etiam quoque uti non magno solis ab igni
aera percipiat calidis fervoribus ardor,
opportunus ita est si forte et idoneus aer,
ut queat accendi parvis ardoribus ictus;
quod genus interdum segetes stipulamque videmus
accidere ex una scintilla incendia passim.
forsitan et rosea sol alte lampade lucens
possideat multum caecis fervoribus ignem
circum se, nullo qui sit fulgore notatus,

aestifer ut tantum radiorum exaugeat ictum.
Nec ratio solis simplex ⟨et⟩ recta patescit,
quo pacto aestivis e partibus aegocerotis
brumalis adeat flexus atque inde revertens
cancri se ut vertat metas ad solstitialis,
lunaque mensibus id spatium videatur obire,
annua sol in quo consumit tempora cursu.
non, inquam, simplex his rebus reddita causast.
nam fieri vel cum primis id posse videtur,
Democriti quod sancta viri sententia ponit,
quanto quaeque magis sint terram sidera propter,
tanto posse minus cum caeli turbine ferri;
evanescere enim rapidas illius et acris
imminui supter viris, ideoque relinqui
paulatim solem cum posterioribu' signis,
inferior multo quod sit quam fervida signa.
et magis hoc lunam: quanto demissior eius
cursus abest procul a caelo terrisque propinquat,
tanto posse minus cum signis tendere cursum.
flaccidiore etiam quanto iam turbine fertur
inferior quam sol, tanto magis omnia signa
hanc adipiscuntur circum praeterque feruntur.
propterea fit ut haec ad signum quodque reverti
mobilius videatur, ad hanc quia signa revisunt.
fit quoque ut e mundi transversis partibus aer
alternis certo fluere alter tempore possit,
qui queat aestivis solem detrudere signis
brumalis usque ad flexus gelidumque rigorem,
et qui reiciat gelidis a frigoris umbris
aestiferas usque in partis et fervida signa.
et ratione pari lunam stellasque putandumst,
quae volvunt magnos in magnis orbibus annos,
aeribus posse alternis e partibus ire.
nonne vides etiam diversis nubila ventis
diversas ire in partis inferna supernis?
qui minus illa queant per magnos aetheris orbis
aestibus inter se diversis sidera ferri?
At nox obruit ingenti caligine terras,
aut ubi de longo cursu sol ultima caeli

impulit atque suos efflavit languidus ignis
concussos itere et labefactos aere multo,
aut quia sub terras cursum convortere cogit
vis eadem, supra quae terras pertulit orbem.
Tempore item certo roseam Matuta per oras
aetheris auroram differt et lumina pandit,
aut quia sol idem, sub terras ille revertens,
anticipat caelum radiis accendere temptans,
aut quia conveniunt ignes et semina multa
confluere ardoris consuerunt tempore certo,
quae faciunt solis nova semper lumina gigni;
quod genus Idaeis fama est e montibus altis
dispersos ignis orienti lumine cerni,
inde coire globum quasi in unum et conficere orbem.
nec tamen illud in his rebus mirabile debet
esse, quod haec ignis tam certo tempore possunt
semina confluere et solis reparare nitorem.
multa videmus enim, certo quae tempore fiunt
omnibus in rebus. florescunt tempore certo
arbusta et certo dimittunt tempore florem.
nec minus in certo dentes cadere imperat aetas
tempore et inpubem molli pubescere veste
et pariter mollem malis demittere barbam.
fulmina postremo nix imbres nubila venti
non nimis incertis fiunt in partibus anni.
namque ubi sic fuerunt causarum exordia prima
atque ita res mundi cecidere ab origine prima,
consequë quoque iam redeunt ex ordine certo.
Crescere itemque dies licet et tabescere noctes,
et minui luces, cum sumant augmina noctes,
aut quia sol idem sub terras atque superne
imparibus currens amfractibus aetheris oras
partit et in partis non aequas dividit orbem,
et quod ab alterutra detraxit parte, reponit
eius in adversa tanto plus parte relatus,
donec ad id signum caeli pervenit, ubi anni
nodus nocturnas exaequat lucibus umbras.
nam, medio cursu flatus aquilonis et austri,
distinet aequato caelum discrimine metas

propter signiferi posituram totius orbis,
annua sol in quo concludit tempora serpens,
obliquo terras et caelum lumine lustrans,
ut ratio declarat eorum qui loca caeli
omnia dispositis signis ornata notarunt.
aut quia crassior est certis in partibus aer,
sub terris ideo tremulum iubar haesitat ignis
nec penetrare potest facile atque emergere ad ortus.
propterea noctes hiberno tempore longae
cessant, dum veniat radiatum insigne diei.
aut etiam, quia sic alternis partibus anni
tardius et citius consuerunt confluere ignes
qui faciunt solem certa de surgere parte,
propterea fit uti videantur dicere verum

*

Luna potest solis radiis percussa nitere
inque dies magis ⟨id⟩ lumen convertere nobis
ad speciem, quantum solis secedit ab orbi,
donique eum contra pleno bene lumine fulsit
atque oriens obitus eius super edita vidit;
inde minutatim retro quasi condere lumen
debet item, quanto propius iam solis ad ignem
labitur ex alia signorum parte per orbem;
ut faciunt, lunam qui fingunt esse pilai
consimilem cursusque viam sub sole tenere.
est etiam quare proprio cum lumine possit
volvier et varias splendoris reddere formas.
corpus enim licet esse aliud quod fertur et una
labitur omnimodis occursans officiensque
nec potis est cerni, quia cassum lumine fertur.
versarique potest, globus ut, si forte, pilai
dimidia ex parti candenti lumine tinctus,
versandoque globum variantis edere formas,
donique eam partem, quaecumque est ignibus aucta,
ad speciem vertit nobis oculosque patentis;
inde minutatim retro contorquet et aufert
luciferam partem glomeraminis atque pilai;
ut Babylonica Chaldaeum doctrina refutans
astrologorum artem contra convincere tendit,

proinde quasi id fieri nequeat quod pugnat uterque
aut minus hoc illo sit cur amplectier ausis.
denique cur nequeat semper nova luna creari
ordine formarum certo certisque figuris
inque dies privos aborisci quaeque creata
atque alia illius reparari in parte locoque,
difficilest ratione docere et vincere verbis,
ordine cum ⟨possint⟩ tam certo multa creari.
it ver et Venus, et Veneris praenuntius ante
pennatus graditur, zephyri vestigia propter
Flora quibus mater praespargens ante viai
cuncta coloribus egregiis et odoribus opplet.
inde loci sequitur calor aridus et comes una
pulverulenta Ceres ⟨et⟩ etesia flabra aquilonum.
inde autumnus adit, graditur simul Euhius Euan.
inde aliae tempestates ventique secuntur,
altitonans Volturnus et auster fulmine pollens.
tandem bruma nives adfert pigrumque rigorem
reddit hiemps, sequitur crepitans hanc dentibus algor.
quo minus est mirum si certo tempore luna
gignitur et certo deletur tempore rusus,
cum fieri possint tam certo tempore multa.
Solis item quoque defectus lunaeque latebras
pluribus e causis fieri tibi posse putandumst.
nam cur luna queat terram secludere solis
lumine et a terris altum caput obstruere ei,
obiciens caecum radiis ardentibus orbem;
tempore eodem aliut facere id non posse putetur
corpus quod cassum labatur lumine semper?
solque suos etiam dimittere languidus ignis
tempore cur certo nequeat recreareque lumen,
cum loca praeteriit flammis infesta per auras,
quae faciunt ignis interstingui atque perire?
et cur terra queat lunam spoliare vicissim
lumine et oppressum solem super ipsa tenere,
menstrua dum rigidas coni perlabitur umbras;
tempore eodem aliut nequeat succurrere lunae
corpus vel supra solis perlabier orbem,
quod radios interrumpat lumenque profusum?

et tamen ipsa suo si fulget luna nitore,
cur nequeat certa mundi languescere parte,
dum loca luminibus propriis inimica per exit?

Quod superest, quoniam magni per caerula mundi
qua fieri quicquid posset ratione resolvi,
solis uti varios cursus lunaeque meatus
noscere possemus quae vis et causa cieret,
quove modo ⟨possent⟩ offecto lumine obire
et neque opinantis tenebris obducere terras,
cum quasi conivent et aperto lumine rursum
omnia convisunt clara loca candida luce,
nunc redeo ad mundi novitatem et mollia terrae
arva, novo fetu quid primum in luminis oras
tollere et incertis crerint committere ventis.

Principio genus herbarum viridemque nitorem
terra dedit circum collis camposque per omnis,
florida fulserunt viridanti prata colore,
arboribusque datumst variis exinde per auras
crescendi magnum inmissis certamen habenis.
ut pluma atque pili primum saetaeque creantur
quadripedum membris et corpore pennipotentum,
sic nova tum tellus herbas virgultaque primum
sustulit, inde loci mortalia saecla creavit
multa modis multis varia ratione coorta.
nam neque de caelo cecidisse animalia possunt
nec terrestria de salsis exisse lacunis.
linquitur ut merito maternum nomen adepta
terra sit, e terra quoniam sunt cuncta creata.
multaque nunc etiam existunt animalia terris
imbribus et calido solis concreta vapore;
quo minus est mirum si tum sunt plura coorta
et maiora, nova tellure atque aethere adulta.
principio genus alituum variaeque volucres
ova relinquebant exclusae tempore verno,
folliculos ut nunc teretis aestate cicadae
lincunt sponte sua victum vitamque petentes.
tum tibi terra dedit primum mortalia saecla.
multus enim calor atque umor superabat in arvis.
hoc ubi quaeque loci regio opportuna dabatur,

crescebant uteri terram radicibus apti;
quos ubi tempore maturo patefecerat aetas
infantum fugiens umorem aurasque petessens,
convertebat ibi natura foramina terrae
et sucum venis cogebat fundere apertis
consimilem lactis, sicut nunc femina quaeque
cum peperit, dulci repletur lacte, quod omnis
impetus in mammas convertitur ille alimenti.
terra cibum pueris, vestem vapor, herba cubile
praebebat multa et molli lanugine abundans.
at novitas mundi nec frigora dura ciebat
nec nimios aestus nec magnis viribus auras.
omnia enim pariter crescunt et robora sumunt.
  Quare etiam atque etiam maternum nomen adepta
terra tenet merito, quoniam genus ipsa creavit
humanum atque animal prope certo tempore fudit
omne quod in magnis bacchatur montibu' passim,
aeriasque simul volucres variantibu' formis.
sed quia finem aliquam pariendi debet habere,
destitit, ut mulier spatio defessa vetusto.
mutat enim mundi naturam totius aetas
ex alioque alius status excipere omnia debet,
nec manet ulla sui similis res: omnia migrant,
omnia commutat natura et vertere cogit.
namque aliut putrescit et aevo debile languet,
porro aliut ⟨suc⟩crescit et ⟨e⟩ contemptibus exit.
sic igitur mundi naturam totius aetas
mutat et ex alio terram status excipit alter;
quod tulit ut nequeat, possit quod non tulit ante.
  Multaque tum tellus etiam portenta creare
conatast mira facie membrisque coorta,
androgynum, interutrasque nec utrum, utrimque remotum,
orba pedum partim, manuum viduata vicissim,
muta sine ore etiam, sine voltu caeca reperta,
vinctaque membrorum per totum corpus adhaesu,
nec facere ut possent quicquam nec cedere quoquam
nec vitare malum nec sumere quod foret usus.
cetera de genere hoc monstra ac portenta creabat,
nequiquam, quoniam natura absterruit auctum

nec potuere cupitum aetatis tangere florem
nec reperire cibum nec iungi per Veneris res.
multa videmus enim rebus concurrere debere,
ut propagando possint procudere saecla;
pabula primum ut sint, genitalia deinde per artus
semina qua possint membris manare remissa;
feminaque ut maribus coniungi possit, habere
mutua qui mutent inter se gaudia uterque.

Multaque tum interiisse animantum saecla necessest
nec potuisse propagando procudere prolem.
nam quaecumque vides vesci vitalibus auris,
aut dolus aut virtus aut denique mobilitas est
ex ineunte aevo genus id tuta⟨ta⟩ reservans.
multaque sunt, nobis ex utilitate sua quae
commendata manent, tutelae tradita nostrae.
principio genus acre leonum saevaque saecla
tutatast virtus, volpes dolus et fuga cervos.
at levisomna canum fido cum pectore corda
et genus omne quod est veterino semine partum
lanigeraeque simul pecudes et bucera saecla
omnia sunt hominum tutelae tradita, Memmi.
nam cupide fugere feras pacemque secuta
sunt et larga suo sine pabula parta labore,
quae damus utilitatis eorum praemia causa.
at quis nil horum tribuit natura, nec ipsa
sponte sua possent ut vivere nec dare nobis
utilitatem aliquam quare pateremur eorum
praesidio nostro pasci genus esseque tutum,
scilicet haec aliis praedae lucroque iacebant
indupedita suis fatalibus omnia vinclis,
donec ad interitum genus id natura redegit.

Sed neque Centauri fuerunt, nec tempore in ullo
esse queunt duplici natura et corpore bino
ex alienigenis membris compacta, potestas
hinc illinc partis ut non par esse potissit.
id licet hinc quamvis hebeti cognoscere corde.
principio circum tribus actis impiger annis
floret ecus, puer hautquaquam; nam saepe etiam nunc
ubera mammarum in somnis lactantia quaeret.

post ubi ecum validae vires aetate senecta
membraque deficiunt fugienti languida vita,
tum demum pueris aevo florente iuventas
occipit et molli vestit lanugine malas.
ne forte ex homine et veterino semine equorum
confieri credas Centauros posse neque esse,
aut rabidis canibus succinctas semimarinis
corporibus Scyllas et cetera de genere horum,
inter se quorum discordia membra videmus;
quae neque florescunt pariter nec robora sumunt
corporibus neque proiciunt aetate senecta
nec simili Venere ardescunt nec moribus unis
conveniunt, neque sunt eadem iucunda per artus.
quippe videre licet pinguescere saepe cicuta
barbigeras pecudes, homini quae est acre venenum.
flamma quidem ⟨vero⟩ cum corpora fulva leonum
tam soleat torrere atque urere quam genus omne
visceris in terris quodcumque et sanguinis extet,
qui fieri potuit, triplici cum corpore ut una,
prima leo, postrema draco, media ipsa Chimaera
ore foras acrem flaret de corpore flammam?
quare etiam tellure nova caeloque recenti
talia qui fingit potuisse animalia gigni,
nixus in hoc uno novitatis nomine inani,
multa licet simili ratione effutiat ore,
aurea tum dicat per terras flumina vulgo
fluxisse et gemmis florere arbusta suësse
aut hominem tanto membrorum esse impete natum,
trans maria alta pedum nisus ut ponere posset
et manibus totum circum se vertere caelum.
nam quod multa fuere in terris semina rerum
tempore quo primum tellus animalia fudit,
nil tamen est signi mixtas potuisse creari
inter se pecudes compactaque membra animantum,
propterea quia quae de terris nunc quoque abundant
herbarum genera ac fruges arbustaque laeta
non tamen inter se possunt complexa creari,
sed res quaeque suo ritu procedit et omnes
foedere naturae certo discrimina servant.

At genus humanum multo fuit illud in arvis
durius, ut decuit, tellus quod dura creasset,
et maioribus et solidis magis ossibus intus
fundatum, validis aptum per viscera nervis,
nec facile ex aestu nec frigore quod caperetur
nec novitate cibi nec labi corporis ulla.
multaque per caelum solis volventia lustra
volgivago vitam tractabant more ferarum.
nec robustus erat curvi moderator aratri
quisquam, nec scibat ferro molirier arva
nec nova defodere in terram virgulta neque altis
arboribus veteres decidere falcibu' ramos.
quod sol atque imbres dederant, quod terra crearat
sponte sua, satis id placabat pectora donum.
glandiferas inter curabant corpora quercus
plerumque; et quae nunc hiberno tempore cernis
arbita puniceo fieri matura colore,
plurima tum tellus etiam maiora ferebat.
multaque praeterea novitas tum florida mundi
pabula dura tulit, miseris mortalibus ampla.
at sedare sitim fluvii fontesque vocabant,
ut nunc montibus e magnis decursus aquai
claru' citat late sitientia saecla ferarum.
denique nota vagi silvestria templa tenebant
nympharum, quibus e scibant umori' fluenta
lubrica proluvie larga lavere umida saxa,
umida saxa, super viridi stillantia musco,
et partim plano scatere atque erumpere campo.
necdum res igni scibant tractare neque uti
pellibus et spoliis corpus vestire ferarum,
sed nemora atque cavos montis silvasque colebant
et frutices inter condebant squalida membra
verbera ventorum vitare imbrisque coacti.
nec commune bonum poterant spectare neque ullis
moribus inter se scibant nec legibus uti.
quod cuique obtulerat praedae fortuna, ferebat
sponte sua sibi quisque valere et vivere doctus.
et Venus in silvis iungebat corpora amantum;
conciliabat enim vel mutua quamque cupido

vel violenta viri vis atque inpensa libido
vel pretium, glandes atque arbita vel pira lecta.
et manuum mira freti virtute pedumque
consectabantur silvestria saecla ferarum
missilibus saxis et magno pondere clavae; 975
multaque vincebant, vitabant pauca latebris; 968
saetigerisque pares subus silvestria membra
nuda ⟨da⟩bant terrae nocturno tempore capti,
circum se foliis ac frondibus involventes.
nec plangore diem magno solemque per agros
quaerebant pavidi palantes noctis in umbris,
sed taciti respectabant somnoque sepulti, 974
dum rosea face sol inferret lumina caelo.
a parvis quod enim consuerant cernere semper
alterno tenebras et lucem tempore gigni,
non erat ut fieri posset mirarier umquam
nec diffidere ne terras aeterna teneret
nox in perpetuum detracto lumine solis.
sed magis illud erat curae, quod saecla ferarum
infestam miseris faciebant saepe quietem.
eiectique domo fugiebant saxea tecta
spumigeri suis adventu validique leonis
atque intempesta cedebant nocte paventes
hospitibus saevis instrata cubilia fronde.
  Nec nimio tum plus quam nunc mortalia saecla
dulcia linquebant labentis lumina vitae.
unus enim tum quisque magis deprensus eorum
pabula viva feris praebebat, dentibus haustus,
et nemora ac montis gemitu silvasque replebat
viva videns vivo sepeliri viscera busto.
at quos effugium servarat corpore adeso,
posterius tremulas super ulcera taetra tenentes
palmas horriferis accibant vocibus Orcum,
donique eos vita privarant vermina saeva
expertis opis, ignaros quid volnera vellent.
at non multa virum sub signis milia ducta
una dies dabat exitio nec turbida ponti
aequora lidebant navis ad saxa virosque.
hic temere incassum frustra mare saepe coortum

saevibat leviterque minas ponebat inanis,
nec poterat quemquam placidi pellacia ponti
subdola pellicere in fraudem ridentibus undis.
improba navigii ratio tum caeca iacebat.
tum penuria deinde cibi languentia leto
membra dabat, contra nunc rerum copia mersat.
illi ⟨in⟩prudentes ipsi sibi saepe venenum
vergebant, nunc dant ⟨aliis⟩ sollertius ipsi.
Inde casas postquam ac pellis ignemque pararunt,
et mulier coniuncta viro concessit in unum

*

cognita sunt prolemque ex se videre creatam,
tum genus humanum primum mollescere coepit.
ignis enim curavit ut alsia corpora frigus
non ita iam possent caeli sub tegmine ferre,
et Venus inminuit viris puerique parentum
blanditiis facile ingenium fregere superbum.
tunc et amicitiem coeperunt iungere aventes
finitimi inter se nec laedere nec violari,
et pueros commendarunt muliebreque saeclum,
vocibus et gestu cum balbe significarent
imbecillorum esse aecum misererier omnis.
nec tamen omnimodis poterat concordia gigni,
sed bona magnaque pars servabat foedera caste;
aut genus humanum iam tum foret omne peremptum
nec potuisset adhuc perducere saecla propago.
At varios linguae sonitus natura subegit
mittere et utilitas expressit nomina rerum,
non alia longe ratione atque ipsa videtur
protrahere ad gestum pueros infantia linguae,
cum facit ut digito quae sint praesentia monstrent.
sentit enim vis quisque suas quoad possit abuti.
cornua nata prius vitulo quam frontibus extent,
illis iratus petit atque infestus inurget.
at catuli pantherarum scymnique leonum
unguibus ac pedibus iam tum morsuque repugnant,
vix etiam cum sunt dentes unguesque creati.
alituum porro genus alis omne videmus
fidere et a pinnis tremulum petere auxiliatum.

proinde putare aliquem tum nomina distribuisse
rebus et inde homines didicisse vocabula prima,
desiperest. nam cur hic posset cuncta notare
vocibus et varios sonitus emittere linguae,
tempore eodem alii facere id non quisse putentur?
praeterea si non alii quoque vocibus usi
inter se fuerant, unde insita notities est
utilitatis et unde data est huic prima potestas,
quid vellet facere ut sciret animoque videret?
cogere item pluris unus victosque domare
non poterat, rerum ut perdiscere nomina vellent;
nec ratione docere ulla suadereque surdis,
quid sit opus facto, facilest; neque enim paterentur
nec ratione ulla sibi ferrent amplius auris
vocis inauditos sonitus obtundere frustra.
postremo quid in hac mirabile tantoperest re,
si genus humanum, cui vox et lingua vigeret,
pro vario sensu varia res voce notaret?
cum pecudes mutae, cum denique saecla ferarum
dissimilis soleant voces variasque ciere,
cum metus aut dolor est et cum iam gaudia gliscunt.
quippe etenim licet id rebus cognoscere apertis.
inritata canum cum primum magna Molossum
mollia ricta fremunt duros nudantia dentes,
longe alio sonitu rabie ⟨re⟩stricta minantur,
et cum iam latrant et vocibus omnia complent.
et catulos blande cum lingua lambere temptant
aut ubi eos lactant pedibus morsuque petentes
suspensis teneros imitantur dentibus haustus,
longe alio pacto gannitu vocis adulant,
et cum deserti baubantur in aedibus aut cum
plorantis fugiunt summisso corpore plagas.
denique non hinnitus item differre videtur,
inter equas ubi equus florenti aetate iuvencus
pinnigeri saevit calcaribus ictus amoris,
et fremitum patulis ubi naribus edit ad arma,
et cum sic alias concussis artibus hinnit?
postremo genus alituum variaeque volucres,
accipitres atque ossifragae mergique marinis

fluctibus in salso victum vitamque petentes,
longe alias alio iaciunt in tempore voces,
et quom de victu certant praedaque repugnant.
et partim mutant cum tempestatibus una
raucisonos cantus, cornicum ut saecla vetusta
corvorumque greges ubi aquam dicuntur et imbris
poscere et interdum ventos aurasque vocare.
ergo si varii sensus animalia cogunt,
muta tamen cum sint, varias emittere voces,
quanto mortalis magis aecumst tum potuisse
dissimilis alia atque alia res voce notare!
  Illud in his rebus tacitus ne forte requiras,
fulmen detulit in terram mortalibus ignem
primitus, inde omnis flammarum diditur ardor.
multa videmus enim caelestibus incita flammis
fulgere, cum caeli donavit plaga vapore.
et ramosa tamen cum ventis pulsa vacillans
aestuat in ramos incumbens arboris arbor,
exprimitur validis extritus viribus ignis
et micat interdum flammai fervidus ardor,
mutua dum inter se rami stirpesque teruntur.
quorum utrumque dedisse potest mortalibus ignem.
inde cibum coquere ac flammae mollire vapore
sol docuit, quoniam mitescere multa videbant
verberibus radiorum atque aestu victa per agros.
  Inque dies magis hi victum vitamque priorem
commutare novis monstrabant rebus et igni,
ingenio qui praestabant et corde vigebant.
condere coeperunt urbis arcemque locare
praesidium reges ipsi sibi perfugiumque,
et pecus atque agros divisere atque dedere
pro facie cuiusque et viribus ingenioque;
nam facies multum valuit viresque vigebant.
posterius res inventast aurumque repertum,
quod facile et validis et pulchris dempsit honorem;
divitioris enim sectam plerumque secuntur
quamlubet et fortes et pulchro corpore creti.
quod siquis vera vitam ratione gubernet,
divitiae grandes homini sunt vivere parce

aequo animo; neque enim est umquam penuria parvi.
at claros homines voluerunt se atque potentes,
ut fundamento stabili fortuna maneret
et placidam possent opulenti degere vitam,
nequiquam, quoniam ad summum succedere honorem
certantes iter infestum fecere viai,
et tamen e summo, quasi fulmen, deicit ictos
invidia interdum contemptim in Tartara taetra;
invidia quoniam, ceu fulmine, summa vaporant 1131
plerumque et quae sunt aliis magis edita cumque;
ut satius multo iam sit parere quietum 1127
quam regere imperio res velle et regna tenere.
proinde sine incassum defessi sanguine sudent,
angustum per iter luctantes ambitionis; 1130
quandoquidem sapiunt alieno ex ore petuntque
res ex auditis potius quam sensibus ipsis,
nec magis id nunc est neque erit mox quam fuit ante.
   Ergo regibus occisis subversa iacebat
pristina maiestas soliorum et sceptra superba,
et capitis summi praeclarum insigne cruentum
sub pedibus vulgi magnum lugebat honorem;
nam cupide conculcatur nimis ante metutum.
res itaque ad summam faecem turbasque redibat,
imperium sibi cum ac summatum quisque petebat.
inde magistratum partim docuere creare
iuraque constituere, ut vellent legibus uti.
nam genus humanum, defessum vi colere aevom,
ex inimicitiis languebat; quo magis ipsum
sponte sua cecidit sub leges artaque iura.
acrius ex ira quod enim se quisque parabat
ulcisci quam nunc concessumst legibus aequis,
hanc ob rem est homines pertaesum vi colere aevom.
inde metus maculat poenarum praemia vitae.
circumretit enim vis atque iniuria quemque
atque, unde exortast, ad eum plerumque revertit,
nec facilest placidam ac pacatam degere vitam
qui violat factis communia foedera pacis.
etsi fallit enim divom genus humanumque,
perpetuo tamen id fore clam diffidere debet;

quippe ubi se multi per somnia saepe loquentes
aut morbo delirantes protraxe ferantur
et celata ⟨diu⟩ in medium et peccata dedisse.
Nunc quae causa deum per magnas numina gentis
pervulgarit et ararum compleverit urbis
suscipiendaque curarit sollemnia sacra,
quae nunc in magnis florent sacra rebu' locisque,
unde etiam nunc est mortalibus insitus horror
qui delubra deum nova toto suscitat orbi
terrarum et festis cogit celebrare diebus,
non ita difficilest rationem reddere verbis.
quippe etenim iam tum divom mortalia saecla
egregias animo facies vigilante videbant
et magis in somnis mirando corporis auctu.
his igitur sensum tribuebant propterea quod
membra movere videbantur vocesque superbas
mittere pro facie praeclara et viribus amplis.
aeternamque dabant vitam, quia semper eorum
subpeditabatur facies et forma manebat,
et tamen omnino quod tantis viribus auctos
non temere ulla vi convinci posse putabant.
fortunisque ideo longe praestare putabant,
quod mortis timor haut quemquam vexaret eorum,
et simul in somnis quia multa et mira videbant
efficere et nullum capere ipsos inde laborem.
praeterea caeli rationes ordine certo
et varia annorum cernebant tempora verti
nec poterant quibus id fieret cognoscere causis.
ergo perfugium sibi habebant omnia divis
tradere et illorum nutu facere omnia flecti.
in caeloque deum sedes et templa locarunt,
per caelum volvi quia nox et luna videtur,
luna dies et nox et noctis signa severa
noctivagaeque faces caeli flammaeque volantes,
nubila sol imbres nix venti fulmina grando
et rapidi fremitus et murmura magna minarum.
O genus infelix humanum, talia divis
cum tribuit facta atque iras adiunxit acerbas!
quantos tum gemitus ipsi sibi, quantaque nobis

volnera, quas lacrimas peperere minoribu' nostris!
nec pietas ullast velatum saepe videri
vertier ad lapidem atque omnis accedere ad aras
nec procumbere humi prostratum et pandere palmas
ante deum delubra nec aras sanguine multo
spargere quadrupedum nec votis nectere vota,
sed mage pacata posse omnia mente tueri.
nam cum suspicimus magni caelestia mundi
templa, super stellisque micantibus aethera fixum,
et venit in mentem solis lunaeque viarum,
tunc aliis oppressa malis in pectora cura
illa quoque expergefactum caput erigere infit,
nequae forte deum nobis inmensa potestas
sit, vario motu quae candida sidera verset.
temptat enim dubiam mentem rationis egestas,
ecquaenam fuerit mundi genitalis origo,
et simul ecquae sit finis quoad moenia mundi
solliciti motus hunc possint ferre laborem,
an divinitus aeterna donata salute
perpetuo possint aevi labentia tractu
inmensi validas aevi contemnere viris.
praeterea cui non animus formidine divum
contrahitur, cui non correpunt membra pavore,
fulminis horribili cum plaga torrida tellus
contremit et magnum percurrunt murmura caelum?
non populi gentesque tremunt, regesque superbi
corripiunt divum percussi membra timore,
nequid ob admissum foede dictumve superbe
poenarum grave sit solvendi tempus adactum?
summa etiam cum vis violenti per mare venti
induperatorem classis super aequora verrit
cum validis pariter legionibus atque elephantis,
non divom pacem votis adit ac prece quaesit
ventorum pavidus paces animasque secundas,
nequiquam, quoniam violento turbine saepe
correptus nilo fertur minus ad vada leti?
usque adeo res humanas vis abdita quaedam
opterit et pulchros fascis saevasque secures
proculcare ac ludibrio sibi habere videtur.

denique sub pedibus tellus cum tota vacillat
concussaeque cadunt urbes dubiaeque minantur,
quid mirum si se temnunt mortalia saecla
atque potestatis magnas mirasque relinqunt
in rebus viris divum, quae cuncta gubernent?

Quod superest, aes atque aurum ferrumque repertumst
et simul argenti pondus plumbique potestas,
ignis ubi ingentis silvas ardore cremarat
montibus in magnis, seu caeli fulmine misso,
sive quod inter se bellum silvestre gerentes
hostibus intulerant ignem formidinis ergo,
sive quod inducti terrae bonitate volebant
pandere agros pinguis et pascua reddere rura,
sive feras interficere et ditescere praeda.
nam fovea atque igni prius est venarier ortum
quam saepire plagis saltum canibusque ciere.
quidquid id est, quacumque e causa flammeus ardor
horribili sonitu silvas exederat altis
ab radicibus et terram percoxerat igni,
manabat venis ferventibus in loca terrae
concava conveniens argenti rivus et auri,
aeris item et plumbi. quae cum concreta videbant
posterius claro in terra splendere colore,
tollebant nitido capti levique lepore
et simili formata videbant esse figura
atque lacunarum fuerant vestigia cuique.
tum penetrabat eos posse haec liquefacta calore
quamlibet in formam et faciem decurrere rerum
et prorsum quamvis in acuta ac tenvia posse
mucronum duci fastigia procudendo,
ut sibi tela parent, silvasque ut caedere possint
materiemque dolare et levia radere tigna
et terebrare etiam ac pertundere perque forare.
nec minus argento facere haec auroque parabant
quam validi primum violentis viribus aeris,
nequiquam, quoniam cedebat victa potestas
nec poterant pariter durum sufferre laborem.
tum fuit in pretio magis aes aurumque iacebat
propter inutilitatem hebeti mucrone retusum.

nunc iacet aes, aurum in summum successit honorem.
sic volvenda aetas commutat tempora rerum.
quod fuit in pretio, fit nullo denique honore;
porro aliut succedit et ⟨e⟩ contemptibus exit
inque dies magis adpetitur floretque repertum
laudibus et miro est mortalis inter honore.
  Nunc tibi quo pacto ferri natura reperta
sit facilest ipsi per te cognoscere, Memmi.
arma antiqua manus ungues dentesque fuerunt
et lapides et item silvarum fragmina rami,
et flamma atque ignes, postquam sunt cognita primum.
posterius ferri vis est aerisque reperta.
et prior aeris erat quam ferri cognitus usus,
quo facilis magis est natura et copia maior.
aere solum terrae tractabant, aereque belli
miscebant fluctus et vulnera vasta serebant
et pecus atque agros adimebant; nam facile ollis
omnia cedebant armatis nuda et inerma.
inde minutatim processit ferreus ensis
versaque in obprobrium species est falcis ahenae,
et ferro coepere solum proscindere terrae
exaequataque sunt creperi certamina belli.
et prius est armatum in equi conscendere costas
et moderarier hunc frenis dextraque vigere
quam biiugo curru belli temptare pericla.
et biiugos prius est quam bis coniungere binos
et quam falciferos armatum escendere currus.
inde boves lucas turrito corpore, taetras,
anguimanus, belli docuerunt volnera Poeni
sufferre et magnas Martis turbare catervas.
sic alid ex alio peperit discordia tristis,
horribile humanis quod gentibus esset in armis,
inque dies belli terroribus addidit augmen.
  Temptarunt etiam tauros in moenere belli
expertique sues saevos sunt mittere in hostis.
et validos partim prae se misere leones
cum doctoribus armatis saevisque magistris
qui moderarier his possent vinclisque tenere,
nequiquam, quoniam permixta caede calentes

turbabant saevi nullo discrimine turmas,
terrificas capitum quatientes undique cristas,
nec poterant equites fremitu perterrita equorum
pectora mulcere et frenis convertere in hostis.
inritata leae iaciebant corpora saltu
undique et adversum venientibus ora petebant
et nec opinantis a tergo deripiebant
deplexaeque dabant in terram volnere victos,
morsibus adfixae validis atque unguibus uncis.
iactabantque suos tauri pedibusque terebant
et latera ac ventres hauribant supter equorum
cornibus et terram minitanti fronte ruebant.
et validis socios caedebant dentibus apri
tela infracta suo tinguentes sanguine saevi,
in se fracta suo tinguentes sanguine tela,
permixtasque dabant equitum peditumque ruinas.
nam transversa feros exibant dentis adactus
iumenta aut pedibus ventos erecta petebant,
nequiquam, quoniam ab nervis succisa videres
concidere atque gravi terram consternere casu.
siquos ante domi domitos satis esse putabant,
effervescere cernebant in rebus agundis
volneribus clamore fuga terrore tumultu,
nec poterant ullam partem redducere eorum;
diffugiebat enim varium genus omne ferarum;
ut nunc saepe boves lucae ferro male mactae
diffugiunt, fera facta suis cum multa dedere.
si fuit ut facerent: sed vix adducor ut ante
non quierint animo praesentire atque videre
quam commune malum fieret foedumque, futurum;
et magis id possis factum contendere in omni,
in variis mundis varia ratione creatis,
quam certo atque uno terrarum quolibet orbi.
sed facere id non tam vincendi spe voluerunt,
quam dare quod gemerent hostes, ipsique perire,
qui numero diffidebant armisque vacabant.
Nexilis ante fuit vestis quam textile tegmen.
textile post ferrumst, quia ferro tela paratur,
nec ratione alia possunt tam levia gigni

insilia ac fusi radii scapique sonantes.
et facere ante viros lanam natura coegit
quam muliebre genus; nam longe praestat in arte
et sollertius est multo genus omne virile;
agricolae donec vitio vertere severi,
ut muliebribus id manibus concedere vellent
atque ipsi pariter durum sufferre laborem
atque opere in duro durarent membra manusque.
At specimen sationis et insitionis origo
ipsa fuit rerum primum natura creatrix,
arboribus quoniam bacae glandesque caducae
tempestiva dabant pullorum examina supter;
unde etiam libitumst stirpis committere ramis
et nova defodere in terram virgulta per agros.
inde aliam atque aliam culturam dulcis agelli
temptabant fructusque feros mansuescere terram
cernebant indulgendo blandeque colendo.
inque dies magis in montem succedere silvas
cogebant infraque locum concedere cultis,
prata lacus rivos segetes vinetaque laeta
collibus et campis ut haberent, atque olearum
caerula distinguens inter plaga currere posset
per tumulos et convallis camposque profusa;
ut nunc esse vides vario distincta lepore
omnia, quae pomis intersita dulcibus ornant
arbustisque tenent felicibus opsita circum.
At liquidas avium voces imitarier ore
ante fuit multo quam levia carmina cantu
concelebrare homines possent aurisque iuvare.
et zephyri, cava per calamorum, sibila primum
agrestis docuere cavas inflare cicutas.
inde minutatim dulcis didicere querellas,
tibia quas fundit digitis pulsata canentum,
avia per nemora ac silvas saltusque reperta,
per loca pastorum deserta atque otia dia.
haec animos ollis mulcebant atque iuvabant
cum satiate cibi; nam tum sunt omnia cordi.
saepe itaque inter se prostrati in gramine molli
propter aquae rivom sub ramis arboris altae

non magnis opibus iucunde corpora habebant,
praesertim cum tempestas ridebat et anni
tempora pingebant viridantis floribus herbas.
tum ioca, tum sermo, tum dulces esse cachinni
consuerant. agrestis enim tum musa vigebat;
tum caput atque umeros plexis redimire coronis
floribus et foliis lascivia laeta monebat,
atque extra numerum procedere membra moventes
duriter et duro terram pede pellere matrem;
unde oriebantur risus dulcesque cachinni,
omnia quod nova tum magis haec et mira vigebant.
et vigilantibus hinc aderant solacia somno,
ducere multimodis voces et flectere cantus
et supera calamos unco percurrere labro;
unde etiam vigiles nunc haec accepta tuentur
et numerum servare †genus didicere, neque hilo
maiorem interea capiunt dulcedini' fructum
quam silvestre genus capiebat terrigenarum.
nam quod adest praesto, nisi quid cognovimus ante
suavius, in primis placet et pollere videtur,
posteriorque fere melior res illa reperta
perdit et immutat sensus ad pristina quaeque.
sic odium coepit glandis, sic illa relicta
strata cubilia sunt herbis et frondibus aucta.
pellis item cecidit vestis contempta ferinae;
quam reor invidia tali tunc esse repertam,
ut letum insidiis qui gessit primus obiret,
et tamen inter eos distractam sanguine multo
disperiisse neque in fructum convertere quisse.
tunc igitur pelles, nunc aurum et purpura curis
exercent hominum vitam belloque fatigant;
quo magis in nobis, ut opinor, culpa resedit.
frigus enim nudos sine pellibus excruciabat
terrigenas; at nos nil laedit veste carere
purpurea atque auro signisque ingentibus apta,
dum plebeia tamen sit quae defendere possit.
ergo hominum genus incassum frustraque laborat
semper et in curis consumit inanibus aevom,
nimirum quia non cognovit quae sit habendi

finis et omnino quoad crescat vera voluptas.
idque minutatim vitam provexit in altum
et belli magnos commovit funditus aestus.
At vigiles mundi magnum versatile templum
sol et luna suo lustrantes lumine circum
perdocuere homines annorum tempora verti
et certa ratione geri rem atque ordine certo.
Iam validis saepti degebant turribus aevom
et divisa colebatur discretaque tellus,
iam mare velivolis florebat ⟨navibus . . .⟩
auxilia ac socios iam pacto foedere habebant,
carminibus cum res gestas coepere poetae
tradere; nec multo priu' sunt elementa reperta.
propterea quid sit prius actum respicere aetas
nostra nequit, nisi qua ratio vestigia monstrat.
Navigia atque agri culturas moenia leges
arma vias vestes et cetera de genere horum,
praemia, delicias quoque vitae funditus omnis,
carmina picturas, et daedala signa polire,
usus et impigrae simul experientia mentis
paulatim docuit pedetemtim progredientis.
sic unumquicquid paulatim protrahit aetas
in medium ratioque in luminis erigit oras.
namque alid ex alio clarescere corde videbant,
artibus ad summum donec venere cacumen.

T. LVCRETI CARI

DE RERVM NATVRA

LIBER SEXTVS

Primae frugiparos fetus mortalibus aegris
dididerunt quondam praeclaro nomine Athenae
et recreaverunt vitam legesque rogarunt,
et primae dederunt solacia dulcia vitae,
cum genuere virum tali cum corde repertum,
omnia veridico qui quondam ex ore profudit;
cuius et extincti propter divina reperta
divolgata vetus iam ad caelum gloria fertur.
nam cum vidit hic ad victum quae flagitat usus
omnia iam ferme mortalibus esse parata
et, proquam posset, vitam consistere tutam,
divitiis homines et honore et laude potentis
affluere atque bona gnatorum excellere fama,
nec minus esse domi cuiquam tamen anxia corda,
atque animi ingratis vitam vexare ⟨sine ulla⟩
pausa atque infestis cogei saevire querellis,
intellegit ibi vitium vas efficere ipsum
omniaque illius vitio corrumpier intus
quae conlata foris et commoda cumque venirent;
partim quod fluxum pertusumque esse videbat,
ut nulla posset ratione explerier umquam;
partim quod taetro quasi conspurcare sapore
omnia cernebat, quaecumque receperat, intus.
veridicis igitur purgavit pectora dictis
et finem statuit cuppedinis atque timoris
exposuitque bonum summum quo tendimus omnes
quid foret, atque viam monstravit, tramite parvo

qua possemus ad id recto contendere cursu,
quidve mali foret in rebus mortalibu' passim,
quod fieret naturali varieque volaret
seu casu seu vi, quod sic natura parasset,
et quibus e portis occurri cuique deceret,
et genus humanum frustra plerumque probavit
volvere curarum tristis in pectore fluctus.
nam veluti pueri trepidant atque omnia caecis
in tenebris metuunt, sic nos in luce timemus
interdum, nilo quae sunt metuenda magis quam
quae pueri in tenebris pavitant finguntque futura.
hunc igitur terrorem animi tenebrasque necessest
non radii solis nec lucida tela diei
discutiant, sed naturae species ratioque.
quo magis inceptum pergam pertexere dictis.
Et quoniam docui mundi mortalia templa
esse et nativo consistere corpore caelum,
et quaecumque in eo fiunt fierique necessest,

*

pleraque dissolui, quae restant percipe porro,
quandoquidem semel insignem conscendere currum

*

ventorum existant, placentur omnia rursum

*

quae fuerint sint placato conversa furore.
cetera quae fieri in terris caeloque tuentur
mortales, pavidis cum pendent mentibu' saepe,
et faciunt animos humilis formidine divom
depressosque premunt ad terram propterea quod
ignorantia causarum conferre deorum
cogit ad imperium res et concedere regnum.
nam bene qui didicere deos securum agere aevom,
si tamen interea mirantur qua ratione
quaeque geri possint, praesertim rebus in illis
quae supera caput aetheriis cernuntur in oris,
rursus in antiquas referuntur religionis
et dominos acris adsciscunt, omnia posse
quos miseri credunt, ignari quid queat esse,
quid nequeat, finita potestas denique cuique

quanam sit rationi atque alte terminus haerens;
quo magis errantes caeca ratione feruntur.
quae nisi respuis ex animo longeque remittis
dis indigna putare alienaque pacis eorum,
delibata deum per te tibi numina sancta
saepe oberunt; non quo violari summa deum vis
possit, ut ex ira poenas petere inbibat acris,
sed quia tute tibi placida cum pace quietos
constitues magnos irarum volvere fluctus,
nec delubra deum placido cum pectore adibis,
nec de corpore quae sancto simulacra feruntur
in mentes hominum divinae nuntia formae,
suscipere haec animi tranquilla pace valebis.
inde videre licet qualis iam vita sequatur.
quam quidem ut a nobis ratio verissima longe
reiciat, quamquam sunt a me multa profecta,
multa tamen restant et sunt ornanda politis
versibus; est ratio caeli ⟨specie⟩sque tenenda,
sunt tempestates et fulmina clara canenda,
quid faciant et qua de causa cumque ferantur;
ne trepides caeli divisis partibus amens,
unde volans ignis pervenerit aut in utram se
verterit hinc partim, quo pacto per loca saepta
insinuarit, et hinc dominatus ut extulerit se.
quorum operum causas nulla ratione videre
possunt ac fieri divino numine rentur.
tu mihi supremae praescribta ad candida calcis
currenti spatium praemonstra, callida musa
Calliope, requies hominum divomque voluptas,
te duce ut insigni capiam cum laude coronam.

Principio tonitru quatiuntur caerula caeli
propterea quia concurrunt sublime volantes
aetheriae nubes contra pugnantibu' ventis.
nec fit enim sonitus caeli de parte serena,
verum ubicumque magis denso sunt agmine nubes,
tam magis hinc magno fremitus fit murmure saepe.
praeterea neque tam condenso corpore nubes
esse queunt quam sunt lapides ac ligna, neque auten
tam tenues quam sunt nebulae fumique volantes;

nam cadere aut bruto deberent pondere pressae
ut lapides, aut ut fumus constare nequirent
nec cohibere nives gelidas et grandinis imbris.
dant etiam sonitum patuli super aequora mundi,
carbasus ut quondam magnis intenta theatris
dat crepitum malos inter iactata trabesque,
interdum perscissa furit petulantibus auris
et fragilis sonitus chartarum commeditatur.
id quoque enim genus in tonitru cognoscere possis,
aut ubi suspensam vestem chartasque volantis
verberibus venti versant planguntque per auras.
fit quoque enim interdum ut non tam concurrere nubes
frontibus adversis possint quam de latere ire
diverso motu radentes corpora tractim,
aridus unde auris terget sonus ille diuque
ducitur, exierunt donec regionibus artis.

Hoc etiam pacto tonitru concussa videntur
omnia saepe gravi tremere et divolsa repente
maxima dissiluisse capacis moenia mundi,
cum subito validi venti conlecta procella
nubibus intorsit sese conclusaque ibidem
turbine versanti magis ac magis undique nubem
cogit uti fiat spisso cava corpore circum,
post ubi conminuit vis eius et impetus acer,
tum perterricrepo sonitu dat scissa fragorem.
nec mirum, cum plena animae vensicula parva
saepe ita dat magnum sonitum displosa repente.

Est etiam ratio, cum venti nubila perflant,
ut sonitus faciant. etenim ramosa videmus
nubila saepe modis multis atque aspera ferri;
scilicet ut, crebram silvam cum flamina cauri
perflant, dant sonitum frondes ramique fragorem.
fit quoque ut interdum validi vis incita venti
perscindat nubem perfringens impete recto.
nam quid possit ibi flatus manifesta docet res,
hic, ubi lenior est, in terra cum tamen alta
arbusta evolvens radicibus haurit ab imis.
sunt etiam fluctus per nubila, qui quasi murmur
dant in frangendo graviter; quod item fit in altis

fluminibus magnoque mari, cum frangitur aestus.
fit quoque, ubi e nubi in nubem vis incidit ardens
fulminis, haec multo si forte umore recepit
ignem, continuo magno clamore trucidat;
ut calidis candens ferrum e fornacibus olim
stridit, ubi in gelidum propere demersimus imbrem.
aridior porro si nubes accipit ignem,
uritur ingenti sonitu succensa repente;
lauricomos ut si per montis flamma vagetur
turbine ventorum comburens impete magno;
nec res ulla magis quam Phoebi Delphica laurus
terribili sonitu flamma crepitante crematur.
denique saepe geli multus fragor atque ruina
grandinis in magnis sonitum dat nubibus alte.
ventus enim cum confercit, franguntur in artum
concreti montes nimborum et grandine mixti.
   Fulgit item, nubes ignis cum semina multa
excussere suo concursu; ceu lapidem si
percutiat lapis aut ferrum; nam tum quoque lumen
exilit et claras scintillas dissipat ignis.
sed tonitrum fit uti post auribus accipiamus,
fulgere quam cernant oculi, quia semper ad auris
tardius adveniunt quam visum quae moveant res.
id licet hinc etiam cognoscere: caedere si quem
ancipiti videas ferro procul arboris auctum,
ante fit ut cernas ictum quam plaga per auris
det sonitum; sic fulgorem quoque cernimus ante
quam tonitrum accipimus, pariter qui mittitur igni
e simili causa, concursu natus eodem.
   Hoc etiam pacto volucri loca lumine tingunt
nubes et tremulo tempestas impete fulgit.
ventus ubi invasit nubem et versatus ibidem
fecit ut ante cavam docui spissescere nubem,
mobilitate sua fervescit; ut omnia motu
percalefacta vides ardescere, plumbea vero
glans etiam longo cursu volvenda liquescit.
ergo fervidus hic nubem cum perscidit atram,
dissipat ardoris quasi per vim expressa repente
semina quae faciunt nictantia fulgura flammae;

inde sonus sequitur qui tardius adlicit auris
quam quae perveniunt oculorum ad lumina nostra.
scilicet hoc densis fit nubibus et simul alte
extructis aliis alias super impete miro;
ne tibi sit frudi quod nos inferne videmus
quam sint lata magis quam sursum extructa quid extent.
contemplator enim, cum montibus adsimulata
nubila portabunt venti transversa per auras,
aut ubi per magnos montis cumulata videbis
insuper esse aliis alia atque urguere superne
in statione locata sepultis undique ventis:
tum poteris magnas moles cognoscere eorum
speluncasque velut saxis pendentibu' structas
cernere, quas venti cum tempestate coorta
conplerunt, magno indignantur murmure clausi
nubibus in caveisque ferarum more minantur;
nunc hinc nunc illinc fremitus per nubila mittunt
quaerentesque viam circum versantur et ignis
semina convolvunt ⟨e⟩ nubibus atque ita cogunt
multa rotantque cavis flammam fornacibus intus,
donec divolsa fulserunt nube corusci.

Hac etiam fit uti de causa mobilis ille
devolet in terram liquidi color aureus ignis,
semina quod nubes ipsas permulta necessust
ignis habere; etenim cum sunt umore sine ullo,
flammeus est plerumque colos et splendidus ollis.
quippe etenim solis de lumine multa necessest
concipere, ut merito rubeant ignesque profundant.
hasce igitur cum ventus agens contrusit in unum
compressitque locum cogens, expressa profundunt
semina quae faciunt flammae fulgere colores.
fulgit item, cum rarescunt quoque nubila caeli.
nam cum ventus eas leviter diducit euntis
dissoluitque, cadant ingratis illa necessest
semina quae faciunt fulgorem. tum sine taetro
terrore et sonitu fulgit nulloque tumultu.

Quod superest, ⟨quali⟩ natura praedita constent
fulmina, declarant ictus et inusta vaporis
signa notaeque gravis halantis sulpuris auras.

ignis enim sunt haec non venti signa neque imbris.
praeterea sae⟨pe⟩ accendunt quoque tecta domorum
et celeri flamma dominantur in aedibus ipsis.
hunc tibi subtilem cum primis ignibus ignem
constituit natura minutis mobilibusque
corporibus, cui nil omnino obsistere possit.
transit enim validum fulmen per saepta domorum,
clamor ut ac voces, transit per saxa, per aera,
et liquidum puncto facit aes in tempore et aurum,
curat item vasis integris vina repente
diffugiant, quia nimirum facile omnia circum
conlaxat rareque facit lateramina vasis
adveniens calor eius et insinuatus in ipsum
mobiliter soluens differt primordia vini.
quod solis vapor aetatem non posse videtur
efficere usque adeo pollens fervore corusco:
tanto mobilior vis et dominantior haec est.
Nunc ea quo pacto gignantur et impete tanto
fiant ut possint ictu discludere turris,
disturbare domos, avellere tigna trabesque,
et monimenta virum commoliri atque ciere,
exanimare homines, pecudes prosternere passim,
cetera de genere hoc qua vi facere omnia possint,
expediam, neque te in promissis plura morabor.
Fulmina gigni⟨er⟩ e crassis alteque putandumst
nubibus extructis; nam caelo nulla sereno
nec leviter densis mittuntur nubibus umquam.
nam dubio procul hoc fieri manifesta docet res;
quod tum per totum concrescunt aera nubes,
undique uti tenebras omnis Acherunta reamur
liquisse et magnas caeli complesse cavernas:
usque adeo taetra nimborum nocte coorta
inpendent atrae formidinis ora superne,
cum commoliri tempestas fulmina coeptat.
praeterea persaepe niger quoque per mare nimbus,
ut picis e caelo demissum flumen, in undas
sic cadit effertus tenebris procul et trahit atram
fulminibus gravidam tempestatem atque procellis,
ignibus ac ventis cum primis ipse repletus,

in terra quoque ut horrescant ac tecta requirant.
sic igitur supera nostrum caput esse putandumst
tempestatem altam. neque enim caligine tanta
obruerent terras, nisi inaedificata superne
multa forent multis exempto nubila sole;
nec tanto possent venientes opprimere imbri,
flumina abundare ut facerent camposque natare,
si non exstructis foret alte nubibus aether.
hic igitur ventis atque ignibus omnia plena
sunt; ideo passim fremitus et fulgura fiunt.
quippe etenim supra docui permulta vaporis
semina habere cavas nubes et multa necessest
concipere ex solis radiis ardoreque eorum.
hoc ubi ventus eas idem qui cogit in unum
forte locum quemvis, expressit multa vaporis
semina seque simul cum eo commiscuit igni,
insinuatus ibi vortex versatur in arto
et calidis acuit fulmen fornacibus intus.
nam duplici ratione accenditur, ipse sua cum
mobilitate calescit et e contagibus ignis.
inde ubi percaluit venti vis ⟨et⟩ gravis ignis
impetus incessit, maturum tum quasi fulmen
perscindit subito nubem, ferturque coruscis
omnia luminibus lustrans loca percitus ardor.
quem gravis insequitur sonitus, displosa repente
opprimere ut caeli videantur templa superne.
inde tremor terras graviter pertemptat et altum
murmura percurrunt caelum; nam tota fere tum
tempestas concussa tremit fremitusque moventur.
quo de concussu sequitur gravis imber et uber,
omnis uti videatur in imbrem vertier aether
atque ita praecipitans ad diluviem revocare:
tantus discidio nubis ventique procella
mittitur, ardenti sonitus cum provolat ictu.
est etiam cum vis extrinsecus incita venti
incidit in validam maturo fulmine nubem;
quam cum perscidit, extemplo cadit igneus ille
vertex quem patrio vocitamus nomine fulmen.
hoc fit idem in partis alias, quocumque tulit vis.

fit quoque ut interdum venti vis missa sine igni
igniscat tamen in spatio longoque meatu,
dum venit, amittens in cursu corpora quaedam
grandia quae nequeunt pariter penetrare per auras;
atque alia ex ipso conradens aere portat
parvola quae faciunt ignem commixta volando;
non alia longe ratione ac plumbea saepe
fervida fit glans in cursu, cum multa rigoris
corpora dimittens ignem concepit in auris.
fit quoque ut ipsius plagae vis excitet ignem,
frigida cum venti pepulit vis missa sine igni,
nimirum quia, cum vementi perculit ictu,
confluere ex ipso possunt elementa vaporis
et simul ex illa quae tum res excipit ictum;
ut, lapidem ferro cum caedimus, evolat ignis,
nec, quod frigida vis ferrist, hoc setius illi
semina concurrunt calidi fulgoris ad ictum.
sic igitur quoque res accendi fulmine debet,
opportuna fuit si forte et idonea flammis.
nec temere omnino plane vis frigida venti
esse potest, ea quae tanta vi missa supernest,
quin, prius in cursu si non accenditur igni,
at tepefacta tamen veniat commixta calore.

Mobilitas autem fit fulminis et gravis ictus,
et celeri ferme percurrunt fulmina lapsu,
nubibus ipsa quod omnino prius incita se vis
colligit et magnum conamen sumit eundi,
inde ubi non potuit nubes capere inpetis auctum,
exprimitur vis atque ideo volat impete miro,
ut validis quae de tormentis missa feruntur.
adde quod e parvis et levibus est elementis,
nec facilest tali naturae opsistere quicquam;
inter enim fugit ac penetrat per rara viarum,
non igitur multis offensibus in remorando
haesitat, hanc ob rem celeri volat impete labens.
deinde, quod omnino natura pondera deorsum
omnia nituntur, cum plagast addita vero,
mobilitas duplicatur et impetus ille gravescit
ut vementius et citius quaecumque morantur

obvia discutiat plagis itinerque sequatur.
denique quod longo venit impete, sumere debet
mobilitatem etiam atque etiam, quae crescit eundo
et validas auget viris et roborat ictum.
nam facit ut quae sint illius semina cumque
e regione locum quasi in unum cuncta ferantur,
omnia coniciens in eum volventia cursum.
forsitan ex ipso veniens trahat aere quaedam
corpora quae plagis incendunt mobilitatem.
incolumisque venit per res atque integra transit
multa, foraminibus liquidus quia transviat ignis.
multaque perfigit, cum corpora fulminis ipsa
corporibus rerum inciderunt, qua texta tenentur.
dissoluit porro facile aes aurumque repente
confervefacit, e parvis quia facta minute
corporibus vis est et levibus ex elementis,
quae facile insinuantur et insinuata repente
dissoluont nodos omnis et vincla relaxant.
autumnoque magis stellis fulgentibus apta
concutitur caeli domus undique totaque tellus,
et cum tempora se veris florentia pandunt.
frigore enim desunt ignes ventique calore
deficiunt neque sunt tam denso corpore nubes.
interutrasque igitur cum caeli tempora constant,
tum variae causae concurrunt fulminis omnes.
nam fretus ipse anni permiscet frigus ⟨et⟩ aestum,
quorum utrumque opus est fabricanda ad fulmina nubi,
ut discordia sit rerum magnoque tumultu
ignibus et ventis furibundus fluctuet aer.
prima caloris enim pars et postrema rigoris,
tempus id est vernum; quare pugnare necessest
dissimilis res inter se turbareque mixtas.
et calor extremus primo cum frigore mixtus
volvitur, autumni quod fertur nomine tempus,
hic quoque confligunt hiemes aestatibus acres.
propterea ⟨freta⟩ sunt haec anni nominitanda,
nec mirumst, in eo si tempore plurima fiunt
fulmina tempestasque cietur turbida caelo,
ancipiti quoniam bello turbatur utrimque,

hinc flammis illinc ventis umoreque mixto.
Hoc est igniferi naturam fulminis ipsam
perspicere et qua vi faciat rem quamque videre,
non Tyrrhena retro volventem carmina frustra
indicia occultae divum perquirere mentis,
unde volans ignis pervenerit aut in utram se
verterit hinc partim, quo pacto per loca saepta
insinuarit, et hinc dominatus ut extulerit se,
quidve nocere queat de caelo fulminis ictus.
quod si Iuppiter atque alii fulgentia divi
terrifico quatiunt sonitu caelestia templa
et iaciunt ignem quo quoiquest cumque voluntas,
cur quibus incautum scelus aversabile cumquest
non faciunt icti flammas ut fulguris halent
pectore perfixo, documen mortalibus acre,
et potius nulla sibi turpi conscius in re
volvitur in flammis innoxius inque peditur
turbine caelesti subito correptus et igni?
cur etiam loca sola petunt frustraque laborant?
an tum bracchia consuescunt firmantque lacertos?
in terraque patris cur telum perpetiuntur
optundi? cur ipse sinit neque parcit in hostis?
denique cur numquam caelo iacit undique puro
Iuppiter in terras fulmen sonitusque profundit?
an simul ac nubes successere, ipse in eas tum
descendit, prope ut hinc teli determinet ictus?
in mare qua porro mittit ratione? quid undas
arguit et liquidam molem camposque natantis?
praeterea si vult caveamus fulminis ictum,
cur dubitat facere ut possimus cernere missum?
si nec opinantis autem volt opprimere igni,
cur tonat ex illa parte, ut vitare queamus,
cur tenebras ante et fremitus et murmura concit?
et simul in multas partis qui credere possis
mittere? an hoc ausis numquam contendere factum,
ut fierent ictus uno sub tempore plures?
at saepest numero factum fierique necessest,
ut pluere in multis regionibus et cadere imbris,
fulmina sic uno fieri sub tempore multa.

postremo cur sancta deum delubra suasque
discutit infesto praeclaras fulmine sedes
et bene facta deum frangit simulacra suisque
demit imaginibus violento volnere honorem?
altaque cur plerumque petit loca plurimaque eius
montibus in summis vestigia cernimus ignis?
  Quod superest, facilest ex his cognoscere rebus,
presteras Grai quos ab re nominitarunt,
in mare qua missi veniant ratione superne.
nam fit ut interdum tamquam demissa columna
in mare de caelo descendat, quam freta circum
fervescunt graviter spirantibus incita flabris,
et quaecumque in eo tum sint deprensa tumultu
navigia in summum veniant vexata periclum.
hoc fit ubi interdum non quit vis incita venti
rumpere quam coepit nubem, sed deprimit, ut sit
in mare de caelo tamquam demissa columna,
paulatim, quasi quid pugno bracchique superne
coniectu trudatur et extendatur in undas;
quam cum discidit, hinc prorumpitur in mare venti
vis et fervorem mirum concinnat in undis;
versabundus enim turbo descendit et illam
deducit pariter lento cum corpore nubem;
quam simul ac gravidam detrusit ad aequora ponti,
ille in aquam subito totum se inmittit et omne
excitat ingenti sonitu mare fervere cogens.
fit quoque ut involvat venti se nubibus ipse
vertex conradens ex aere semina nubis
et quasi demissum caelo prestera imitetur.
hic ubi se in terras demisit dissoluitque,
turbinis inmanem vim provomit atque procellae.
sed quia fit raro omnino montisque necessest
officere in terris, apparet crebrius idem
prospectu maris in magno caeloque patenti.
  Nubila concrescunt, ubi corpora multa volando
hoc supero in caeli spatio coiere repente
asperiora, modis quae possint indupedita
exiguis tamen inter se comprensa teneri.
haec faciunt primum parvas consistere nubes;

inde ea comprendunt inter se conque gregantur
et coniungendo crescunt ventisque feruntur
usque adeo donec tempestas saeva coortast.
fit quoque uti montis vicina cacumina caelo
quam sint quoque magis, tanto magis edita fument
adsidue fulvae nubis caligine crassa
propterea quia, cum consistunt nubila primum,
ante videre oculi quam possint, tenvia, venti
portantes cogunt ad summa cacumina montis.
hic demum fit uti turba maiore coorta
et condensa queant apparere et simul ipso
vertice de montis videantur surgere in aethram.
nam loca declarat sursum ventosa patere
res ipsa et sensus, montis cum ascendimus altos.
praeterea permulta mari quoque tollere toto
corpora naturam declarant litore vestes
suspensae, cum concipiunt umoris adhaesum.
quo magis ad nubis augendas multa videntur
posse quoque e salso consurgere momine ponti;
nam ratio consanguineast umoribus ollis.
praeterea fluviis ex omnibus et simul ipsa
surgere de terra nebulas aestumque videmus,
quae velut halitus hinc ita sursum expressa feruntur
suffunduntque sua caelum caligine et altas
sufficiunt nubis paulatim conveniundo;
urget enim quoque signiferi super aetheris aestus
et quasi densendo subtexit caerula nimbis.
fit quoque ut huc veniant in caelum extrinsecus illa
corpora quae faciunt nubis nimbosque volantis;
innumerabilem enim numerum summamque profundi
esse infinitam docui, quantaque volarent
corpora mobilitate ostendi quamque repente
inmemorabile ⟨per⟩ spatium transire solerent.
haut igitur mirumst si parvo tempore saepe
tam magnis nimbis tempestas atque tenebrae
coperiant maria ac terras inpensa superne,
undique quandoquidem per caulas aetheris omnis
et quasi per magni circum spiracula mundi
exitus introitusque elementis redditus extat.

Nunc age, quo pacto pluvius concrescat in altis
nubibus umor et in terras demissus ut imber
decidat, expediam. primum iam semina aquai
multa simul vincam consurgere nubibus ipsis
omnibus ex rebus pariterque ita crescere utrumque
et nubis et aquam quaecumque in nubibus extat,
ut pariter nobis corpus cum sanguine crescit,
sudor item atque umor quicumque est denique membris.
concipiunt etiam multum quoque saepe marinum
umorem, veluti pendentia vellera lanae,
cum supera magnum mare venti nubila portant.
consimili ratione ex omnibus amnibus umor
tollitur in nubis. quo cum bene semina aquarum
multa modis multis convenere undique adaucta,
confertae nubes ⟨imbris de⟩mittere certant
dupliciter; nam vis venti contrudit et ipsa
copia nimborum turba maiore coacta
urget et e supero premit ac facit effluere imbris.
praeterea cum rarescunt quoque nubila ventis
aut dissolvuntur, solis super icta calore,
mittunt umorem pluvium stillantque, quasi igni
cera super calido tabescens multa liquescat.
sed vemens imber fit, ubi vementer utraque
nubila vi cumulata premuntur et impete venti.
atque tenere diu pluviae longumque morari
consuerunt, ubi multa cientur semina aquarum
atque aliis aliae nubes nimbique rigantes
insuper atque omni vulgo de parte feruntur,
terraque cum fumans umorem tota redhalat.
hic ubi sol radiis tempestatem inter opacam
adversa fulsit nimborum aspargine contra,
tum color in nigris existit nubibus arqui.

Cetera quae sursum crescunt sursumque creantur,
et quae concrescunt in nubibus, omnia, prorsum
omnia, nix venti grando gelidaeque pruinae
et vis magna geli, magnum duramen aquarum,
et mora quae fluvios passim refrenat aventis,
perfacilest tamen haec reperire animoque videre
omnia quo pacto fiant quareve creentur.

cum bene cognoris elementis reddita quae sint.
Nunc age quae ratio terrai motibus extet
percipe. et in primis terram fac ut esse rearis
supter item ut supera ventosis undique plenam
speluncis multosque lacus multasque lucunas
in gremio gerere et rupes deruptaque saxa;
multaque sub tergo terrai flumina tecta
volvere vi fluctus summersaque saxa putandumst;
undique enim similem esse sui res postulat ipsa.
his igitur rebus subiunctis suppositisque
terra superne tremit magnis concussa ruinis,
subter ubi ingentis speluncas subruit aetas;
quippe cadunt toti montes magnoque repente
concussu late disserpunt inde tremores;
et merito, quoniam plaustris concussa tremescunt
tecta viam propter non magno pondere tota,
nec minus exultant res, ut lapi' cumque viai
ferratos utrimque rotarum succutit orbes.
fit quoque, ubi in magnas aqüae vastasque lucunas
gleba vetustate e terra provolvitur ingens,
ut iactetur aquae fluctu quoque terra vacillans;
ut vas inter⟨dum⟩ non quit constare, nisi umor
destitit in dubio fluctu iactarier intus.
Praeterea ventus cum per loca subcava terrae
collectus parte ex una procumbit et urget
obnixus magnis speluncas viribus altas,
incumbit tellus quo venti prona premit vis.
tum supera terram quae sunt extructa domorum
ad caelumque magis quanto sunt edita quaeque,
inclinata minent in eandem prodita partem
protractaeque trabes inpendent ire paratae.
et metuunt magni naturam credere mundi
exitiale aliquod tempus clademque manere,
cum videant tantam terrarum incumbere molem!
quod nisi respirent venti, vis nulla refrenet
res neque ab exitio possit reprehendere euntis.
nunc quia respirant alternis inque gravescunt
et quasi collecti redeunt ceduntque repulsi,
saepius hanc ob rem minitatur terra ruinas

quam facit; inclinatur enim retroque recellit
et recipit prolapsa suas in pondera sedes.
hac igitur ratione vacillant omnia tecta,
summa magis mediis, media imis, ima perhilum.
Est haec eiusdem quoque magni causa tremoris,
ventus ubi atque animae subito vis maxima quaedam
aut extrinsecus aut ipsa tellure coorta
in loca se cava terrai coniecit ibique
speluncas inter magnas fremit ante tumultu
versabundaque portatur, post incita cum vis
exagitata foras erumpitur et simul altam
diffindens terram magnum concinnat hiatum.
in Syria Sidone quod accidit et fuit Aegi
in Peloponneso, quas exitus hic animai
disturbat urbes et terrae motus obortus.
multaque praeterea ceciderunt moenia magnis
motibus in terris et multae per mare pessum
subsedere suis pariter cum civibus urbes.
quod nisi prorumpit, tamen impetus ipse animai
et fera vis venti per crebra foramina terrae
dispertitur ut horror et incutit inde tremorem;
frigus uti nostros penitus cum venit in artus,
concutit invitos cogens tremere atque movere.
ancipiti trepidant igitur terrore per urbis,
tecta superne timent, metuunt inferne cavernas
terrai ne dissoluat natura repente,
neu distracta suum late dispandat hiatum
atque suis confusa velit complere ruinis.
proinde licet quamvis caelum terramque reantur
incorrupta fore aeternae mandata saluti;
et tamen interdum praesens vis ipsa pericli
subdit et hunc stimulum quadam de parte timoris,
ne pedibus raptim tellus subtracta feratur
in barathrum rerumque sequatur prodita summa
funditus et fiat mundi confusa ruina.
Principio mare mirantur non reddere maius
naturam, quo sit tantus decursus aquarum,
omnia quo veniant ex omni flumina parte.
adde vagos imbris tempestatesque volantes,

omnia quae maria ac terras sparguntque rigantque;
adde suos fontis; tamen ad maris omnia summam
guttai vix instar erunt unius adaugmen;
quo minus est mirum mare non augescere magnum.
praeterea magnam sol partem detrahit aestu.
quippe videmus enim vestis umore madentis
exsiccare suis radiis ardentibu' solem:
at pelage multa et late substrata videmus.
proinde licet quamvis ex uno quoque loco sol
umoris parvam delibet ab aequore partem;
largiter in tanto spatio tamen auferet undis.
tum porro venti quoque magnam tollere partem
umoris possunt verrentes aequora, ventis
una nocte vias quoniam persaepe videmus
siccari mollisque luti concrescere crustas.
praeterea docui multum quoque tollere nubes
umorem magno conceptum ex aequore ponti
et passim toto terrarum spargere in orbi,
cum pluit in terris et venti nubila portant.
postremo quoniam raro cum corpore tellus
est, et coniunctast, oras maris undique cingens,
debet, ut in mare de terris venit umor aquai,
in terras itidem manare ex aequore salso;
percolatur enim virus retroque remanat
materies umoris et ad caput amnibus omnis
confluit, inde super terras redit agmine dulci
qua via secta semel liquido pede detulit undas.
Nunc ratio quae sit, per fauces montis ut Aetnae
expirent ignes interdum turbine tanto,
expediam. neque enim mediocri clade coorta
flammae tempestas Siculum dominata per agros
finitimis ad se convertit gentibus ora,
fumida cum caeli scintillare omnia templa
cernentes pavida complebant pectora cura,
quid moliretur rerum natura novarum.
Hisce tibi in rebus latest alteque videndum
et longe cunctas in partis dispiciendum,
ut reminiscaris summam rerum esse profundam
et videas caelum summai totius unum

quam sit parvula pars et quam multesima constet
nec tota pars, homo terrai quota totius unus.
quod bene propositum si plane contueare
ac videas plane, mirari multa relinquas.
numquis enim nostrum miratur siquis in artus
accepit calido febrim fervore coortam
aut alium quemvis morbi per membra dolorem ?
opturgescit enim subito pes, arripit acer
saepe dolor dentes, oculos invadit in ipsos,
existit sacer ignis et urit corpore serpens
quamcumque arripuit partim, repitque per artus,
nimirum quia sunt multarum semina rerum,
et satis haec tellus morbi caelumque mali fert,
unde queat vis immensi procrescere morbi.
sic igitur toti caelo terraeque putandumst
ex infinito satis omnia suppeditare,
unde repente queat tellus concussa moveri
perque mare ac terras rapidus percurrere turbo,
ignis abundare Aetnaeus, flammescere caelum;
id quoque enim fit et ardescunt caelestia templa
et tempestates pluviae graviore coortu
sunt, ubi forte ita se tetulerunt semina aquarum.
'at nimis est ingens incendi turbidus ardor.'
scilicet et fluvius qui visus maximus ei
qui non ante aliquem maiorem vidit, et ingens
arbor homoque videtur, et omnia de genere omni
maxima quae vidit quisque, haec ingentia fingit,
cum tamen omnia cum caelo terraque marique
nil sint ad summam summai totius omnem.
Nunc tamen illa modis quibus inritata repente
flamma foras vastis Aetnae fornacibus efflet,
expediam. primum totius subcava montis
est natura, fere silicum suffulta cavernis.
omnibus est porro in speluncis ventus et aer;
ventus enim fit, ubi est agitando percitus aer.
hic ubi percaluit calefecitque omnia circum
saxa furens, qua contingit, terramque, et ab ollis
excussit calidum flammis velocibus ignem,
tollit se ac rectis ita faucibus eicit alte.

fert itaque ardorem longe longeque favillam
differt et crassa volvit caligine fumum
extruditque simul mirando pondere saxa;
ne dubites quin haec animai turbida sit vis.
praeterea magna ex parti mare montis ad eius
radices frangit fluctus aestumque resorbet.
ex hoc usque mari speluncae montis ad altas
perveniunt subter fauces. hac ire fatendumst

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et penetrare mari penitus res cogit aperto
atque efflare foras ideoque extollere flammam
saxaque subiectare et arenae tollere nimbos.
in summo sunt vertice enim crateres, ut ipsi
nominitant; nos quod fauces perhibemus et ora.
Sunt aliquot quoque res quarum unam dicere causam
non satis est, verum pluris, unde una tamen sit;
corpus ut exanimum siquod procul ipse iacere
conspicias hominis, fit ut omnis dicere causas
conveniat leti, dicatur ut illius una.
nam neque eum ferro nec frigore vincere possis
interiisse neque a morbo neque forte veneno,
verum aliquid genere esse ex hoc quod contigit ei
scimus. item in multis hoc rebus dicere habemus.
Nilus in aestatem crescit campisque redundat,
unicus in terris Aegypti totius amnis.
is rigat Aegyptum medium per saepe calorem,
aut quia sunt aestate aquilones ostia contra,
anni tempore eo qui etesiae esse feruntur,
et contra fluvium flantes remorantur et undas
cogentes sursus replent coguntque manere.
nam dubio procul haec adverso flabra feruntur
flumine, quae gelidis ab stellis axis aguntur.
ille ex aestifera parti venit amnis ab austro,
inter nigra virum percocto saecla colore
exoriens penitus media ab regione diei.
est quoque uti possit magnus congestus harenae
fluctibus adversis oppilare ostia contra,
cum mare permotum ventis ruit intus harenam;
quo fit uti pacto liber minus exitus amni

et proclivis item fiat minus impetus undis.
fit quoque uti pluviae forsan magis ad caput ei
tempore eo fiant, quo etesia flabra aquilonum
nubila coniciunt in eas tunc omnia partis.
scilicet ad mediam regionem eiecta diei
cum convenerunt, ibi ad altos denique montis
contrusae nubes coguntur vique premuntur.
forsitan Aethiopum penitus de montibus altis
crescat, ubi in campos albas descendere ningues
tabificis subigit radiis sol omnia lustrans.
 Nunc age, Averna tibi quae sint loca cumque lacusque
expediam, quali natura praedita constent.
principio, quod Averna vocantur nomine, id ab re
inpositumst, quia sunt avibus contraria cunctis,
e regione ea quod loca cum venere volantes,
remigi oblitae pennarum vela remittunt
praecipitesque cadunt molli cervice profusae
in terram, si forte ita fert natura locorum,
aut in aquam, si forte lacus substratus Averni⟨st⟩.
is locus est Cumas aput, acri sulpure montis
oppleti calidis ubi fumant fontibus aucti;
est et Athenaeis in moenibus, arcis in ipso
vertice, Palladis ad templum Tritonidis almae,
quo numquam pennis appellunt corpora raucae
cornices, non cum fumant altaria donis:
usque adeo fugitant non iras Palladis acris
pervigili causa, Graium ut cecinere poetae,
sed natura loci opus efficit ipsa suapte.
in Syria quoque fertur item locus esse videri,
quadripedes quoque quo simul ac vestigia primum
intulerint, graviter vis cogat concidere ipsa,
manibus ut si sint divis mactata repente.
omnia quae naturali ratione geruntur,
et quibus e fiant causis apparet origo;
ianua ne forte his Orci regionibus esse
credatur, post hinc animas Acheruntis in oras
ducere forte deos manis inferne reamur,
naribus alipedes ut cervi saepe putantur
ducere de latebris serpentia saecla ferarum.

quod procul a vera quam sit ratione repulsum
percipe; nam de re nunc ipsa dicere conor.
Principio hoc dico, quod dixi saepe quoque ante,
in terra cuiusque modi rerum esse figuras;
multa, cibo quae sunt, vitalia, multaque, morbos
incutere et mortem quae possint adcelerare.
et magis esse aliis alias animantibus aptas
res ad vitai rationem ostendimus ante
propter dissimilem naturam dissimilisque
texturas inter sese primasque figuras.
multa meant inimica per auris, multa per ipsas
insinuant naris infesta atque aspera tactu,
nec sunt multa parum tactu vitanda neque autem
aspectu fugienda saporeque tristia quae sint.
Deinde videre licet quam multae sint homini res
acriter infesto sensu spurcaeque gravesque;
arboribus primum certis gravis umbra tributa
usque adeo, capitis faciant ut saepe dolores,
siquis eas supter iacuit prostratus in herbis.
est etiam magnis Heliconis montibus arbos
floris odore hominem taetro consueta necare.
scilicet haec ideo terris ex omnia surgunt,
multa modis multis multarum semina rerum
quod permixta gerit tellus discretaque tradit.
nocturnumque recens extinctum lumen ubi acri
nidore offendit nares, consopit ibidem,
concidere et spumas qui morbo mittere suevit.
castoreoque gravi mulier sopita recumbit
et manibus nitidum teneris opus effluit ei,
tempore eo si odoratast quo menstrua solvit.
multaque praeterea languentia membra per artus
solvunt atque animam labefactant sedibus intus.
denique si calidis etiam cunctere lavabris
plenior et fueris, solio ferventis aquai
quam facile in medio fit uti des saepe ruinas!
carbonumque gravis vis atque odor insinuatur
quam facile in cerebrum, nisi aquam praecepimus ante!
at cum membra domans percepit fervida febris,
tum fit odor vini plagae mactabilis instar.

nonne vides etiam terra quoque sulpur in ipsa
gignier et taetro concrescere odore bitumen;
denique ubi argenti venas aurique secuntur,
terrai penitus scrutantes abdita ferro,
qualis expiret Scaptensula subter odores?
quidve mali fit ut exhalent aurata metalla!
quas hominum reddunt facies qualisque colores!
nonne vides audisve perire in tempore parvo
quam soleant et quam vitai copia desit,
quos opere in tali cohibet vis magna necessis?
hos igitur tellus omnis exaestuat aestus
expiratque foras in apertum promptaque caeli.
  Sic et Averna loca alitibus summittere debent
mortiferam vim, de terra quae surgit in auras,
ut spatium caeli quadam de parte venenet;
quo simul ac primum pennis delata sit ales,
impediatur ibi caeco correpta veneno,
ut cadat e regione loci, qua derigit aestus.
quo cum conruit, hic eadem vis illius aestus
reliquias vitae membris ex omnibus aufert.
quippe etenim primo quasi quendam conciet aestum;
posterius fit uti, cum iam cecidere veneni
in fontis ipsos, ibi sit quoque vita vomenda
propterea quod magna mali fit copia circum.
  Fit quoque ut interdum vis haec atque aestus Averni
aera, qui inter avis cumquest terramque locatus,
discutiat, prope uti locus hic linquatur inanis.
cuius ubi e regione loci venere volantes,
claudicat extemplo pinnarum nisus inanis
et conamen utrimque alarum proditur omne.
hic ubi nixari nequeunt insistereque alis,
scilicet in terram delabi pondere cogit
natura, et vacuum prope iam per inane iacentes
dispergunt animas per caulas corporis omnis.

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frigidior porro in puteis aestate fit umor,
arescit quia terra calore et semina siquae
forte vaporis habet, propere dimittit in auras.
quo magis est igitur tellus effeta calore,

fit quoque frigidior qui in terrast abditus umor.
frigore cum premitur porro omnis terra coitque
et quasi concrescit, fit scilicet ut coeundo
exprimat in puteos si quem gerit ipsa calorem.

Esse apud Hammonis fanum fons luce diurna
frigidus et calidus nocturno tempore fertur.
hunc homines fontem nimis admirantur et acri
sole putant supter terras fervescere raptim,
nox ubi terribili terras caligine texit.
quod nimis a verast longe ratione remotum.
quippe ubi sol nudum contractans corpus aquai
non quierit calidum supera de reddere parte,
cum superum lumen tanto fervore fruatur,
qui queat hic supter tam crasso corpore terram
percoquere umorem et calido satiare vapore?
praesertim cum vix possit per saepta domorum
insinuare suum radiis ardentibus aestum.
quae ratiost igitur? nimirum terra magis quod
rara tenet circum fontem quam cetera tellus
multaque sunt ignis prope semina corpus aquai.
hoc ubi roriferis terram nox obruit umbris,
extemplo penitus frigescit terra coitque.
hac ratione fit ut, tamquam compressa manu sit,
exprimat in fontem quae semina cumque habet ignis,
quae calidum faciunt laticis tactum atque vaporem.
inde ubi sol radiis terram dimovit obortus
et rarefecit calido gliscente vapore,
rursus in antiquas redeunt primordia sedes
ignis et in terram cedit calor omnis aquai.
frigidus hanc ob rem fit fons in luce diurna.
praeterea solis radiis iactatur aquai
umor et in lucem tremulo rarescit ab aestu;
propterea fit uti quae semina cumque habet ignis
dimittat; quasi saepe gelum, quod continet in se,
mittit et exolvit glaciem nodosque relaxat.

Frigidus est etiam fons, supra quem sita saepe
stuppa iacit flammam concepto protinus igni,
taedaque consimili ratione accensa per undas
conlucet, quocumque natans impellitur auris.

nimirum quia sunt in aqua permulta vaporis
semina de terraque necessest funditus ipsa
ignis corpora per totum consurgere fontem
et simul exspirare foras exireque in auras,
non ita multa tamen, calidus queat ut fieri fons;
praeterea dispersa foras erumpere cogit
vis per aquam subito sursumque ea conciliari.
quod genus endo marist Aradi fons, dulcis aquai
qui scatit et salsas circum se dimovet undas;
et multis aliis praebet regionibus aequor
utilitatem opportunam sitientibu' nautis,
quod dulcis inter salsas intervomit undas.
sic igitur per eum possunt erumpere fontem
et scatere illa foras; in stuppam semina quae cum
conveniunt aut in taedai corpore adhaerent,
ardescunt facile extemplo, quia multa quoque in se
semina habent ignis stuppae taedaeque latentis.
nonne vides etiam, nocturna ad lumina linum
nuper ubi extinctum admoveas, accendier ante
quam tetigit flammam, taedamque pari ratione?
multaque praeterea prius ipso tacta vapore
eminus ardescunt quam comminus imbuat ignis.
hoc igitur fieri quoque in illo fonte putandumst.
  Quod superest, agere incipiam quo foedere fiat
naturae, lapis hic ut ferrum ducere possit,
quem Magneta vocant patrio de nomine Grai,
Magnetum quia sit patriis in finibus ortus.
hunc homines lapidem mirantur; quippe catenam
saepe ex anellis reddit pendentibus ex se.
quinque etenim licet interdum pluresque videre
ordine demissos levibus iactarier auris,
unus ubi ex uno dependet supter adhaerens
ex alioque alius lapidis vim vinclaque noscit:
usque adeo permananter vis pervalet eius.
  Hoc genus in rebus firmandumst multa prius quam
ipsius rei rationem reddere possis,
et nimium longis ambagibus est adeundum;
quo magis attentas auris animumque reposco.
  Principio omnibus ab rebus, quascumque videmus,

perpetuo fluere ac mitti spargique necessest
corpora quae feriant oculos visumque lacessant.
perpetuoque fluunt certis ab rebus odores;
frigus ut ⟨a⟩ fluviis, calor ab sole, aestus ab undis
aequoris exesor moerorum litora propter.
nec varii cessant sonitus manare per auras.
denique in os salsi venit umor saepe saporis,
cum mare versamur propter, dilutaque contra
cum tuimur misceri absinthia, tangit amaror. 934
usque adeo omnibus ab rebus res quaeque fluenter
fertur et in cunctas dimittitur undique partis 930
nec mora nec requies interdatur ulla fluendi,
perpetuo quoniam sentimus, et omnia semper
cernere odorari licet et sentire sonare. 933

Nunc omnis repetam quam raro corpore sint res
commemorare; quod in primo quoque carmine claret.
quippe etenim, quamquam multas hoc pertinet ad res
noscere, cum primis hanc ad rem protinus ipsam,
qua de disserere adgredior, firmare necessest
nil esse in promptu nisi mixtum corpus inani.
principio fit ut in speluncis saxa superne
sudent umore et guttis manantibu' stillent.
manat item nobis e toto corpore sudor,
crescit barba pilique per omnia membra, per artus.
diditur in venas cibus omnis, auget alitque
corporis extremas quoque partis unguiculosque.
frigus item transire per aes calidumque vaporem
sentimus, sentimus item transire per aurum
atque per argentum, cum pocula plena tenemus.
denique per dissaepta domorum saxea voces
pervolitant, permanat odor frigusque vaposque
ignis, qui ferri quoque vim penetrare suëvit.
denique qua circum caeli lorica coercet

*

morbida visque simul, cum extrinsecus insinuatur,
et tempestates terra caeloque coortae,
in caelum terrasque remotae iure facessunt;
quandoquidem nil est nisi raro corpore nexum.

Huc accedit uti non omnia, quae iaciuntur

corpora cumque ab rebus, eodem praedita sensu
atque eodem pacto rebus sint omnibus apta.
principio terram sol excoquit et facit are,
at glaciem dissolvit et altis montibus altas
extructasque nives radiis tabescere cogit;
denique cera liquefit in eius posta vapore.
ignis item liquidum facit aes aurumque resolvit,
at coria et carnem trahit et conducit in unum.
umor aquae porro ferrum condurat ab igni,
at coria et carnem mollit durata calore.
barbigeras oleaster eo iuvat usque capellas,
effluat ambrosia quasi vero, et nectare tinctus;
qua nil est homini quod amariu' frondeat esca.
denique amaracinum fugitat sus et timet omne
ungentum; nam saetigeris subus acre venenumst,
quod nos interdum tamquam recreare videtur.
at contra nobis caenum taeterrima cum sit
spurcities, eadem subus haec iucunda videtur,
insatiabiliter toti ut volvantur ibidem.
    Hoc etiam superest, ipsa quam dicere de re
adgredior quod dicendum prius esse videtur.
multa foramina cum variis sint reddita rebus,
dissimili inter se natura praedita debent
esse et habere suam naturam quaeque viasque.
quippe etenim varii sensus animantibus insunt,
quorum quisque suam proprie rem percipit in se;
nam penetrare alio sonitus alioque saporem
cernimus e sucis, alio nidoris odores.
praeterea manare aliud per saxa videtur,
atque aliud lignis, aliud transire per aurum,
argentoque foras aliud vitroque meare.
nam fluere hac species, illac calor ire videtur,
atque aliis aliut citius transmittere eadem.
scilicet id fieri cogit natura viarum
multimodis varians, ut paulo ostendimus ante,
propter dissimilem naturam textaque rerum.
    Quapropter, bene ubi haec confirmata atque locata
omnia constiterint nobis praeposta parata,
quod superest, facile hinc ratio reddetur et omnis

causa patefiet quae ferri pelliciat vim.
principio fluere e lapide hoc permulta necessest
semina sive aestum qui discutit aera plagis,
inter qui lapidem ferrumque est cumque locatus.
hoc ubi inanitur spatium multusque vacefit
in medio locus, extemplo primordia ferri
in vacuum prolapsa cadunt coniuncta, fit utque
anulus ipse sequatur eatque ita corpore toto.
nec res ulla magis primoribus ex elementis
indupedita suis arte conexa cohaeret
quam validi ferri natura et frigidus horror.
quo minus est mirum, quod dicitur [ex elementis],
corpora si nequeunt e ferro plura coorta
in vacuum ferri, quin anulus ipse sequatur;
quod facit, et sequitur, donec pervenit ad ipsum
iam lapidem caecisque in eo compagibus haesit.
hoc fit idem cunctas in partis, unde vacefit
cumque locus, sive e transverso sive superne
corpora continuo in vacuum vicina feruntur;
quippe agitantur enim plagis aliunde nec ipsa
sponte sua sursum possunt consurgere in auras.
huc accedit item, quare queat id magis esse,
haec quoque res adiumento motuque iuvatur,
quod, simul a fronte est anelli rarior aer
factus inanitusque locus magis ac vacuatus,
continuo fit uti qui post est cumque locatus 1033
aer a tergo quasi provehat atque propellat. 1026
semper enim circumpositus res verberat aer;
sed tali fit uti propellat tempore ferrum,
parte quod ex una spatium vacat et capit in se.
hic, tibi quem memoro, per crebra foramina ferri 1030
parvas ad partis subtiliter insinuatus
trudit et inpellit, quasi navem velaque ventus. 1032
denique res omnes debent in corpore habere
aera, quandoquidem raro sunt corpore et aer
omnibus est rebus circumdatus adpositusque.
hic igitur, penitus qui in ferrost abditus aer,
sollicito motu semper iactatur eoque
verberat anellum dubio procul et ciet intus;

scilicet ille eodem fertur quo praecipitavit
iam semel et partem in vacuam conamina sumpsit.
Fit quoque ut a lapide hoc ferri natura recedat
interdum, fugere atque sequi consueta vicissim.
exultare etiam Samothracia ferrea vidi
et ramenta simul ferri furere intus ahenis
in scaphiis, lapis hic Magnes cum subditus esset:
usque adeo fugere a saxo gestire videtur.
aere interposito discordia tanta creatur
propterea quia nimirum prius aestus ubi aeris
praecepit ferrique vias possedit apertas,
posterior lapidis venit aestus et omnia plena
invenit in ferro neque habet qua tranet ut ante.
cogitur offensare igitur pulsareque fluctu
ferrea texta suo; quo pacto respuit ab se
atque per aes agitat, sine eo quod saepe resorbet.
Illud in his rebus mirari mitte, quod aestus
non valet e lapide hoc alias impellere item res.
pondere enim fretae partim stant: quod genus aurum;
et partim raro quia sunt cum corpore, ut aestus
pervolet intactus, nequeunt inpellier usquam;
lignea materies in quo genere esse videtur.
interutrasque igitur ferri natura locata
aeris ubi accepit quaedam corpuscula, tum fit,
inpellant ut eam Magnesia flumine saxa.
nec tamen haec ita sunt aliarum rerum aliena,
ut mihi multa parum genere ex hoc suppeditentur
quae memorare queam inter se singlariter apta.
saxa vides primum sola colescere calce.
glutine materies taurino iungitur uno,
ut vitio venae tabularum saepius hiscant
quam laxare queant compages taurea vincla.
vitigeni latices aqüai fontibus audent
misceri, cum pix nequeat gravis et leve olivom.
purpureusque colos conchyli iungitur uno
corpore cum lanae, dirimi qui non queat usquam,
non si Neptuni fluctu renovare operam des,
non, mare si totum velit eluere omnibus undis.
denique non auro res aurum copulat una

aerique ⟨aes⟩ plumbo fit uti iungatur ab albo?
cetera iam quam multa licet reperire! quid ergo?
nec tibi tam longis opus est ambagibus usquam,
nec me tam multam hic operam consumere par est,
sed breviter paucis praestat comprendere multa.
quorum ita texturae ceciderunt mutua contra,
ut cava conveniant plenis haec illius illa
huiusque inter se, iunctura haec optima constat.
est etiam, quasi ut anellis hamisque plicata
inter se quaedam possint coplata teneri;
quod magis in lapide hoc fieri ferroque videtur.

Nunc ratio quae sit morbis aut unde repente
mortiferam possit cladem conflare coorta
morbida vis hominum generi pecudumque catervis,
expediam. primum multarum semina rerum
esse supra docui quae sint vitalia nobis,
et contra quae sint morbo mortique necessest
multa volare. ea cum casu sunt forte coorta
et perturbarunt caelum, fit morbidus aer.
atque ea vis omnis morborum pestilitasque
aut extrinsecus ut nubes nebulaeque superne
per caelum veniunt, aut ipsa saepe coorta
de terra surgunt, ubi putorem umida nactast
intempestivis pluviisque et solibus icta.
nonne vides etiam caeli novitate et aquarum
temptari procul a patria quicumque domoque
adveniunt ideo quia longe discrepitant res?
nam quid Brittannis caelum differre putamus,
et quod in Aegypto est qua mundi claudicat axis,
quidve quod in Ponto est differre, et Gadibus atque
usque ad nigra virum percocto saecla colore?
quae cum quattuor inter se diversa videmus
quattuor a ventis et caeli partibus esse,
tum color et facies hominum distare videntur
largiter et morbi generatim saecla tenere.
est elephas morbus qui propter flumina Nili
gignitur Aegypto in media neque praeterea usquam.
Atthide temptantur gressus oculique in Achaeis
finibus. inde aliis alius locus est inimicus

partibus ac membris: varius concinnat id aer.
proinde ubi se caelum, quod nobis forte alienum,
commovet atque aer inimicus serpere coepit,
ut nebula ac nubes paulatim repit et omne
qua graditur conturbat et immutare coactat;
fit quoque ut, in nostrum cum venit denique caelum,
corrumpat reddatque sui simile atque alienum.
haec igitur subito clades nova pestilitasque
aut in aquas cadit aut fruges persidit in ipsas
aut alios hominum pastus pecudumque cibatus,
aut etiam suspensa manet vis aere in ipso
et, cum spirantes mixtas hinc ducimus auras,
illa quoque in corpus pariter sorbere necessest.
consimili ratione venit bubus quoque saepe
pestilitas et iam pigris balantibus aegror.
nec refert utrum nos in loca deveniamus
nobis adversa et caeli mutemus amictum,
an caelum nobis ultro natura coruptum
deferat aut aliquid quo non consuevimus uti,
quod nos adventu possit temptare recenti.
Haec ratio quondam morborum et mortifer aestus
finibus in Cecropis funestos reddidit agros
vastavitque vias, exhausit civibus urbem.
nam penitus veniens Aegypti finibus ortus,
aera permensus multum camposque natantis,
incubuit tandem populo Pandionis omni,
inde catervatim morbo mortique dabantur.
principio caput incensum fervore gerebant
et duplicis oculos suffusa luce rubentes.
sudabant etiam fauces intrinsecus atrae
sanguine et ulceribus vocis via saepta coibat
atque animi interpres manabat lingua cruore
debilitata malis, motu gravis, aspera tactu.
inde ubi per fauces pectus complerat et ipsum
morbida vis in cor maestum confluxerat aegris,
omnia tum vero vitai claustra lababant.
spiritus ore foras taetrum volvebat odorem,
rancida quo perolent proiecta cavadera ritu.
atque animi prorsum vires totius et omne

languebat corpus, leti iam limine in ipso.
intolerabilibusque malis erat anxius angor
adsidue comes et gemitu commixta querella.
singultusque frequens noctem per saepe diemque
corripere adsidue nervos et membra coactans
dissoluebat eos, defessos ante, fatigans.
nec nimio cuiquam posses ardore tueri
corporis in summo summam fervescere partem,
sed potius tepidum manibus proponere tactum
et simul ulceribus quasi inustis omne rubere
corpus, ut est per membra sacer dum diditur ignis.
intima pars hominum vero flagrabat ad ossa,
flagrabat stomacho flamma ut fornacibus intus.
nil adeo posses cuiquam leve tenveque membris
vertere in utilitatem, at ventum et frigora semper.
in fluvios partim gelidos ardentia morbo
membra dabant nudum iacientes corpus in undas.
multi praecipites lymphis putealibus alte 1178
inciderunt ipso venientes ore patente: 1174
insedabiliter sitis arida, corpora mersans,
aequabat multum parvis umoribus imbrem.
nec requies erat ulla mali: defessa iacebant 1177
corpora. mussabat tacito medicina timore,
quippe patentia cum totiens ardentia morbis
lumina versarent oculorum expertia somno.
multaque praeterea mortis tum signa dabantur,
perturbata animi mens in maerore metuque,
triste supercilium, furiosus voltus et acer,
sollicitae porro plenaeque sonoribus aures,
creber spiritus aut ingens raroque coortus,
sudorisque madens per collum splendidus umor,
tenvia sputa minuta, croci contacta colore
salsaque, per fauces rauca vix edita tussi.
in manibus vero nervi trahere et tremere artus
a pedibusque minutatim succedere frigus
non dubitabat. item ad supremum denique tempus
conpressae nares, nasi primoris acumen
tenve, cavati oculi, cava tempora, frigida pellis
duraque in ore, iacens rictum, frons tenta ⟨tu⟩mebat.

nec nimio rigida post artus morte iacebant.
octavoque fere candenti lumine solis
aut etiam nona reddebant lampade vitam.
quorum siquis, ut est, vitarat funera leti,
ulceribus taetris et nigra proluvie alvi
posterius tamen hunc tabes letumque manebat,
aut etiam multus capitis cum saepe dolore
corruptus sanguis expletis naribus ibat:
huc hominis totae vires corpusque fluebat.
profluvium porro qui taetri sanguinis acre
exierat, tamen in nervos huic morbus et artus
ibat et in partis genitalis corporis ipsas.
et graviter partim metuentes limina leti
vivebant ferro privati parte virili,
et manibus sine nonnulli pedibusque manebant
in vita tamen, et perdebant lumina partim:
usque adeo mortis metus his incesserat acer.
atque etiam quosdam cepere oblivia rerum
cunctarum, neque se possent cognoscere ut ipsi.
multaque humi cum inhumata iacerent corpora supra
corporibus, tamen alituum genus atque ferarum
aut procul apsiliebat, ut acrem exeiret odorem,
aut, ubi gustarat, languebat morte propinqua.
nec tamen omnino temere illis solibus ulla
comparebat avis, nec tristia saecla ferarum
exeibant silvis. languebant pleraque morbo
et moriebantur. cum primis fida canum vis
strata viis animam ponebat in omnibus aegre;
extorquebat enim vitam vis morbida membris.
incomitata rapi certabant funera vasta
nec ratio remedi communis certa dabatur;
nam quod ali dederat vitalis aeris auras
volvere in ore licere et caeli templa tueri,
hoc aliis erat exitio letumque parabat.
Illud in his rebus miserandum magnopere unum
aerumnabile erat, quod ubi se quisque videbat
implicitum morbo, morti damnatus ut esset,
deficiens animo maesto cum corde iacebat,
funera respectans animam amittebat ibidem.

quippe etenim nullo cessabant tempore apisci
ex aliis alios avidi contagia morbi,
lanigeras tamquam pecudes et bucera saecla. 1245
idque vel in primis cumulabat funere funus. 1237
nam quicumque suos fugitabant visere ad aegros,
vitai nimium cupidos mortisque timentis
poenibat paulo post turpi morte malaque, 1240
desertos, opis expertis, incuria mactans.
qui fuerant autem praesto, contagibus ibant
atque labore, pudor quem tum cogebat obire
blandaque lassorum vox mixta voce querellae. 1244
optimus hoc leti genus ergo quisque subibat.

*

inque aliis alium, populum sepelire suorum
certantes: lacrimis lassi luctuque redibant;
inde bonam partem in lectum maerore dabantur.
nec poterat quisquam reperiri, quem neque morbus
nec mors nec luctus temptaret tempore tali.
  Praeterea iam pastor et armentarius omnis
et robustus item curvi moderator aratri
languebat, penitusque casa contrusa iacebant
corpora paupertate et morbo dedita morti.
exanimis pueris super exanimata parentum
corpora nonnumquam posses retroque videre
matribus et patribus natos super edere vitam.
nec minimam partem ex agris is maeror in urbem
confluxit, languens quem contulit agricolarum
copia conveniens ex omni morbida parte.
omnia complebant loca tectaque; quo magis aestu
confertos ita acervatim mors accumulabat.
multa siti protracta viam per proque voluta
corpora silanos ad aquarum strata iacebant
interclusa anima nimia ab dulcedine aquarum,
multaque per populi passim loca prompta viasque
languida semanimo cum corpore membra videres
horrida paedore et pannis cooperta perire
corporis inluvie, pelli super ossibus una,
ulceribus taetris prope iam sordique sepulta.
omnia denique sancta deum delubra replerat

corporibus mors exanimis onerataque passim
cuncta cadaveribus caelestum templa manebant,
hospitibus loca quae complerant aedituentes.
nec iam religio divom nec numina magni
pendebantur enim: praesens dolor exsuperabat.
nec mos ille sepulturae remanebat in urbe,
quo pius hic populus semper consuerat humari;
perturbatus enim totus trepidabat, et unus
quisque suum pro re ⟨praesenti⟩ maestus humabat.
multaque res subita et paupertas horrida suasit;
namque suos consanguineos aliena rogorum
insuper extructa ingenti clamore locabant
subdebantque faces, multo cum sanguine saepe
rixantes potius quam corpora desererentur

FELIX QVI POTVIT RERVM COGNOSCERE CAVSAS
ATQVE METVS OMNIS ET INEXORABILE FATVM
SVBIECIT PEDIBVS STREPITVMQVE ACHERONTIS AVARI

NOTES

TITLE. Cf. 25, *quos ego de rerum natura pangere conor;* 5, 335, *denique natura haec rerum ratioque repertast | nuper, et hanc primus cum primis ipse repertus | nunc ego sum in patrias qui possim vertere voces;* 4, 969, *nos agere hoc autem et naturam quaerere rerum | semper et inventam patriis exponere chartis.* By *rerum natura* Lucretius means all phenomena in the widest sense, the object of the working power and the reason for its working. The term occurs 15 times in the poem in this sense (*APA.* 22, p. xxxiii). So Numa in Ovid, *M.* 15, 6, desires to learn of Pythagoras *quae sit rerum natura.* Humboldt, *Cosmos,* tr. Otté, Introduction: "Nature — considered rationally — is a unity in diversity of phenomena; a harmony; a blending together of all created things, however dissimilar in form and attributes; one great whole animated with the breath of life" (quoted by Kelsey). Lucr. took the title from Epicurus' Περὶ Φύσεως, which contained 37 books, yet several philosophers (*e.g.* Empedocles, Parmenides) had written books with a like title. Ovid, *Tr.* 5, 10, 9, has 'scilicet in nobis rerum natura novata est.' See on 3, 931.

BOOK I

1–43. 'O mother of the Aeneadae, fostering Venus, it is by thy means that the world is peopled and all living things have existence. Help me to unfold this poem in Memmius' honor, cause Mars to rest from cruel war.' — Ov. *Tr.* 2, 261, *sumpserit 'Aeneadum genitrix' ubi prima; requiret | Aeneadum genitrix unde sit alma Venus.* Ausonius, *Epigr.* 33, *Aeneadum genitrix hic habito alma Venus.* Priscian, (*KGL.* 2, 292), cites the first verse to show that *Aeneadum* is equivalent to *Aeneadarum.* Tert., *de Corona,* 12, *Veneris enim myrtus, matris Aeneadarum.* — The first two words are found as a wall inscription at Pompeii (*CIL.* 4, 3072), just as *Arma virumque cano Tro* was also written (*CIL.* 4, 2361), testifying to the vogue of both Lucretius and Virgil; cf. Friedländer, *SG.* 3, 302.

1. **Aeneadum**: the word first occurs here, and frequently (18 times) in Virgil, *e.g. Aen.* 1, 157; cf. *Thesidae, Georg.* 2, 383 of the Athenians. Rutil. *Itin.* 1, 67, *auctorem generis Venerem Martemque fatemur, | Aeneadum matrem, Romulidumque patrem;* see *Thes. LL,* 1, 984, 12. — **genetrix**: the spelling *genetrix* is best attested: Bramb. 85. Suet. *Iul.* 61, *cuius* (*equi*) *instar pro aede Veneris Genetricis postea* (*Iulius*) *dedicavit.* Venus Genetrix was originally a gentile cult of the Julian gens (Caelius, *ap. Cic. Fam.* 8, 15, 2, *vellem quidem Venere prognatus tantum animi habuisset*), but on the adoption of the Aeneas legend became a public one. Ennius, *Ann.* 52, makes Ilia pray *te sale nata precor, Venus et genetrix patris nostri;* a temple was erected in her honor by Julius Caesar in 708/46, and Augustus extended her cult. Cybele is *nostri genetrix* in 2, 599. — **divom** occurs

repeatedly; cf. 2, 646; 4, 1008; 5, 51; the *-om* is not a contraction of *-orum*, but the suffix indicated by most I.E. languages (cf. ἵππων); the form survived in the classic language in *nostrum vestrum* (Lindsay, *Lat. Lang.* 401, 244). Other words in Lucr. which have this ending are *virum*, 95, 728, etc.; *deum*, 54, 68, etc.; *squamigerum*, 2, 343; *Graium*, 2, 600, etc.; *consanguineum*, 3, 73 (see n. there); *Chaldaeum*, 5, 727; *Molossum*, 5, 1063; *Siculum*, 6, 642; this use is part of the antique coloring of the poem. For the antique *o* for *u*, cf. *aevom*, 549, etc.; *olivom*, 2, 392, etc.; *volgi*, 1, 315, etc.; *volnus*, 2, 639, etc.; *volpes*, 3, 742, etc.; *Volturnus*, 5, 745; *voltu*, 3, 293, etc.; *volturii*, 4, 680; *nativom*, 5, 66; *parvola*, 4, 193, etc.; *perparvom*, 5, 588; *vivom*, 4, 767; and several others. He seems to use the form *deorum* certainly but once, 6, 54. Calliope is addressed as *requies hominum divomque voluptas*, 6, 94. So in the poem Jove, Saturn, Neptune, Ceres, Bacchus, Mars, Phoebus are mentioned; not that L. believes that they take any part in human affairs or that they are personalities to him; but merely for poetic coloring as symbols representing natural forces. So Tennyson's 'Lucretius' would remove an apparent inconsistency in this invocation: 'Ay, but I meant not thee: I meant not her, Whom all the pines of Ida shook to see Slide from that quiet heaven of hers, and tempt the Trojan, while his neat-herds were abroad; Nor her that o'er her wounded hunter wept Her deity false in human-amorous tears; Nor whom her beardless apple arbiter Decided fairest. Rather, O ye Gods, Poet-like, as the great Sicilian called Calliope to grace his golden verse — Ay, and this Kypris also — did I take That popular name of thine to shadow forth The all-generating powers and genial heat Of Nature, when she strikes through the thick blood Of cattle, and light is large and lambs are glad, Nosing the mother's udder, and the bird Makes his heart voice amid the blaze of flowers: Which things appear the work of mighty Gods.' Fabricius, *Bib. Lat. ed. Ernesti*, 79, cites the objection of Clericus and the answer of Victorius to this introduction, viz.: 'rectius facturus fuisse videtur L. si Rationem sive Mentem tamquam Deum in limine poematis potius quam Venerem implorasset. Sed L. sensibus plus quam rationi tribuens, et generationem rerum cupiens exponere, nullum magis physicum numen quam Venerem appellare se posse existimavit.' Quintilian (4, 1) speaks of the custom of poets' invoking divinities: 'quod si nemo miratur poetas maximos saepe fecisse, ut non solum initiis operum suorum Musas invocarent, sed provecti quoque longius, cum ad aliquem graviorem venissent locum, repeterent vota,' etc. (cf. L. 6, 94). See Sellar's discussion of the logical inconsistency, p. 343. Hume, *Nat. Hist. of Religion*, Sect. 5, says L. was plainly seduced by the strong appearance of allegory which is observable in pagan fictions. He first addresses himself to Venus as to that generating power which animates, renews, and beautifies the universe, but is soon betrayed by mythology into incoherences when he prays to that allegorical personage to appease the furies of her lover Mars; an idea not drawn from allegory, but from popular religion, and which L. as an Epicurean could not consistently admit of. Martha, *Poëme*, p. 54, has noticed that the invocation to Venus contains also a compliment to Memmius, inasmuch as many coins of the Memmian gens bear a head of Venus crowning Cupid. The Memmii had adopted the cult of *Venus physica* from Sulla (Marx, *Bonner Studien*, 18, 115), and thus L. compliments his patron. Siemering, 13, states the case very succinctly: certainly the goddess in whom the popular belief revered the

ideals of beauty, and to whom they ascribed the origin of the strongest impulse in life, seemed to L. to personify the idea of Nature. 'Poeta erat L. ideoque non neglexit leges suae artis; Epicureus, ideoque patriae superstitioni subdole obsequitur,' Creech. Bernays cites Porphyr. on Hor. *Ep.* 1, 20, 1, 'receptum est et principia et fines in omnibus libris nullius legis formula contineri, unde sic L. incipit primum Epicureae sectae librum.' — **voluptas**: 2, 171, 'quae suadet adire | ipsaque deducit dux vitae dia voluptas | et res per Veneris blanditur saecla propagent, | ne genus occidat humanum. quorum omnia causa | constituisse deos cum fingunt, omnibu' rebus | magnopere a vera lapsi ratione videntur.' For this use of *voluptas* (*darling, joy*), cf. *Aen.* 8, 581, 'care puer, mea sola et sera voluptas'; Stat. *Theb.* 3, 295, 'O mihi, bellorum requies et sacra voluptas | unaque pax animo.' — Reitzenstein quotes (p. 47) *ἀφρογενὲς Κυθέρεια, θεῶν γενέτειρα καὶ ἀνδρῶν, | αἰθερία, χθονία, φύσι παμμήτωρ, ἀδάμαστε.* Marx (*l.c.* p. 197) describes a fresco of this Venus, which is numbered 295 in Helbig's *Wandgemälde*, being a tutelary divinity of a colony of Sullan veterans, wherein the goddess is represented in a spangled robe, bearing in the right hand a twig while the left holds a sceptre and rests on a rudder; Marx sees here symbolized heaven, earth, and sea, these being governed by the goddess of the prooemium; note particularly verse 21. See also the Venus of Pompeii, in Mau-Kelsey, *Pompeii*, 12. — Perhaps Martha (p. 61) goes too far in saying that this 'hymn' is the most beautiful that has proceeded from the mouth of a pagan. Milton was as inconsistent in invoking the Heavenly Muse in *Paradise Lost*.

2. **alma**: 'fostering'; cf. 2, 992, *alma ... mater ... terra*; 2, 971, *dulcedinis almae*; 5, 230, *almae nutricis*; 6, 750, *Tritonidis almae*; 2, 390, *liquor almus aquarum*; the epithet logically follows *genetrix*. M. tr. 'increase giving' from the etymology (*ab alendo*). Horace has 'almae progeniem Veneris,' C. 4, 15, 31. *Alma Venus* occurs in *Aen.* 1, 618; 10, 332; Ov. *F.* 4, 90; *M.* 14, 478, 15, 844; *Anth.* Meyer, 535, 15; Germanicus, *Arat. Prog.*, 4, 50. Munro cites *alma Venus* from the *Basis Capitolina*, reg. xii; Aethicus *Cosmographia*, 83 R.; Macr. *Sat.* 3, 8, 3 quoting Laevius, 'Venerem igitur almum adorans, sive femina sive mas est'; and Plaut. *Rud.* 694; — all to show that the epithet had passed into the language of the people. Other references in Carter's *Epitheta Deorum*, 100. — Marx, in the *N. Jahrb.* 1899, 543, describes the Venus Pompeiana and the Venus of Aphrodisias, the latter particularly having attributes such as are given by L. here. His woodcut shows symbolically her control over heaven, earth, and sea, and the goddess was frequently joined with Roma as sharing the government of the world. — **Venus**: to be interpreted by 227, 'unde animale genus generatim in lumina vitae | redducit Venus.' Cf. Eurip. *Fr.* 890 quoted by Cudworth, *Intellectual System*, 1, 645, 'Do you not see how great a god Venus is? But you are never able to declare her greatness, nor to measure the vast extent thereof. For this is she who nourisheth both thee and me and all mortals, and who makes heaven and earth friendly to conspire together.' Apul. 4, 29, 'en rerum naturae prisca parens, en elementorum origo initialis, en orbis totius alma Venus.' — **subter labentia signa**: cf. for the rhythm *Georg.* 2, 157, *subter labentia muros*. *Subter* is rare as a preposition, and when so used is more frequent with the acc. than the abl. — **labentia**: a word frequently used by L. to describe the motion of the heavenly bodies: 5, 712, '(luna) labitur, ex alia signorum parte'; cf. 5, 718; 4, 444, 'splendida signa videntur

| labier'; *Georg.* 1, 365, 'stellas . . . praecipites caelo labi.' M. cites Cic. *Arat. Fr.* 3, 'cetera labuntur celeri caelestia motu.' — **signa**, for constellations, occurs frequently, *e.g.* 5, 627 sq.; Ovid, *F.* 3, 113, 'caelo labentia signa.' — (This introduction is translated by Dryden, imitated by Spenser, *F. Q.* Bk. 4, Canto 10, St. 44–47; cf. Chaucer, *Troilus and Cressida*, near the end of Book 3. Sellar, *Poets of Rep.* 343 sq.).

3. **navigerum** is not cited before L., who uses it but once; it occurs in Mart. 12, 98, 4. For the invention and use by L. of compounds in *-ger* and *-fer* see on 3, 11. — **quae**: for the postponement of the relative in the clause cf. 84, 145, 149, and Holtze, 109. — **terras**: he uses the plural to express the wide extent of the action: cf. 30, 278; 2, 144, 256; 4, 203, and elsewhere (the whole world). Ov. *M.* 1, 22, 'nam caelo terras, et terris abscidit undas, | et liquidum spisso secrevit ab aere caelum.' Mark here the threefold division of the world into *mare, terra, caelum*, as Plaut. *Tr.* 1070 has it. Bentley cited Eurip. *Hipp.* 449, Φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ, but the imitation, as M. notices, goes back to *Homeric Hymn*, 4, 1, 'Αφροδίτης Κύπριδος, ἥ τε θεοῖσιν ἐπὶ γλυκὺν ἵμερον ὦρσε, Καί τ' ἐδαμάσσατο φῦλα καταθνητῶν ἀνθρώπων, Οἰωνούς τε διιπέτεας καὶ θηρία πάντα, 'Ημὲν ὅσ' ἤπειρος πολλὰ τρέφει ἠδ' ὅσα πόντος; cf. *Orphic Hymn*, 55, 4 in M. For the rhythm cf. 278, 'quae mare, quae terras, quae denique nubila caeli.' L. has abl. *terris* 33 times, dat. once, 5, 630; *terras* 51, *terram* 49, *terrā* 32, *terrarum* 32, *terrae*, nom., once, 2, 1109. *Terrae* = *tellus* in L. usually. — **frugiferentis.** Evelyn translates 'comfort bring and mirth To the ship-bearing seas, corn-bearing earth;' ἄρουραι πυροφόροι, Hom. Ξ 122; ζείδωρον ἄρουραν, η 332. Ennius had used *frugifer*, *Ann.* 479; but *frugiferens* is ἅπ. λεγ.; cf. *aedituentes* 6, 1275 for *aeditui.*

4. **concelebras**: 'people,' *i.e.* 'cause to throng,' cf. 2, 344, 'volucres, laetantia quae loca aquarum | concelebrant' (= throng), to which *pervolgant* in the following line corresponds; 5, 1380, 'ante fuit multo quam levia carmina cantu | concelebrare homines possent' (= cause to abound). L. uses the simple verb but once, 5, 1167. 'Fillest with thy presence' M.; *du erfüllst, bevölkerst*, B.; 'reples et exornas,' Creech; 'celebras et cultas reddis vel colis et frequentas,' Lamb.; *besucht*, Br. comparing *adventumque tuum* 7, *tuumque . . . initum*, 12–13, see *Phil.* 23, 455; Giussani, 'riempi di te, ti diffondi per, sei la vita di.' Bernays is right: 'Venus omnia loca . . . animantibus celebria ac frequentia reddit' like *celebrare* in 5, 1167. — **per te**: also 6, 70. For *per* expressing means cf. 2, 258, '(voluntas) per quam progredimur'; 4, 753, 'cernere per simulacra'; 5, 72, 'vesci per nomina rerum.' — **quoniam**: this and other words are frequently postponed in the clause for metrical reasons: cf. 21, 111; proper position in 32. As Bock. notes, *quoniam* introduces the necessary reason to justify the statement to an Epicurean. — Cf. in general, Incerti *Ponticon*, *Praefatio* 14, in the Anthology: 'tu foetibus auges | cuncta suis: totus pariter tibi parturit orbis.' L. has *quoniam* with subj. 6 times; with indic. 121. — **genus omne animantum**: 194, 'natura animantum | propagare genus possit'; 1033, 'summissaque gens animantum | floreat'; 2, 78, 'saecla animantum'; 2, 1063, 'generisque animantum'; 2, 1071, 'aetas animantum,' in middle of the line; the prevailing position of *animantum* is the sixth place (1. 4, 194, 350, 1033, 1038; 2. 78, 921, 1063; 5. 431, 919; middle, 2. 880, 1071; 3. 266, 720; 5. 855); but in formulas like this in 1, 4 it is usually at the end. In all these passages *animantium* would be excluded by the metre. — Cf. Ovid's invocation to Venus, *Fasti*, 4, 87 sq., especially

93 sq., 'iuraque dat caelo, terrae, natalibus undis, | perque suos initus continet omne genus. | illa deos omnes, longum est numerare, creavit; | illa satis causas arboribusque dedit.'

5. **visitque**: cf. 22 and 2, 576, 'vagor | quem pueri tollunt visentis luminis oras.' — **exortum**: cf. 23, and with Bernays, 2, 545, 'unde ea progigni possit concepta'; hence *exortum* = *progigni*. — **lumina solis**, for the light of life; in this sense frequent in L.: cf. on 3, 681 and 542. The expression occurs also in *Aen.* 6, 255; 7, 130 (*lumini*), 8, 68, *solis* | *lumina*. Ennius seems to have first used *lumina solis* as a verse ending (*Ann.* 290), and through L. his influence extended to Ovid also: *lumina solis*, *M.* 1, 767, and *Tr.* 2, 325. L. has *lumina vitae*, 1, 227, 3, 861; *lumina solis*, 1, 5; 2, 660; *lumine vitae*, 3, 1042, *luminis oras*, 5, 224, 1455; 1, 22, 170, 179; 2, 577, 617; hence the singular he uses in these phrases 8 times and the plural 4; he has *lumina solis* for φάος ἠελίοιο, 2, 108, 114, 741, but 4, 371, *lumine solis*, the singular. Doubtless the plural suggested 'rays' to a Roman mind. In 2, 114, *lumina* is opposed to *radii*. Woltjer, *Serta Romana*, puts a comma after *solis*; Lachm. and Br. a period; M. a colon. Reitzenstein, *Drei Vermuthungen*, etc., 44, thinks 21 corresponds to 3; 22 to 4; and 23 to 6–9 which he would not, therefore, bracket with Br.

6. **te . . . te . . . te**: for the anaphora cf. 'nulla est restandi, nulla facultas,' 110; 'quae mare, quae terras, quae denique nubila caeli,' 278; 'unde haec animantibus exstat | unde est haec,' 2, 256; 'iure, ut opinor, agat, iure increpet,' 3, 962; 'nempe aliae quoque sunt, nempe hac sine viximus ante; | nempe eadem facit,' 4, 1173; 'tria corpora, Memmi, | tris species tam dissimilis, tria talia texta,' 5, 93; 'inde mare inde aer inde aether,' 5, 498; 'tum ioca, tum sermo, tum dulces esse cachinni,' 5, 1397. Anaphora occurs frequently in other forms. — **fugiunt**: because at the coming of Venus all is calm. Claudian *De Nupt. Hon.* 184, 'adventu Veneris pulsata recedunt | nubila.' So in Theocr. *Id.* 20, 19, at the appearance of the Dioscuroi, νεφέλαι δὲ διέδραμον ἄλλυδις ἄλλαι. Stat. *Silv.* 1, 2, 51, *serenati qua stat plaga lactea caeli* where *alma Venus iacebat*. — **venti** of course are winter winds and *nubila* winter clouds. — **nubila** for *nubes* is poetical. L. has it frequently, and also *nubes*; *nubila caeli* closes the line also in 278 and 6, 214; *nubila caelum*, 5, 466, *n. caelo*, *Aen.* 3, 586; Ov. *M.* 5, 286, *Am.* 1, 8, 9; *n. caelum*, *F.* 2, 493. — **te . . . adventumque tuum**: for the pleonasm cf. *te . . . tuumque initum*, 12; *vos et vestrum numen*, *Aen.* 2, 154; *te violo aut tua iura resolvo*, *id.* 4, 27, and Conington on the former. Lucr. 3, 919, 'se vitamque requirit'; Enn. *Ann.* 107, 'quod mihi meaeque fide,' *Sc.* 186, 'per vos et vostrum imperium'; *Aen.* 4, 492, 'te . . . tuumque dulce caput.' M. notices a like use of *te* after vocatives and relatives in Hor. *C.* 1, 35, 5; Catull. 2, 9. — Br. brackets 6–9 as interrupting the thought. He has discussed the question in the *Jahresbericht* for 1889, 233, and in *Phil.* 23, 455. See also Stürenberg, 8, and Giuss. *Note L.* 6. They seem to me to be an ascription of praise within the invocation.

7. Alliteration: *tumque tuum tibi tellus*. — **tibi**: cf. *Georg.* 2, 4, 'huc, pater O Lenaee, — tuis hic omnia plena | muneribus, tibi pampineo gravidus autumno | floret ager.' *Pervig. Ven.* 76, 'rura fecundat voluptas, rura Venerem sentiunt.' — **suavis** is to be taken with *flores*; adjectives ending in *-is* are sometimes ambiguous in case in L.: so *omnis*, 56, 353, 558; 5, 383; *ingentis*, 2, 956; *fortis*, 3, 8; *inanis*, 3, 116; *suavis*, 3, 222 with *spiritus unguenti*, where the sweetness of odor is plainer than

here.—**daedala**: 2, 205, 'Phoebeaque daedala chordis | carmina'; 4, 551, 'verborum daedala lingua'; 5, 234, 'naturaque daedala rerum'; 1, 228, 'daedala tellus'; 5, 1451, 'daedala signa.' It is an epithet of Minerva in Ennius (*Incert.* xxi) according to Paul. ex Fest. 68, 'daedalam a varietate rerum artificiorumque dictam esse apud Lucretium terram, apud Ennium Minervam, apud Vergilium Circen (*Aen.* 7, 282) facile est intellegere, cum Graeci δαιδάλλειν significent variare.' Cf. Forb. on *Georg.* 4, 179, 'omnes enim res artificiose factas Graecis et Romanis *daedalias* s. *daedalas* dici (a δαιδάλλειν, unde etiam celeberrimus ille artifex Cretensis nomen accepit) satis notum.' Here the word seems to mean 'curiously, or skilfully, working'; it is sometimes passive in meaning as in 2, 505; 5, 1451.—**tellus** is poetical for the most part; used as an active subject in 135, 228; 5, 837. If the word is connected with *tollo*, the meaning 'supporter' would follow; *terra* may be connected with *torreo*, 'dry land.'

8. **summittit**: 'sends from below'; 193, 'nequeat fetus submittere tellus,' 1033, 'summissaque gens animantum'; Hor. *C.* 4, 4, 63, 'monstrumve submisere Colchi'; L. 6, 818, 'Averna loca alitibus summittere debent | mortiferam vim'; Prop. 1, 2, 9, 'aspice quos summittit humus dumosa colores.' Manilius has imitated L., in 3, 652 sq.—**rident**: 2, 559, 'subdola cum ridet placidi pellacia ponti'; 5, 1005, 'ridentibus undis'; the reference is to the dimpling of the waters but not to the flashing or gleam. Cf. also Patricii *Epithalamium Auspicii et Aellae* in the Anthology, 26 sq., a manifest imitation of L.: 'adrident late toto revolantia mundo | sidera, blandito dominam venerata sereno. | ipsa levi residens curru, mitissima Divum, | ventilat adflatu caelum, Zephyrisque remissis | mulcet agros, lenique astris adremigat aura,' etc. For the dative cf. Hor. *C.* 2, 6, 13, 'ille terrarum mihi praeter omnes | angulus ridet.'—Stat. *Silv.* 4, 5, 7, 'iam pontus ac tellus renident, | iam Zephyris Aquilo refractus.' Ἀνήριθμον γέλασμα, Aesch. *Prom.* 90. Rutil. *It.* 2, 13, 'arridet placidum radiis crispantibus aequor' is cited by Wakef.—**aequora**: 'plains' is poetical for *mare* and is frequently used by L., the underlying conception being the level plains of the sea: 'aequor mare appellatum quod aequatum, cum commotum vento non est,' Varro *LL.* 7, 23. Cf. *aequore ponti*, 6, 628; 2, 781; *immania ponti | aequora*, 4, 410; *turbida ponti | aequora*, 5, 1000; *aequora ponti*, 6, 440; 2, 772. *Georg.* 1, 469 and Ov. *M.* 2, 872 have also *aequora ponti* at the close of the line.

9. **nitet**: 5, 705, 'luna potest nitere.'—**diffuso lumine**, 'broadcast light'; 3, 22, 'diffuso lumine rident,' and n. there; 2, 114, 'cum solis lumina cumque | inserti fundunt radii per opaca domorum.' Wakef. comp. Prudent. *Contra Symm.* 2, 830, 'solis radiis colluminat omnes | diffuso splendore locos.' *Aequora ponti*, *tellus*, *caelum*, are the three great divisions of the world.

10. **nam**, if anything more than a connective (*surely?*), explains *concelebras*, 4, *concipitur visitque*, 5. Ov. *F.* 4, 125, 'nec Veneri tempus, quam ver, erat aptius ullum.' Bock. changes to *iam*; M. says the *nam* shows a poet's logic: he assumes the sunshine and spring to follow the advent of Venus, because when they do come, all living things turn to thoughts of love. Bernays explains: '*nam* quia veris tempore animalia *Venerem certis repetunt diebus* (*Georg.* 2, 329), Venus illo tempore terram invisere fingitur.' Reitzenstein grants the illogical structure: to him *nam* merely introduces a single example to explain the song of praise. To Edelbluth, *De coni. usu Lucr.*, 28, *nam* introduces reasons why Venus is called the goddess of spring.

Stürenberg interprets, 'tu es alma Venus, cui venti et nubila cedunt, tu es, quam terra salutat tempore verno. nam simul atque veris species patefacta est, tu es, cuius initum omnia animalia significant.' Why expect logical consistency in such a rhapsody? — **simul ac** occurs 13 times in L.; **simul,** 3 times (*Archiv* 14, 96). — **species**: 4, 242, 'speciem quo vertimus'; with *verna diei* = 'spring day's face.' Cf. 4, 137. — **patefactast,** 'unveiled.' *Est* loses its *e* frequently in the Mss., and where it is so printed by Lachmann and Munro we are safe in inferring that the Ms. reading is followed, according to Lachmann's express statement, p. 65, where the whole subject is discussed. Lindsay, *LL.*, 121, compares English *it's* for *it is* and states Ms. authority in Virgil and Plautus. *Patefactast* connected with *viget* and dependent on *simul ac* is a circumlocution for the present 'is unveiled'; the adjectival use of the participle. It is possible, not probable, that *patefacta* here has an allusion to *aperire* as connected with the name of the month of April, suggested by Lemaire. — **verna,** strictly speaking, should be joined with *diei*: L. often has this hypallage: 474, 'Alexandri Phrygio sub pectore'; 722, 'Aetnaea minantur murmura flammarum'; 2, 501, 'purpura Thessalico concharum tacta colore'; 5, 622, 'Demŏcriti sancta sententia.' The use is more common with proper nouns as in *Hamlet*, 'the whole ear of Denmark.' Many exx. in Hertzberg, *Prop.* 3, p. 373. Cf. on 119, 970; 3, 309. — Cf. in general Virgil's description of Spring in *Georg.* 2, 328 sq., the introduction of the *Pervigilium Veneris*, Calpurn. *Buc.* 5, 19 sq.; and Pentadius, *Eleg.* 2, in the Anthology.

11. **reserata**: Val. Flacc. 1, 655, 'emicuit reserata dies.' The earth has been chained during the winter, now the icy barriers have been relaxed: 'solvitur acris hiems grata vice veris et Favoni,' Hor. *C.* 1, 4, 1. L. 5, 737, 'Veneris praenuntius ante | pennatus graditur, Zephyri vestigia propter | Flora,' etc. Catull. 64, 283, 'aura parit flores tepidi fecunda Favoni.' Favonius began to blow on February 10. — Enn. had used the verb, *Ann.* 217, *nos ausi reserare.* — 'Ver exoritur octavo Kal. Martias,' Suet. *De anno Roman.*, Reiff. 174. Unger, 'Frühlings Anfang,' *Jahrb.* 141, 493, says the brightness of heaven and the opening of navigation are set partly at the equinox, partly after the beginning of March; the same date of the coming and pairing of the first birds; so not the February zephyr only, but the whole spring is meant by *gen. aura favoni;* the same time is indicated by the heat of animals, as Aristotle shows that most animals pair at the transition of winter to summer; so in Manil. 3, 654, *tunc* means after the equinox, which is indicated by *terras frugiferentis;* cf. *Georg.* 2, 324. — **viget,** 'blows strong,' Lee. *Aura* as in 6, 111 and Auson. *Ep.* 17, 'hortabor auras ut vigeant.' — **genitabilis,** 'creative,' is probably nom. by Lucret. usage; 557, 'longa . . . infinita aetas'; 898, 'vicina cacumina summa'; 947, 'musaeo dulci . . . melle'; 2, 7, 'munita tenere edita . . . templa serena'; 2, 600, 'veteres docti poetae'; 4, 398, 'liber patet exitus ingens'; 4, 787, 'dissimilis animus res cogitet omnis'; 5, 461, 'aurea . . . matutina . . . lumina'; 6, 204, 'mobilis ille . . . color aureus ignis.' The ending *-bilis* is usually passive in signification; see Lane, 294; there is an inferior reading *genitalis* which violates the metre. See M.'s note on the active sense of *-bilis*, and cf. *mactabilis*, 6, 805; Lucil. 1, 1, 'aetheris et terrae genitabile quaerere tempus'; L. 1, 534, 'manabile frigus | nec penetralem ignem'; Hor. *C.* 1, 3, 22, 'Oceano dissociabili.' Cooper, *Sermo Pleb.* 98, says there are 277 such adjectives with active meaning. — **favoni**: Pliny, 16, 93, 'hic est geni-

talis spiritus mundi a fovendo dictus ut quidam existimavere'; Avien. *Descriptio*, 373, 'altera pulsatur genitabilis ore Favoni.'

12. **aeriae volucres**: like *avis*, *volucer* is usually feminine. L. has *volucres* twice at the close of the verse, 5, 801, 1078. *Aerias volucres* occurs in 5, 825; the phrase does not seem to be so common as the English 'birds (fowls) of the air.' — Ov. *F.* 4, 99, 'quid genus omne creat volucrum, nisi blanda voluptas? | nec coeant pecudes, si levis absit amor.' Schol. Bern., ed. Hagen, on *Georg.* 1, 375, 'aeriae fugere grues,' says 'quod alte volant,' citing L. — **diva** occurs in this prooemium in 28, 38, and is used of Cybele in 2, 623, 641.

13. **significant**: sc. *cantu*. L. is fond of such compounds: *terrificet*, 133; 4, 34; *auctifici*, 2, 571; *munificat*, 2, 625; *ludificetur*, 1, 939. He uses *significare* several times; without an abl. or its equivalent, in 2, 616, 'significare volunt indignos esse putandos.' — **initum** corresponds to *adventum*, 7. The Stoics derived the word 'Venus' from *venio* because *dea ad omnes veniret*, Cic. *ND.* 2, 69; 3, 62. — **perculsae** (causal participle): 261, *mentes perculsa*, as if by an electric shock. For the acc. 'struck to the heart' see on 261. — **vi**: monosyllabic endings of the hexameter are frequent in L.; *e.g.* 33, 116, 216, 245, 328, 339, 440. See on 3, 3. In 23 instances a dissyllabic word precedes: *loco* is most common; L. 1, 1–800 has 17 such endings; V. *Aen.* 1, 1–800 has 2; Ov. *M.* 1, 1–800 has 4.

14 (15). Line 15 of the Leyden codices was placed before 14 by Niccoli, whom all follow. Note the allit. (*ppp.*) — **inde** = *tum*. Cf. 2, 270, 'ex animique voluntate id procedere primum, | inde dari porro per totum corpus et artus'; 3, 528, 'in pedibus primum digitos livescere et unguis, | inde pedes et crura mori'; 6, 455, 'haec faciunt primum parvas consistere nubes; | inde ea comprendunt inter se.' *Primum . . . deinde* enumerates arguments in order, *primum . . . inde* refers to time merely. — **ferae**, predicate 'maddened': for the adjective cf. 3, 753, *fera saecla ferarum*. These domestic animals are made wild by passion, although *pecus* is usually a domestic animal and so not properly *fera*, 'wild,' 'savage'; yet Horace can say of man 'nemo adeo ferus est ut non mitescere posset' (*Ep.* 1, 1, 39). But Varro, *RR.* 2, 1, 5, has 'in locis multis genera pecudum ferarum sunt aliquot'; and Columella, *RR.* 9, 1, 'ferae pecudes ut capreoli damaeque . . . lautitiis et voluptatibus dominorum serviunt'; yet there seems no good reason for limiting the influence of Venus to wild animals not yet tamed or to domestic animals in a wild state. Bentley proposed *ferae et pecudes*. Surely the fierceness of a domesticated horse is sufficient for the thought: temporary madness and wildness is the important matter; *ferocientes quadrupedes*, Creech. Catull. 61, 56, 'tu fero iuveni in manus | floridam ipsa puellulam | dedis,' quoted also by M., who seems almost inclined to accept *fere*, an old interpretation of the Ms. reading by Wakef., defending it by 2, 370; 3, 65, etc. Weyman in *Archiv* 1, 591, gives exx. of *ferae pecudes*. — **pabula laeta** occurs in 257; 2, 875, 317, 364, 596, 1159. So *laeta* is said of *armenta*, 2, 343; *arbusta*, 2, 699; *vineta*, 2, 1158. Cf. its use with *segetes*, *Georg.* 1, 1 (cf. L. 5, 1372), Ov. *Am.* 3, 5, 28, 'carpebant tauri pabula laeta procul.' *Laeta* means primarily 'fat,' and *laetare* 'fatten'; it was said of things before persons. See Breal, *APA.* 24, 24, and Nettleship, *J. Phil.* 7, 171. Cic. *Orat.* 3, 155, 'laetas segetes etiam rustici dicunt' (cf. Colum. *RR.* 2, 16), showing that the metaphor was not felt even by rustics: cf. also Hor. *C.* 4, 4, 13, 'qualemve laetis capraea pascuis.' M. cites Manilius' imita-

tion, 3, 654, 'tunc pecudum volucrumque genus per pabula laeta | in Venerem partumque ruunt.' Cf. also *Georg.* 3, 252, 'ac neque eos iam frena virum neque verbera saeva, | non scopuli rupesque cavae atque obiecta retardant | flumina correptosque unda torquentia montis'; Plin. 16, 40, 'sunt tristes quaedam, quaeque non sentiant gaudia annorum. nam neque ilex . . . pinus ullo flore exhilarantur'; Sen. *NQ.* 3, 27, 5, 'iam nec gramina aut pabula laeta aquis sustinet' — in plain prose. Colum. *RR.* 2, 9, 'ante ver seri non possunt quoniam teporibus maxime laetantur' ('do well'); *id.* 10, 'rapa . . . locis humidis laetantur.'

15. **rapidos amnis**: *rapacis*, 17; 4, 421, 'in rapidas amnis despeximus undas.' *Amnis* is a 'mighty stream'; used of the Nile in 6, 713; cf. 1, 287, 'molibus incurrit validis cum viribus amnis.' — **tranant**: sc. *pecudes*, not necessarily *equae*, as the fem. of *pecus* includes both sexes; but *Georg.* 3, 269, 'illas ducit amor trans Gargara transque sonantem | Ascanium; superant amnis.' — **capta lepore**: 5, 1259, 'nitido capti levique lepore.' *Capta* is to be taken with a nominative understood from *quamque* in 16; this usage — the supplying of the 'subject from an oblique case in a subsequent relative clause' (Roby, 1432) — is common in L.: 2, 1139, 'iure igitur pereunt, cum rarefacta fluendo | sunt et cum externis succumbunt omnia plagis,' where *omnia* is to be supplied to *pereunt;* 4, 387, 'qua vehimur navi, fertur, cum stare videtur'; 1, 169, 'seminibus quia certis quaeque creantur, | inde enascitur atque oras in luminis exit, | materies ubi inest cuiusque.' A spurious verse, 'illecebrisque tuis omnis natura animantum,' was inserted here by either Marullus, Politian, or Pontanus (Pascal, *Riv.* 30), which appeared in the editions before Lachmann.

16. **cupide**: 20, 'cupide generatim saecla propagent'; 4, 1113, 'cupide in Veneris compagibus haerent'; 4, 1057, 'voluptatem praesagit muta cupido.' — **inducere**: Tib. 1, 6, 1, 'semper, ut inducar, blandos offers mihi vultus, | post tamen es misero tristis et asper, Amor,' with the particular meaning 'cajole'; here simply 'entice,' 'lead on.' — **inducere pergis**: L. likes to close a line with infinitive and finite verb: see on 3, 117. — **pergis**: 2, 946, 'pergis confundere sensus'; 1, 1080, 'concedere pergat.' L. has it 13 times and only with the bare infinitive (Reich. 510). — Francken, *Jahrb.* 121, 765, would read 13, 14, 16, 15, bracketing *ita . . . pergis;* but repetition of thought and words in L. is too common to justify the proposal.

17. **denique**: 'yes,' M.; 471, 'denique materies si rerum nulla fuisset.' It usually means in L. 'to continue' or 'again,' introducing a new example, *e.g.* 464. — **per**: 'throughout,' not 'over' or 'through.' — **ac . . . que . . . que . . . que**: L., like most poets, is irregular in his use of copulative conjunctions: 2, 844, 'ac frigoris omnino calidique vaporis'; 5, 41, 'per nemora ac montes magnos silvasque profundas'; 5, 92, 'maria ac terras caelumque'; 5, 1428, 'purpurea atque auro signisque'; Schmalz, *Synt.* § 175. — **fluviosque rapacis**: 5, 341, 'exisse rapaces | per terras amnes'; *Georg.* 3, 142, 'carpere prata fuga fluviosque innare rapacis.' The river sweeps away obstacles.

18. **frondiferasque**: used with *nemus*, 2, 359; *silvas*, 1, 256. The homes are the woods: 1, 256. Brandt, *Rh. M.* 38, 606, compares Inc. *Panegyr.* 5, 3 (133, 31), 'O felix beatumque ver novo partu, iam non amoenitate florum nec viriditate segetum nec gemmis vitium nec ipsis tantum favoniis et luce †serata (Brandt, reserata) laetum atque venerabile, quantum ortu Caesarum maximorum,' wherein *luce reserata laetum* is an imitation of L. 1, 7, *viriditate segetum* of 18, *laetum atque venerabile* possibly

of 23.—**domos** occurs also in 6, 241; L. does not use *domus*, acc. pl. *Georg.* 2, 209, 'antiquasque domos avium'; *Aen.* 8, 235, 'domus opportuna volucrum.'—**camposque virentis**: 5, 783, 'genus herbarum viridemque nitorem | terra dedit circum collis camposque per omnis.' *Camposque* is distributed 7 times between the 4th and 5th feet; *e.g.* 6, 405, 1142, and the passage just cited.

19. **incutiens**, 'instilling'; 924, 'incussit suavem mi pectus amorem'; Hor. *Ep.* 1, 14, 22, 'incutiunt desiderium.' Strictly speaking, *incutio* is said of a blow: *est enim amoris plaga gravis*, as Lamb. says, adding Plato's epithet of Love, *γλυκύπικρος*. Cf. also *perculsae corda tua vi* in 13 and the use with *metum* and *timorem*.—**blandum**: 'persuasive': 2, 966, *blanda voluptas*, and 4, 1263; 5, 178. Prop. 4, 1[b], 13, *Veneris blandis sub armis.*

20. **efficis ut**: a prosaic phrase not uncommon in L.—**generatim**, 'after their kind': 227, 'unde animale genus generatim in lumina vitae | redducit Venus'; a frequent word in L. These adverbs in *-tim* belong to the common language: L. has *iuxtim, propritim, acervatim, adumbratim, articulatim, catervatim, comtemptim, filatim, gravatim, membratim, minutatim, mixtim, moderatim, particulatim, pedetemtim, raptim, summatim, tractim, turmatim, viritim;* see Rönsch, *Itala und Vulgata*, 148; Lindsay, *LL.* 556. Add the more common *praesertim, passim, paulatim, confestim, partim, vicissim.*—Serv. on *Georg.* 2, 35 interprets *proprios generatim* as *per singula genera;* generaliter *autem est simul omnia, γενικῶς καὶ κατὰ γένος.*—**saecla**, on 3, 629.—**propagent**, an agricultural word; cf. 2, 173; 5, 850.

21. **quoniam** takes up the thought of 4: the intervening lines have explained the secret of the power of Venus; now the general apodosis begins. See Susemihl, 111.—**rerum naturam**: inanimate nature, as well, is implied in *venti*, etc., 6.—**sola**: rarely (6 times) used by L.—**gubernas**: a common metaphor; see on 3, 550. In 5, 77 *natura gubernans* guides the course of the heavenly bodies. Cf. Parmenides, 127, *Δαίμων ἣ πάντα κυβερνᾷ*; Eurip. *Hipp.* 1272, *ποτᾶται δ' ἐπὶ γαῖαν εὐάχητόν θ' | ἁλμυρὸν ἐπὶ πόντον ... συμπάντων δὲ | βασιληΐδα τιμάν, Κύπρι, | τῶνδε μόνα κρατύνεις.*

22. **quicquam . . . quicquam**, 23; chiasmus: other examples in 50, 174, 800, 986; 2, 273, 651, 708, 860, 994; 3, 155; 5, 863; 6, 653–654, etc. L. is sparing in the use of this figure.—**dias**, 'divine, an epithet applied to anything of extraordinary excellence or distinction,' lex. In L. 2, 172, *dia voluptas;* 5, 1387, *otia dia.* I am tempted to translate 'bright' (Pius took it as *vitales*, Lamb. *aerias*, Howard *divinas*).—**in**: L. often places both monosyllabic and dissyllabic prepositions between the adjective and noun: 640, *gravis inter Graios;* 642, *inversis sub verbis;* 653, *talibus in causis;* 654, *rarisque ex ignibus;* 719, *glaucis ab undis;* 755, *mortali cum corpore;* 1017, *suo de coetu;* 1018, *magnum per inane;* 1110, *desertum praeter spatium;* 2, 6, *tua sine parte;* 2, 20, *corpoream ad naturam;* 2, 353, *turicremas propter aras;* 1, 155, *quas ob res;* 3, 85, *hasce secundum res;* 4, 678, *dissimilis propter formas.*—**luminis oras**: the borders of light, looked upon as a direction of motion. 171, *oras in luminis exit;* 179, *effert in luminis oras;* 2, 577, *visentis luminis oras;* 2, 617, *progeniem in oras luminis edant;* 5, 224, *in luminis oras | nixibus ex alvo matris natura profudit;* 5, 781, *novo fetu quid primum in luminis oras | tollere;* 1454, *ratioque in luminis erigit oras.* Ennius had used the phrase: *Ann.* 114, *tu produxisti nos intra luminis oras;* 131, *sum quae dederat in luminis*

oras. The prevailing place is in the fifth and sixth feet. Virgil followed: *Georg.* 2, 47, *quae se tollunt in luminis oras* (Med. Ms.); *Aen.* 7, 660, *partu sub luminis edidit oras.* Polle, *Jahrb.* 117, 640, notices that the termination *-minis* in the fifth foot occurs 339 times in L.: 3.23 %; in Ovid, 801 — 3.45; Catullus, 34 — 4.40; Virgil, 518 — 4.01; Horace, 49 — 1.20. — Cf. Gray, 'warm precincts of the cheerful day,' and Schiller, 'ohne liebe kehrt kein frühling wieder.'

23. **exoritur,** 869, 'quae terris exoriuntur'; 2, 507, 'namque aliis aliud praestantius exoreretur.' — **amabile**: Polle, *Jahrb.* 117, 640, finds *-bilis* in the fifth foot 17 times in L., 178 times in Ovid, 3 in Catull., 76 in Virgil; percentages, 0.23; 0.78; 0.38; 0.59.

24. Alliteration (*sss*) and not unpleasing. — **sociam**: L.'s inconsistency in asking divine help is sufficiently apparent. The goddess of nature is to help the poet of nature, and the goddess of beauty is to make the poet's work beautiful. — Gratt. *Cyneg.* 1, 6, 'te sociam, ratio, rebus sumpsere gerendis,' Wakef. — **scribendis**: cf. *augendis* 184, *gignundis* 203, *reparandis* 547.

25. **ego**: like Plautus and Terence, L. uses *ego* and *nos* without logical accent; cf. 3, 139, 'consilium quod nos animum mentemque vocamus'; 1, 754; 4, 369. See on 3, 316. — **pangere**: 933; Hor. *Ep.* 1, 18, 40, 'poemata panges.' The metaphor lies in the fixing of the stylus in the tablet. Col. 10, 251, 'ceu litera . . . pangitur in cera.' — **conor**: 6, 768; 4, 1170.

26. **Memmiadae**: so *Scipiadas*, 3, 1034, in imitation of the Greek; see note there. The Memmius to whom the poem is addressed is probably C. Memmius; see *Introd.* 24. — *Mĕmmĭō* would not suit the metre. — **nostro,** 'my friend.' — **tempore in**: the postposition of prepositions after nouns is frequent in L.: *opera sine,* 158; *oras in,* 170; *montibus ex altis,* 283; *portas propter,* 316; *rebus ab ipsis,* 459; *pocula circum,* 937; *aera per tenerum,* 2, 146; *portas ante,* 3, 67; *nominis ergo,* 3, 78; *corporibus . . . de parvis,* 3, 278; *iras . . . ad acris,* 3, 311; *res contra,* 3, 353; *finis intra,* 3, 592, *solem . . . praeter,* 4, 141; *lapides inter,* 4, 415; *igni . . . super calido,* 6, 516; *Cumas aput,* 6, 747; *corpore cum,* 6, 1075. Where an adjective follows, it is noted in the exx. See on 316. L. often joins *in* to *tempore,* which is hardly necessary: 98, 337, 351, 1037; see on 3, 24.

27. **omnibus**: emphasized by position. — **ornatum,** 'graced.' 'Hominem ornatissimum loco ordine nomine virtute ingenio copiis,' Cic. *Verr.* 2, 1, 127. Wakef. cites *Odyss.* δ 725 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσι. M. cites also Cic. *Fam.* 3, 10, 10, 'quibus ille me rebus non ornatum voluit amplissime?' *Pro Corn. Fr.* 2, 'Q. Metelli adulescentia ad summam laudem omnibus rebus ornata.' Bernays compares Cic. *Fam.* 13, 77, 2, 'M. Bolanum virum bonum et fortem et omnibus rebus ornatum,' 12, 21, 'C. Anicius . . . vir omnibus rebus ornatus.' — Sauppe, *Phil.* 22, 182, recalls the discovery of a coin of the gens Memmia on which a goddess, probably Venus, is shown driving a chariot, and crowned by a winged boy (Cupid); this to him explains the verse. Brandt, *Jahrb.* 131, 602 sq., thinks the reference is to the aedileship of Memmius and perhaps to the praetorship; but there is reason enough in the brilliancy of a family descended from Mnestheus; possibly also in his physical beauty; he was a second Paris, as with Lucullus' wife, Cic. *Att.* 1, 18, 3.

28. Alliteration (*ddd*). — **quo magis,** 'the more' for Memmius' sake. — **dictis**:

'tu te dictis praebere memento,' 2, 66; 'nunc age dicta meo dulci quaesita labore | percipe,' 2, 730; 'tu cetera percipe dicta,' 3, 135; 'rerum naturam expandere dictis,' 1, 126; 'doceo dictis,' 5, 56. — **leporem**: 934, 'musaeo contingens cuncta lepore.' Here the request is properly made of the goddess of grace and charm. — Although he has the word 10 times it always occurs in the fifth and sixth feet.

29. **interea,** while I sing. — **fera moenera,** 'fierce works,' also in 32; *moenere belli*, 5, 1308; *munera belli*, Livy, 24, 35, 7; 32, 16, 15. For the archaic spelling cf. *moerorum*, 4, 220; 6, 926; and *poeniceus*, 2, 830; *poenibat*, 6, 1246; in other authors and inscriptions *inmoene*, *moiros*, *moerus*, *ploera*, *oinversi*, *oinigenos*, and the like; see. Stolz, *Hist. Gr.* 1, 150. — **militiai**: so *patriai*, 41; *Triviai*, 84; *Iphianassai*, 85; *animai*, 112, etc.; *terrai*, 212, etc.; *materiai*, 249, etc.; *aquai*, 285, etc.; *viai*, 406, etc.; *vitai*, 415, etc.; *naturai*, 586, etc.; *flammai*, 725, etc.; *summai*, 953, etc.; *horai*, 1016; *fugai*, 1047, etc.; *purpureai*, 2, 52; *notitiai*, 2, 124; *formai*, 2, 490, etc.; *amicitiai*, 3, 83; *harmoniai*, 3, 131; *irai*, 3, 303; *gelidai*, 3, 689; *caveai*, 4, 78; *scenai*, 4, 79, etc.; *nigrai*, 4, 537; *linguai*, 4, 624; *parmai*, 4, 847; *Geryonai*, 5, 28; *lunai*, 5, 69, etc.; *pilai*, 5, 713, etc.; *guttai*, 6, 614; *taedai*, 6, 897. He uses only four adjectives with this ending. The prevailing position is at the end of the verse; cf. on 3, 83. — For the expression cf. *belli per munia*, Lucan, 5, 8; *munerum militiae*, Livy, 27, 9, 9.

30. **maria ac terras**: *quae mare . . . quae terras*, 3; *per maria ac terras*, 340; *mare terras*, 820; *terras ac mare*, 2, 728; *mare ac terras*, 4, 203; 6, 668; *maria ac terras*, 5, 92, 594; 6, 491, 612. *Terras* is followed by a word beginning with a vowel also in 744; 2, 212, 256, 706, 1000; 4, 416; 5, 115, 342, 658, 682, 693, 980; 6, 491, 634; but there are many examples of it before a consonant; the reason for the plural is that given in the note to 3, not the desire to avoid hiatus. — **sopita quiescant**: verses ending with a participle and finite verb are common in L.: cf. 53, 57, 218, 329, 423, 919, etc., *sopita quiescunt*, 3, 920, and note on 3, 30. Munro compares Vell. Pater. 2, 89, *sopitus ubique armorum furor*. Notice the mingled prolepsis and pleonasm.

31. **nam,** 'and with reason I pray this, for,' etc. — **tranquilla**: 6, 78, 'tranquilla pace valebis'; 2, 1093, 'nam pro sancta deum tranquilla pectora pace | quae placidum degunt aevom vitamque serenam.' M. compares Livy, 26, 26, 11, 'qui vel in pace tranquilla bellum excitare possent.'

32. **fera moenera,** Lamb.; *feram onera* OQ. — **mortalis**: a word of frequent use in L. and mostly poetical for metrical convenience. But the form *mortales* won its way into Ciceronian prose. — **Mavors**: here only in L.; 'Martis turbare catervas,' 5, 1304. *Mavors* appears occasionally in the Augustan poets as a bit of archaism; in Val. Flacc. 2, 208, *Mavortia coniunx* is Venus. — The second tradition, the Romulus legend, is here united to the Aeneas myth: Mars is the sire, Venus the mother of the Romans.

33. **armipotens**: *Mars armipotens*, *Aen.* 9, 917. Cf. the compounds *pennipotentum*, 2, 878; 5, 789; *omnipotens*, 5, 399. — **regit,** 'guides'; *manus una regit* (*navem*) 4, 903; *quis regere immensi summam . . . potis est*, 2, 1095. — **in,** a proclitic, as the rhythm indicates. — Cf. Ov. *M.* 10, 558, 'inque sinu iuvenis posita cervice reclinis.' Bockemüller's theory that Venus and Mars here represent Julia and Pompey seems without foundation.

34. **reicit**, Q, Gott.; *reficit* O; see on 3, 639. Ter. *And.* 136, *reiecit se in eum.* — **aeterno . . . vulnere**: 5, 1321, *volnere victos; Aen.* 1, 36, *aeternum servans sub pectore vulnus, id.* 4, 67, 689; Pope, *Messiah* 'And hell's grim tyrant feel th' eternal wound'; *Aen.* 8, 394, *aeterno fatur devinctus amore;* some codd. there have *devictus;* see Forb. ad loc. Cf. also *Aen.* 4, 2, *volnus alit venis,* of the wound of love, a not uncommon expression in the poets and used by L. in Book 4. Giussani suspects a group in statuary which L. may have seen. — **devictus** (*devinctus,* Pont. Lamb.): 'completely conquered'; 493, *glacies flamma devicta liquescit.*

35. **ita**: 'as thus he rests.' — **suspiciens**, literal; 2, 1039, 'suspicere in caeli dignatur lucida templa.' — **tereti**, 'shapely'; 4, 58, 'cum teretis ponunt tunicas aestate cicadae'; *Aen.* 8, 633, 'tereti cervice reflexam.' It is noticeable, as pointed out by Zingerle, 7, that the prevailing position of *cervice* is in the fifth foot followed by a verb compounded with *re-;* he compares *Georg.* 4, 523, *cervice revulsum; Aen.* 8, 633, *c. reflexam,* cf. Ov. *AA.* 3, 779, *c. reflexa; Aen.* 1, 402, *c. refulsit;* Ov. *Hal.* 106, *c. refulgens, M.* 10, 558, *c. reclinis, Her.* 15, 231, *c. recumbo, ex Ponto,* 2, 8, 65, *c. recedet, M.* 15, 698, *c. recurvam.* In L. 6, 744, the verse closes with *cervice profusae.* Cf. also Cic. *Arat.* 60, *tereti cervice reflexum; Manil.* 1, 334, *cervice reflexus;* Sil. *Pun.* 7, 322, *c. reposta.* — **cervice**: Quint. 8, 3, 35, 'cervicem videtur Hortensius primus dixisse; nam veteres pluraliter appellant' — naturally of prose writers. Enn. *Ann.* 472, *caput a cervice revulsum.* On *cervix* see Maas, *Archiv* 12, 501. — **reposta** is abl. For the form see on 3, 346. Quint. 4, 2, 39, 'cervicem reponunt et bracchium in latus iactant.' Richards, *Cl. R.* 13, 17, *repostam.*

36. **pascit**: 2, 419, 'oculos qui pascere possunt.' Tac. *H.* 3, 39, 'Vitellii vox qua se . . . pavisse oculos spectatu inimici morte iactavit'; Sen. *Ep.* 58, 25, 'oculos . . . ut dici solet pascit'; Ter. *Ph.* 85, 'restabat aliud nil nisi oculos pascere'; Catull. 64, 221, 'lumina sunt nati cara saturata figura'; Cic. *Ph.* 11, 8, 'oculos paverit suos'; Ov. *Am.* 3, 2, 6, 'oculos pascat uterque suos.' — **avidos**: Cic. *Or.* 104, 'ita sunt (aures) avidae.' — **inhians**, 'with open mouth,' 'longing': Hor. *S.* 1, 1, 70, *saccis indormis inhians;* only here in L. The usual construction is with the dative. — **te**: Woltjer has noticed (*Mnemosyne,* 17, 70) that L. never puts *ego* in any of its forms in the fifth foot, but forms of *tu* five times: 1, 36, 269, 1115; 3, 900, 906. — **visus**, 'gaze,' only here in the pl. in L., for metrical convenience of *avidos.* Stat. *Th.* 6, 277, 'spectat inocciduis stellatum visibus Argum.' — Tennyson, *Lucr.* 'Then would I cry to thee | To kiss thy Mavors, roll thy tender arms | Round him, and keep him from the lust of blood | That makes a steaming slaughter house of Rome.' Reposianus, *Concub. M. et V.* 104, *spectat hians Venerem.*

37. **eque**: V. *Ecl.* 7, 13; Cic. *Off.* 2, 80; 1, 122; Sen. *HF.* 260; Ov. *M.* 1, 468; 15, 268; 2, 96; Lucan, 5, 751, *eque tuo. Que* is rarely added to monosyllabic prepositions unless the preposition is repeated. See on 3, 3, and *Archiv* 13, 198. — **pendet e** is the usual construction: 6, 911, *pendentibus ex se;* other exx. in lex. s.v.; *Aen.* 4, 79, *pendetque iterum narrantis ab ore.* — **spiritus**, 'his soul,' *i.e.* 'breath.' Q. Curt. 3, 6, 10, *spiritus meus ex te pependit.* — In general cf. Byron, *Childe Harold,* 4, 51, 'Appearedst thou not to Paris in this guise? | Or to more deeply blest Anchises? or | In all thy perfect goddess-ship, when lies | Before thee thy own vanquished Lord of War? | And gazing in thy face as toward a star, | Laid on thy lap,

his eyes to thee upturns, | Feeding on thy sweet cheek; while thy lips are, | With lava kisses melting while they burn, | Shower'd on his eyelids, brow, and mouth, as from an urn, | Glowing, and circumfused in speechless love.'

38. **hunc** is object of *circumfusa;* for construction, see lex. — **tuo . . . sancto**: verses with internal rhyme — when perfect, called leonine — are not uncommon in L.: 5, 639, 'qui queat aestivis solem detrudere signis'; 5, 644, 'quae volvunt magnos in magnis orbibus annos'; 6, 1123, 'fit quoque ut in nostrum cum venit denique caelum'; 2, 112, 'cuius uti memoro rei simulacrum et imago'; 2, 152, 'cogitur aerias quasi dum diverberat undas'; see on 3, 6. — **corpore**, abl. of means with *circumfusa.* — **sancto**, 'divine'; 6, 76, 'nec de corpore quae sancto simulacra feruntur'; Catull. 36, 3, 'sanctae Veneri.'

39. **super** is an adverb; cf. 3, 871, 901; 5, 763. — **loquellas**: 5, 230, 'nutricis blanda atque infracta loquella'; Brambach prefers *loquela.* — Cf. *lingua suavis,* 413; *Aen.* 5, 842, *funditque has ore loquellas.*

40. Alliteration of *ppp*; the relative absence of alliteration in the introduction is remarkable. — **funde**: 413, 'lingua meo suavis diti de pectore fundet.' — **placidam**: 6, 73, *placida cum pace quietos.* — **Romanis**: the dative is a rather uncommon construction with *peto* instead of *pro* and abl. Cic. *QF.* 2, 13, 3, 'M. Curtio tribunatum ab eo petivi.' — **incluta**: an antique word not used by Cicero and Caesar; an epithet of Epicurus, 3, 10, of Memmius, 5, 8. *Georg.* 4, 534, 'tu munera supplex | tende petens pacem.' In Carter's *Epitheta Deorum*, *inclutus* is cited of more than a dozen deities (Iovi, Plaut. *Persa*, 251); cf. *Stabat Mater*, 12, 'nati poenas inclyti.'

41. **nam**: in the present state of civil disturbance the calm of the Muses is broken. — **neque . . . nec** is common: Draeg. *Synt.* § 323, 3. In L. 1, 747–748; 2, 867–868; 3, 467, 686–687, 711–712, etc. — **nos** lacks logical accent. — **agere hoc**: 4, 969, 'nos agere hoc autem et naturam quaerere rerum.' It seems to mean 'to set about this task'; M. quotes Juv. 7, 20 *hoc agite*, 48, *nos tamen hoc agimus;* see Mayor's notes there. — **patriai tempore iniquo**: plainly some time of civil disturbance; Munro and Giussani would have the reference to the end of 695/59, when Caesar was consul. Tennyson, *Lucr.*, 'keep him from the lust of blood | That makes a steaming slaughter house of Rome.' — Manil. 1, 13, 'hoc sub pace vacat tantum.' — The older view (Forb. ad loc.) made the reference to the disturbances caused by Clodius in 696–697. Bernays does better in making the time of the disturbance extend from 655 to 699. Brandt, *Jahrb.* 131, 602, demands an actual war, not a mere civil disturbance; not one war necessarily (cf. 29, 30); we must find a war by land and sea which disturbed all the Roman people (40); such a war was the Mithradatic, 686/68, and that of the pirates at sea. — *Patriai* may be dative, see on 454. Forb. is wrong in joining *hoc* to *tempore;* see Polle, *Phil.* 25, 500; Schneidewin, *Phil.* 10, 362; the latter explains *si tempus erit iniquum.* — **tempore iniquo**: also of atoms, 183.

42. **aequo animo** is opposed to *tempore iniquo.* See on 3, 939. — **Memmi**: this word occurs only here and in 2, 182 in the middle of the verse; in all other cases (411, 1052; 2, 143; 5, 8, 93, 164, 867, 1282) it comes in the sixth foot. Notice that it does not appear in the third, fourth, or sixth books, and could easily replace a spondaic or trochaic adjective or adverb in the sixth place. Could L. have added the name of M. as an afterthought in revising the work? See *Introd.* 25. —

clara: 638, *Heraclitus . . . clarus*, opposed by implication to *obscurus*. For the elision in the second foot of — before ∪, see on 3, 184. Memmius was praetor urbanus in 58, which justifies the adjective. The family also claimed descent from Mnestheus: *Aen.* 5, 117, 'mox Italus Mnestheus genus a quo nomine Memmi'; cf. *Aen.* 4, 288. — **propago**, 'scion.' M. quotes Manil. 1, 795, *et Claudi magna propago*.

43. **communi saluti**, as he would have no peace for the reception of Epicurus' doctrine. 5, 958, *nec commune bonum poterant spectare*. 'Et le grand Memmius, défenseur de l'état, | Ne peut pour m'écouter, déserter le combat,' Martha, p. 66. — **desse** for *deesse* also in 1111; common in dactylic poetry; cf. *derrasse*, 711.

44–49 is inserted here from 2, 646–651 by the 'interpolator irrisor, qui poetam reprehendens versus adscripsit,' as Harder puts it in his index to Lachmann's commentary. Marullus cancelled the verses, which had been inserted, as Isaac Voss said, 'ut ostenderet Lucretium sibi adversari, qui cum deos mortalia non curare affirmet, Venerem tamen invocet.'

50–61. 'Listen, Memmius, and do not despise my sayings; I shall discourse concerning the things of heaven and the gods; how nature works with the atoms which we call by various names.'

50. A lacuna before 50 is inferred by most edd. since Lachm., as the poet is now addressing Memmius. The reading adopted is by Bernays; *quod superest ut vacuas auris*, OQ; old editions, *q. s. v. a. mihi Memmius et te*; Lamb., *Memmiada*. Lachm. proposes *animumque age Memmi*, but follows in his text the suggestion of Bernays, who found in the Verona interpreter of *Georg.* 3, 3, *vacuas aures animumque sagacem* ascribed to L.; and L. 4, 912 has *tu mihi da tenuis aures animumque sagacem*. Brieger marks off 50–61 as out of place; discussion in *Phil.* 23, 456 sq., *Jahresb.* 17, 233; Susemihl, *Greifswald Ind.* 1884, 6; Woltjer, *Mnemosyne*, 24, 62; Everett, *Harv. St.* 7, 25; v. d. Valk, 43; Vahlen, *Monatsb. Berl. Akad.* 1877, 488. Goebel, *Rh. M.* 15, 416, dislikes *sagacem* and proposes *auris nobis animumque*; cf. 2, 1023, *nunc animum nobis adhibe veram ad rationem*. Sauppe, *Ausgew. Schrift.* 726, transfers 50–61 to follow 79; cf. also Stürenberg, *Acta Phil. Lips.* 2, 12. Bock. transfers 50–61 to follow 158; he makes 1–49 a later addition; Giuss. places 50 after 145, with no lacuna. Reitzenstein regards 50–61 as necessary for the explanation of 159–214; he would read 50–61, 136–145, 62 sq. — **quod superest**, 'for what remains,' a common formula in L. Woltjer, *Mnem.* 24, 63, discusses *quod superest* in L.; it occurs nine times at the beginning of a new period, but nowhere in the first and second books, once (350) in the third book, once (595) in the fourth, four times in the fifth (91, 261, 772, 1241), thrice in the sixth (219, 423, 906). It means 'well then' or *iam age*. Once (6, 979) it is used demonstratively: *hoc etiam superest*. At the beginning, in the sense *praeterea*, it occurs twice: 4, 768, 1283; in the middle of the argument in the sense *etiam* or 'advancing further' it occurs four times: 2, 39, 491; 5, 64; 6, 1000. In two places it means *quod restat*, 1, 921; 2, 183; in two places also with a genitive, 3, 905; 5, 206. In the sense *quod plus est* it occurs in 2, 546; 4, 195. Woltjer would interpret this passage (1, 50) either like 4, 1283 in the sense *praeterea*, or as coming in the middle of the argument in sense *quod plus est* like 2, 546; at any rate it cannot introduce a new period. — **aures**: 2, 1024, 'nam tibi vementer nova res molitur ad auris | accidere'; Plaut.

Tr. 11, 'date vocivas auris dum eloquor'; Hor. *Ep.* 1, 16, 26, 'vacuas permulceat aures'; Quint. 10, 132, 'vacuas aures.'—**sagacem**: on 1, 130.

51. **semotum**: 2, 19, *cura semota metuque.*—**curis**: 5, 45, 'quantae tum scindunt hominem cuppedinis acres | sollicitum curae quantique perinde timores' unless the heart is cleared as he says; 3, 826, 'curisque fatigat'; 3, 1051, 'ebrius urgeris multis miser undique curis | atque animi incerto fluitans errore vagaris'; 5, 1431, 'in curis consumit inanibus aevom'; this *ἀταραξία* is one of the chief ends of the poem, and the aim of the Epicurean philosophy. See on 3, 826.—**veram ad rationem**, the 'true philosophy' of Epicurus which L. often confuses with fact; 2, 1023, 'nunc animum nobis adhibe veram ad rationem'; 1, 498, 'vera tamen ratio naturaque rerum cogit'; 623, 'quoniam ratio reclamat vera'; so 513, 'res ulla potest vera ratione probari'; 637, 'magno opere a vera lapsi ratione videntur.' Mistaken philosophers are wrong, so others in 2, 176; 2, 82, 'avius a vera longe ratione vagaris,' if you accept a hypothesis inconsistent with Epicureanism; so also 1, 229, 'avius a vera longe ratione recedit'; 2, 645, certain mythological interpretations are false—'longe sunt tamen a vera ratione repulsa'; 5, 23, if you think Hercules was a benefactor above Epicurus 'longius a vera multo ratione ferere'; 5, 1117, if a man governs his life by true philosophy, which is Epicureanism, 'quod siquis vera ratione gubernet'; 6, 767, mistaken popular errors, 'quod procul a vera quam sit ratione repulsum | percipe,' so also 6, 853; 6, 80, there is no divine vengeance 'quam quidem ut a nobis ratio verissima longe | reiciat' it is necessary to give the *ratio caeli.* Cicero also uses the phrase: *Fin.* 1, 5, 2, 'invitat igitur vera ratio bene sanos ad iustitiam.' Haeckel, as Kelsey says, speaks of the 'unassailable truth' of the theory of descent.

52. **dona**: M. compares *Ciris* 46, 'accipe dona meo multum vigilata labore.'—**disposta**: cf. *reposta*, 35, and on 3, 420.

53. **intellecta priusquam sint**: for the subjunct. cf. 417; 2, 833; 4, 296; 5, 391; *antequam*, 6, 169, 463.—**relinquas**: L. nowhere else implies that such a thing is possible. It is probable that Memmius did what L. fears.

54. **summa caeli ratione**: 'most lofty system,' *i.e.* deepest philosophy; *ultima essenza*, Giuss.; 5, 335, 'natura haec rerum ratioque repertast'; 6, 83, 'est ratio caeli tenenda'; 2, 178, 'hoc tamen ex ipsis caeli rationibus ausim | confirmare,' *i.e.* from the arrangements; also 5, 196.—1, 127, 'quapropter bene cum superis de rebus habenda | nobis est ratio' seems to repeat the thought of 54. At the outset the poet intends to discuss physics rather than ethics; the reason will appear later.

55. **disserere**: 6, 940, 'qua de re disserere aggrediar,' the only other place where he uses the word.—**incipiam**, 'take in hand,' 'proceed.' '*Coepi* refers to the action which is begun, *incipio* more to the beginning which has been made,' Död.; but *incipio* is regularly used for the tenses of the present stem of *coepi;* 4, 29, *nunc agere incipiam;* 6, 906, *agere incipiam.* He has also *incepti finem contingere*, 5, 391 (5, 385 *conata patrantur*); *inceptum pergam pertexere dictis*, 6, 42; *neque enim facere incipit ullam | rem quisquam*, 4, 883—the only places where he uses the word. *Aen.* 2, 12, 'quamquam animus meminisse horret luctuque refugit, | incipiam'; *Georg.* 1, 5, 'hinc canere incipiam'; but *Georg.* 1, 225 *coepere. Coepi* sometimes has the same notion of undertaking: 4, 807, 'nonne vides oculos etiam, cum tenvia quae sunt | cernere coeperunt.' For *incipio*, Krätsch, *De abundanti d. g. Lucret.*

16, compares Ter. *And.* 493, 'tibi videor esse quem tam aperte fallere incipias dolis'; Nepos, *Pelop.* 1, 1, 'si res explicare incipiam'; Ov. *F.* 4, 16, 'coeptum perfice, dixit, opus.' — **primordia**, his most common word for atoms, occurring 73 times according to Woltjer. Pacuvius had used the word: *quod primordium capissam,* 50, 51; it was used occasionally by Cicero and the later writers. The Epicureans used various words to express atoms and primary bodies: ἀρχαί = *principia,* usually in the forms *principiorum* and *principiis,* in other cases *primordia;* στοιχεῖα = *elementa,* ὕλη = *materies,* σώματα = *corpora,* πρῶτα σ. = *corpora prima.* The words ἄτομοι and τὰ στερέμνια L. did not transfer (Bindseil, 11 sq.; Polle, *A V.* 15). The words used by L. for primary bodies are *primordia* with and without *rerum, semina rerum* or *semina, corpora prima, genitalia corpora, genitalis materies, corpora* alone, *prima, exordia rerum, principia, elementa, corpuscula, radices* — the last from Empedocles. Cicero has *individua corpuscula, ND.* 1, 67, *individua et solida corpora, Fin.* 1, 18 and often *atomi.* 'Nostri insecabilia corpora, nonnulli individua vocitaverunt,' Vitr. 2, 2, 1. — **pandam**: 5, 54, *omnem naturam pandere dictis.*

56. **unde** is often equivalent to *e* with a relative pronoun; here to *e quibus;* see on 3, 68. — **omnis** is accusative; see on *suavis,* 7. — **natura**: here the word means creative nature, a meaning occurring 13 times in the poem; *e.g.* 199, 263, 629. See *APA.* 22, xxxii. — **creet**, 'makes'; a frequent word. — **auctet**: the word is said to occur only here and in Plaut. *Amphit.* 6, Catull. 67, 2. — **alatque**: 5, 218, 'genus horriferum natura ferarum . . . cur alit atque auget.' — Sen., *Ep.* 95, 11, quotes 54–57 with *quoque* for *quove.*

57. **quove** for *quoque* as in 3, 34; so *quaeque* for *et quae,* 2, 1031. *Quidve petat, Aen.* 10, 150. — **eadem**: probably accusative as in 2, 1156, where there is a like ambiguity, 'sed genuit tellus eadem quae nunc alit ex se'; and as in 56 the order is *omnis natura res* with the nominative intervening, so in this line *natura* nominative comes between the two accusatives. — **rursum**, 'in turn.' He has also the form *rusus* 5, 749; 3, 121, *eadem rursum.* — **perempta**: 5, 319, 'si procreat ex se | omnia . . . recipitque perempta.' The neuter is taken from *res:* 1, 238, *res omnis . . . indupedita;* 351, *arbusta . . . in totas;* 157, *queat res quaeque . . . quaeque modo fiant.* See lex., *res,* D. — **resolvat**: 5, 276, 'nisi contra | corpora retribuat rebus recreetque fluentis, | omnia iam resoluta forent,' where *omnia* takes up *rebus* also.

58. **nos** probably means 'we Epicureans.' — **materiem**: he has *materia* about 50 times but not in the nominative singular, and but once in the accusative singular, 4, 148; *materies* about 29 times in nominative and accusative singular only; so he has *amicities* once in accusative singular, *amicitia* twice in genitive singular only; *effigies* once; *effigias,* accusative plural, twice; *avarities* once; *durities* once; *notities* twice; *notitia,* genitive and accusative six times; *spurcities, spurcitia,* nominative singular, each once; see Roby, 932. Metrical convenience appears to govern his choice; but generally the first declension rules in oblique cases, Reisig, 1, 146. Lact. uses the genitive plural of *materies.* — **genitalia corpora**, 'creative elements'; *genitalia semina* 5, 850–851; *corpora* 1, 167; 2, 62, 548 only. — **rebus**: L. often uses the dative where we should expect a genitive. See on 3, 129.

59. Note the feminine caesura; there are comparatively few such verses in L. See Kühn, 51. — **reddunda**: archaic spelling; again in 5, 66; *gignundis,* 1, 707.

Cf. on 3, 409. — **ratione**, 'in our discussion.' *Rationem reddere* is common in L. See on 3, 259. — **semina rerum** used also by Ovid, *e.g. M.* 1, 419. The words usually come at the end of the line in L. and Ovid.

60. **suēmus**: L. uses this form 3 times: 301; 4, 369; see Gildersleeve-Lodge, *LG.* 131, 2, n.; Roby, 94. *Suesse*, 5, 912; *suēvit*, 6, 953, *svevit*, 6, 793; *suerit*, 5, 53; *suerint*, 4, 303; *suesse*, 5, 912; *sueti*, 2, 903; *sveta*, 2, 448; — all of these except 1, 60 are at the end of the line. It is of course possible that *suemus* may be from a lost *sueo*, as L. and S. think; most editors and grammarians prefer to call it syncopated; so *consuemus*, Prop. 1, 7, 5. For spondaic lines, see on 3, 191. — **usurpare**, 'name': lex. s.v. II, C. In 4, 975 it also forms the close of a spondaic verse, tetrasyllables being the best ending in such verses. Bock. reads *usurpamus*.

61. **ex illis sunt**: *esse ex* occurs in 654; 2, 402–403, 451–452; the preposition is omitted in 2, 445; 3, 216; both constructions are common in L.; see on 3, 216. **primis**, *i.e. principiis*, M. compares V. *Ecl.* 6, 33, 'ut his exordia primis | omnia.'

62–79. 'When men were sore pressed by superstition Epicurus first dared to make head against it and to break through the barriers of nature and as a victor to bring the knowledge of the limitations of law, thus conquering religion.' — With this statement the argument of the poem properly begins.

62. 'The terrible picture which Lucretius has drawn of Religion, in order to display the magnanimity of his philosophical hero in opposing her, is thought to be designed with great boldness and spirit,' Burke, *Sublime and Beautiful*, ed. 1829, *sub fin.* — 62–79 follow 43 in Giussani's ed. — **Humana**, emphasized by position. — 3, 37, 'et metus ille foras praeceps Acheruntis agendus, | funditus humanam qui vitam turbat ab imo'; 5, 1233, 'usque adeo res humanas vis abdita quaedam | opterit.' — **ante oculos**, *i.e.* plainly; on 3, 185. — **foede**, 85; 3, 49, *foedati crimine turpi.* — **iaceret**: 5, 174, 'at, credo, in tenebris vita ac maerore iacebat, | donec diluxit rerum genitalis origo.' *Cum* temp. with subjunct. impf. occurs only here in L., as 4, 578, is iterative with second person: Dr. *Synt.* II, § 498. — Avancius and most of the older editors inserted here the interpolated passage from the 2d book. Bock. would have the real *prooemium* begin here, mainly because other books begin with praise of Epicurus, but a general introduction to the entire poem is necessary. — Sen. *Ep.* 117, 6, 'cum de animarum aeternitate disserimus non leve momentum apud nos habet consensus hominum aut timentium inferos aut colentium.'

63. The verse ending is bad, as the 5th and 6th feet are contained within one word. — **in terris** is a prosaic expression which he frequently uses: 130; 5, 586. — **religione**: L. seems to make no distinction between religion and superstition: 3, 54, 'acrius advertunt animos ad religionem'; 1, 932, 'religionum animum nodis exsolvere pergo'; but in 1, 109, 'religionibus atque minis obsistere vatum' it rather means superstition. In 6, 62, appears his indifference: 'rursus in antiquas referuntur religionis | et dominos acris adsciscunt.' He does not use *superstitio*, which first occurs in Cicero. The difference between the attitude of Lucr. and that of Epicurus who wrote περὶ εὐσεβείας and περὶ θεῶν and περὶ ὁσιότητος (see Usener, *Epicurea*, 257) is discussed by Martha, *Poëme*, p. 76 sq., who finds the chief reason in the difference between the Greek and Roman systems: '(Ces dieux) président minutieusement à tous les actes de la vie civile et domestique, surveillant l'homme et le citoyen, et, comme des magistrats subalternes, exercent une sorte de police tracassière . . .

Aussi l'impiété de Lucrèce est plus violente que celle d'Epicure, et sous son fanaticisme dogmatique on croit voir un ressentiment personnel contre la religion romaine;' Friedländer, *Sittengesch.* 3, 425, also regards Lucretius' bitterness as exceptional. Buchanan, *Mod. Atheism*, p. 36 sq., discussing the Epicurean ideal of tranquillity of mind, remarks that the only sovereign and effective antidote to superstitious terror was thought to be the spirit of philosophical unbelief, although the fears which generated religion must have been anterior to it. Tolstoi, in an article on Religion and Morality (*Contemp. Rev.* 65, 326), gives three definitions of religion, the second being 'religion is a collection of superstitious statements, from which a worship equally superstitious is derived. Such an interpretation is applied to religion by sceptics in general; by those, that is, who do not believe in the religion they are defining. — By the second (definition) religion is a mass of superstition from which it is desirable, and even needful to the welfare of humanity, that mankind should be delivered. — It is that which, in the definer's opinion, people are wrong in believing.' This is the position of L. The Epicurean, of course, believed in the existence of the gods: *esse igitur deos confitendum est*, Cic. *ND.* 1, 44. To L. religion is *turpis*, 2, 657; *gravis* in this passage. — Cic. *Div.* 2, 148, 'superstitione tollenda religio tollitur . . . ut religio propaganda etiam est . . . sic superstitionis stirpes omnes eligendae.' Ihne, *Hist. Rome*, 4, 254, well says that Roman religion had nothing to do with the faith and very little with the moral condition of men; and, p. 270, that it shudders at the thought of having neglected anything to avert the wrath of the gods.

64. Spondaic line with the best ending. — **quae caput**: the lively personification heightens the effect; other personifications of *religio* in 79, 83; 2, 45. Burke, *Sublime and Beautiful*, 241, commenting on this picture says: 'What idea do you derive from so excellent a picture? None at all, most certainly; neither has the poet said a single word which might in the least serve to mark a single limb [caput?] or feature of the phantom which he intended to represent in all the horrors imagination can conceive [but did he?]. In reality, poetry and rhetoric do not succeed in exact description so well as painting does; their business is to affect rather by sympathy than imitation.' — **caeli regionibus**: 1062, *in loca caeli;* 1064, *in caeli templa*, and elsewhere — **ostendebat**: impf. of continuous action; *obtendebat*, Wakef. — Martha, p. 87, says that paganism at Rome appeared only as an immense instrument of terror. Heaven, earth, hell, were peopled with a thousand terrible divinities who practised an inexplicable and ridiculous tyranny over the human race. Lact. *Inst.* 3, 27, seems to have imitated this passage: 'quae (virtus) sese a regionibus caeli regionibus ostentabat.' — Schwartz, *Jahrb.* 109, 363, thinks the imagery of a thunderstorm was in the poet's mind; cf. 4, 169 sq.

65. **super** = *in caeli regionibus*, an adverb. There is no verb *superinsto*. — **aspectu**, 'mien,' a meaning occurring only here in L.; common in patristic Latin: (*lignum*) *aspectu delectabile*, Vulg. *Gen.* 3, 6; avoided by the best writers, although occurring in Cic. *ND.* 2, 158. — **mortalibus**, for *hŏmĭnĭbus* or *vĭrīs*, is common in L. — **instans**: Bernays and others compare Servius on *Aen.* 8, 187, 'aut secundum Lucretium superstitio est superstantium rerum, *i.e.* caelestium et divinarum, quae super nos stant, inanis et superfluus timor.' Cic. *Div.* 2, 149, '(superstitio) instat enim et urguet.' M. tr. 'lowering.'

66. **primum**, first in order of time; Ep. did this first before all others; *primus*

in 67 means he was the first of all to do it. As a matter of historical truth Democritus had preceded Ep. in intellectual audacity, but perhaps not in scorn of religion; cf. Ovid's praise of Pythagoras (*M.* 15, 60 sq.) which was perhaps suggested by L.'s praise of Epicurus: 72, 'primusque animalia mensis | arguit imponi: primus quum talibus ora | docta quidem solvit, sed non et credita, verbis.' — **Graius**: so in 3, 3 Ep. is *Graiae gentis decus;* L. does not use *Graecus*. Enn. had used both forms: *Graius homo, Ann.* 177. *Graius* is mostly poetical. — **homō**, a man, not a god. The final *o* was originally long; *homō*, 6, 652; *homōque*, 6, 676; see Müller, *RM.* 336; Lindsay, *LL.* 212; Cruttwell, *RL.* 276. Lucr. never shortens final *o* in the abl. sing. 2d declension, even in *modo* (2, 941 n.) See Kühn, 37. — **tollere**, OQ, M. Br. Giuss. Bail., *tendere*, Nonius, Lamb. ed. 3, Lachm. Bern. M. gives instances where Seneca, Gellius, Nonius, and Lactantius have misquoted L. Discussion by Polle, *Phil.* 26, 298. Livy, 6, 16, 3, 'aut tribuni plebis aut ipsa plebs attollere oculos aut hiscere audebant;' Ov. *M.* 2, 448, 'vix oculos attollit humo.' *Tollere* is consistent with *iaceret*, 62, and is antithetic to *oppressa*.

67. **obsistere**, 'to make a stand against'; 109, 'religionibus atque minis obsistere vatum.' — **contra** and **contra**, 66: such repetitions occur occasionally in L.: 835–836, *e pauxillis atque minutis . . . de pauxillis atque minutis.* — Cudworth, 1, 150: 'It was thus a noble and heroical exploit of Democritus and Epicurus, who . . . did manfully encounter that affrightful spectre . . . of a providential deity; and by clear philosophic reason chase it away, and banish it quite out of the world; laying down such principles as would solve all the phenomena of nature without a God.' Lewes, *Biographical Hist. of Phil.*, 1857, 280, mentions Lucretius' claim to a rebellious originality for Epicurus, which history cannot endorse. Epicurus is the moral hero; cf. 5, 1 *sq.* — Klussmann, *Phil.* 26, 364, thinks Arnobius, 1, 37–39, in giving praise to Christ is following Lucretius' praise of Epicurus.

68. Alliteration, *ff*, intentional; *nnn*, accidental. — **fama**, OQ, M. Br. Giuss. Bail.; *fana*, Bentl. Lachm. Bern.; he has *fana*, 5, 75, *fanum*, 6, 849; *fama* several times, most often *ut fama est*, 3, 981, n. Tr.: 'story of the gods,' M. The objective genitive with *fama* is not so common as *de* with the abl.; see exx. of both in lex., s.v. I, b. — **minitanti**: Plew, *Jahrb.* 93, 631 *sq.*, has examined the occurrence of words with the metrical value of ⏑ ⏑ — ⏓ at the end of the hexameter; there are many such in L.: *e.g.* 4, 51, 74, 97, 112, 139, 148. Virgil has 6 examples of a monosyllable in the fifth ictus syllable, Ovid has none; and they employ the ending itself very sparingly and mostly in Greek proper nouns and words. L. has in the majority of cases a monosyllable before ⏑ ⏑ ∠ ⏓. In the 161 cases where such a close occurs, a monosyllable precedes in 71, and in 38 more there is elision which reduces dissyllables to monosyllables. The remaining 52 words in 32 cases have their regular accent through elision. So in L. there are only 20 cases where violence is done to the ordinary accent; *e.g.* 1, 139, 547. — Cic. *Arat.* 71, 'nec metuunt canos minitanti murmure fluctus.' — Cicero, *Tusc.* 1, 43, has no sympathy with this praise of Epicurus: 'soleo saepe mirari non nullorum insolentiam philosophorum, qui naturae cognitionem admirantur eiusque inventori et principi gratias exsultantes agunt eumque venerantur ut deum.'

69. Alliteration (*mccm*); allit. with *m* is frequent when thunder is mentioned: 5, 1193, 'murmura magna minarum'; 5, 1221, 'contremit et magnum percurrunt mur-

mura caelum.' — **eo**, all the more he strove to conquer nature's secret. — **acrem**: 'penetrating' if *animi* means intellect, 'ardent' if soul; the latter is more probable.

70. **inritat** is contracted from *inritavit;* so 6, 587, *disturbat* for *disturbavit; superat* (*e coni.*), 5, 396; a contraction usually avoided, as it was likely to work confusion between present and perfect forms in prose. The subjects of *inritat* are distributed as those of *compressit* in 69. See Lane, 892. — **effringere** occurs nowhere else in L., and *confringere*, an unmetrical reading, is found in OQ. Edd. read *effringere* from Priscian's quotation. Housman, *Cl. R.* 5, 295, would read *ecfringere*, as in his opinion *cō* and *ec* were confused; Wakef. had printed *ecfringere;* Bock. *virtus confringere.* — **arta**: 931, 'artis | religionum animum nodis exsolvere.'

71. Alliteration (*ppcc*). — **naturae**: Nature is invested in a walled town by the hero Epicurus. — **claustra**: if he should break the bars the gates would open. Lucil. 30, 1, 'quoi sua committunt mortali claustra Camenae,' where Müller compares L. — **cupiret**, O corr., Prisc., edd.; *cuperet*, OQ. In L.'s time there was probably some doubt as to whether *cupio* was conjugated like *rego* or *audio*. The other forms which L. uses might be either 3d or 4th conj. Bock. reads *studeret;* Mähly, *Jahrb.* 71, 204, *valeret*.

72. Note the alliteration. — **ergo**, rather resumptive than strictly logical: 'well then,' as in 2, 624; the logical conclusion is obscure but implied, *i.q.* 'because his courage was so great, therefore,' etc. — **vivida**: 'lively, vigorous,' a poetic word; it occurs with *tellus*, 178; cf. 3, 558, 'corporis atque animi vivata potestas.' Dactylic words in the 2d foot are rare; cf. 87, and Müller, *RM.* 216. — **vis animi** is a periphrasis for *animus;* such are common; see on 3, 8. — **pervicit**: the word occurs again in 5, 99, 'quam difficile id mihi sit pervincere dictis,' 'to win a complete victory.'

73. **processit**: sc. *Epicurus*, as is shown by *refert victor*, 75. — **flammantia moenia mundi**, 'the flaming ramparts of the world.' Cf. Gray, *Progress of Poesy*, 'He pass'd the flaming bounds of space and time.' The world was supposed to be surrounded by a fire belt or ether: 2, 1144, 'magni quoque circum moenia mundi'; 5, 449 *sq.*, the heavy atoms met in chaos and by union squeezed out the smaller and light atoms 'quae mare sidera solem | lunamque efficerent et magni moenia mundi.' See on 3, 16. Edd. comp. Manil. 1, 151, 'flammarum vallo naturae moenia fecit'; Milton, 'the rest in circuit walls this universe.'

74. **omne**, 'the universe,' τὸ πᾶν, in which are innumerable worlds: 967, 'infinitum omne relinquit'; 2, 1108, 'semina quae magnum iaculando contulit omne'; 1, 1001, 'omne quidem vero nil est quod finiat extra.' Cic. prefers *omnia;* cf. *Acad.* 2, 118, 'e qua omnia gignerentur,' and Reid there. — **immensum**: 956, 'pervideamus utrum finitum funditus omne | constet an immensum pateat vasteque profundum.' — **peragravit**: 926, 'avia Pieridum peragro loca'; Hor. *C.* 1, 28, 4, 'nec quidquam tibi prodest | aerias tentasse domos animoque rotundum | percurrisse polum morituro.' Cic. *Tusc.* 5, 114, 'ille (Democritus) in infinitatem omnem peregrinabatur'; *Fin.* 2, 102, 'haec non erant eius qui innumerabiles mundos infinitasque regiones, quarum nulla esset ora, nulla extremitas, mente peragravisset'; Lact. *Inst.* 4, 2, 'qui quoniam peragratis et exploratis omnibus, nusquam ullam sapientiam comprehenderunt'; Sen. *Ep.* 78, 26, 'rerum naturam peragranti numquam in fastidium veritas veniet.' Madvig thinks that this passage or some Greek authority common to Cic. and Lucr. was before Cic. in *Fin.* 2, 102. — **mente animoque**: a compound expres-

sion for mind and thought; see on 3, 142. Conington on *Aen.* 6, 11, *magnam cui mentem animumque*, where he thinks the rhythm and expression are taken from this passage, says *mens* refers to power of insight, *animus* to energy of conception. See Kraetsch, p. 30. — 'Power of thought,' Giuss.

75. **unde**, *i.e.* from *extra flammantia moenia* and *omne immensum*. — **refert**: 2, 1001, 'caeli rellatum templa receptant'; Tac. *Ann.* 13, 32, 'ovans se de Britannia rettulit.' M. cites Plaut. *Poen.* 847, 'domum haec ab aede Veneris refero vasa.' Nonius wrongly makes it mean *ostendit* here (cf. Madvig, *Fin.* p. 308). Reid on Cic. *Acad.* 2, 126, cites the passage to illustrate 'solis autem magnitudinem . . . vos ergo huius magnitudinem quasi decempeda permensi refertis.' — **nobis**, 'for us.' — **victor** is used frequently with words of returning; see lex. *s.v.* II, B, a. L. uses the word here only, and *victoria* in 79 only. — **oriri**, 'come into being,' common in L. and other authors. Notice the verse ending — finite + infin., as in 2, 171; 3, 715, 970; 4, 965. These occur far less often than infin. + infin. or part. + infin. or infin. + finite. — 'If there is anything for which the world is indebted to Epicurus (probably still more to Lucr.), it is for a clear enunciation of the principle of law in Nature,' Masson, *Atomic Theory*, p. 9.

76. **nequeat**: L. cares little for symmetry or he would have written *queat* for *possit* 75, in spite of metrical difficulties; cf. 157. — Centaurs, *e.g.* cannot exist: 5, 878, *sq.* — **finita**: limited by law, not exposed to the arbitrary will of deities; this word and *finis* occur frequently in L. — Cudworth, *Intellectual System*, 1, 275, 'as if . . . Epicurus, by showing that all power was finite, effectually destroyed religion; he thereby taking away the object of it, which is an omnipresent and infinitely powerful deity.' — **denique**, 'in short.' — **cuique**, 'limited for each thing.'

77. **quanam**: *quidnam*, 3, 7; *ecquaenam*, 5, 1212. — **sit** goes with *finita*. — **alte haerens**, 'deep set'; 2, 1087, 'quandoquidem vitae depactus terminus alte | tam manet haec.' — **terminus**: 3, 1020, 'nec videt interea qui terminus esse malorum.' *Terminus* is the boundary stone, and is often used metaphorically: Accius 481, 'veter fatorum terminus sic iusserat'; Hor. *Carm. Saec.* 26, 'quod semel dictum est stabilisque rerum | terminus servet'; *Aen.* 4, 614, 'et sic fata Iovis poscunt, hic terminus haeret.' The boundary stone is planted deep (*depactus*) in the soil. A verb like *positus sit* is to be understood, or *finita sit* taken as a zeugma. — These lines *quid nequeat . . . haerens* are repeated in 5, 89–90, 6, 65–66, and *quid possit oriri . . . haerens* in 1, 594–596. Gneisse, 68, thinks they are interpolated here, because in 62–74 the perfect is used and 75–77 could have been omitted. He thinks *sit* a present and *finita* an adjective. See Purmann, 10.

78. **quare religio**: cf. 62–63. The syllable *re-* of *religio* is probably long in prose also; see Zielinski, *Phil.* Suppl. 9, 767. — **subiecta** occurs only here in L.; *sub pedibus iacere* is a common expression. *Georg.* 2, 491, 'et inexorabile fatum | subiecit pedibus strepitumque Acherontis avari,' referring to L. *Subiecta* with *opteritur*, 79, is an example of L.'s fulness of statement; he often uses in this way participles and verbs, *e.g.* 2, 952–953; 4, 201–202: Kraetsch 86. Munro illustrates *pedibus subiecta* from Livy, 45, 31, 3; Sen. *Ep.* 94, 56. — **vicissim**: always at the end of the verse in hexameter poetry: *Archiv* 7, 371.

79. **opteritur**: *op* for *ob* is frequent in O and Q; *optineat*, 3, 989; *opturet*, 4, 869; but *obprobium*, 5, 1294; cf. also *supter*, 2, 326, etc., *optulit*, 3, 1041; *optun-*

ditur, 4, 613; *opterit*, 5, 1234; *opsita*, 5, 1378; *opsistere*, 6, 331; *apsiliebat*, 6, 1217; Stolz, *LG.* 293; *Hist. Gr.*, 1, 267; Lindsay, *LL.* 73. — **nos**: *homines*, as frequently. — **victoria**: sc. *Epicuri*. — **caelo**, dative; *exaequo* has this construction often; see lex. L., 5, 688, *exaequat lucibus umbras*. Edd. comp. *Manil.* 2, 452, 'exaequentque fidem caelo mortalia corda.'

80–101. 'Do not think you are entering on impious paths; far more impious was that sacrifice of the maiden who, on her knees at the altar before her father, fell an innocent victim to religion that the Greek fleet might gain a blest departure.' — This is the first of three grounds for hesitation.

80. Note the alliteration. — **Illud in his rebus** is one of his formulas, occurring 14 times, *e.g.* 370; 2, 308; *illud in his quoque rebus*, 2, 216; *illud in his . . . quoque rebus*, 2, 581; *in his illud quoque rebus*, 2, 184; *illud in his igitur rebus*, 2, 891. *Illud* alone, as designating a matter to which the poet would call the reader's attention, occurs in 3, 754; 4, 858; 5, 592, 146; a prosaic usage. — **rebus . . . rearis**: for the assonance, cf. *seiunctum secretumque*, 431; *seiungi seque gregari*, 452; *relicuo reparari*, 560; *retroque repulsa reverti*, 2, 130; *religione refrenatus . . . rearis*, 5, 114; *deminui debet recreari . . . recipit res*, 5, 323; *cavati . . . cava*, 6, 1194. This assonance is intentional and is of manifold variety; cf. on 3, 353. — **vereor**, 'I am apprehensive'; elsewhere in L. only in 414; he prefers *metuo*. — **rearis**, properly 'reckon,' and connected etymologically with *ratio*, 81. It is not plain whether he is consciously addressing Memmius or the general reader; Madv. *LG.* 370, 2, says *tu* is usually omitted for the generalizing 2d person, but that *te* [81] can refer to such a subject.

81. inpia: the first foot contained in a dactylic word. Notice *inpia* here but *impia* 83 and 2, 622. '*Im* is regular, but *in* occurs in reality very frequently,' Brambach, 37. *Inpia* is here doubtless affected by assonance with *inire*. The adjective goes in sense with *rationis*, not *elementa*. Epic. *ad Men.* in Diog. Laert. 10, 123, ἀσεβὴς δὲ οὐχ ὁ τοὺς τῶν πολλῶν θεοὺς ἀναιρῶν, ἀλλ' ὁ τὰς τῶν πολλῶν δόξας θεοῖς προσάπτων. Reichenhart, *Infin.* etc., 515, notes the order: the attribute of the object preceding the subject: so 3, 124, 'aequas omnia partes corpora habere'; 6, 627, 'multum quoque tollere nubes umorem'; 1, 723, 'flammarum . . . se colligere iras.' — **rationis**, 'philosophy,' 'rationalism'; 5, 118, 'pendere eos poenas inmani pro scelere omnis | qui ratione sua disturbent moenia mundi.' — **elementa**: sometimes used for *primordia* (3, 244 n.); here merely 'beginnings.'

82. indugredi, for *ingrĕdī*, which would not suit the metre; so 4, 342, 367; *indupediri*, 4, 70; *indupedita*, 1, 240; 6, 1010, etc.; *induperatorem*, 5, 1227, cf. 4, 967; *indu*, 2, 1096; *iacere indu*, 5, 102. Traces of the old form appear in *indigeo*, *indigena*, *indipiscor*, *indoles*. The other form *-endo* occurs in 6, 890. See Lindsay, 582; Ribbeck, *Trag. Rel.* xii. — **quod contra**, 'whereas, on the contrary.' There is some doubt about the syntax of these words: Roby, 1897, and Madv. on *Fin.* 5, 76, would have *contra* a preposition governing *quod*, but cf. *quod* in 221; Ritschl, as quoted by Roby, sees in *quod si*, *quod utinam*, an old abl.; Lane, 1839–1842, discusses the ambiguity; Lindsay, 610, makes it acc.; Schmalz, *Syntax*, 499, sees an abl. in *quod si* and thinks the acc. and abl. constructions were confused. Lahmeyer on Cic. *CM.* 84, *quod contra decuit*, makes *contra* a prep., referring to *Lael.* 90, *quod contra oportebat delicto dolere*. Inferior readings *quin contra*,

quot contra, show that the syntax early caused trouble. Probably L. did not recognize any distinction here between adverb and preposition, or between pronoun and adverb; 4, 348, 'quod contra facere in tenebris e luce nequimus.' — **saepius**, 'too often,' or 'more often'? — **illa**, emphasized by position, as in 2, 633, *illum* | *vagitum*. In a contemptuous sense also in 4, 181, *ille gruum quam* | *clamor*.

83. **peperit** is frequently used metaphorically: 5, 334, *organici melicos peperere sonores*; see lex. *Gigno* is used in the same way in 2, 227, (*corpora*) *gignere plagas*. — **scelerosa**: ante- and post-classical; here only in L. Nigidius *ap.* Gell. 4, 9, maintained '*-osus* significat copiam quandam immodicam rei, super qua dicitur.' Ter. *Eun.* 643, 'ubi ego illum scelerosum misera atque impium inveniam.' — **impia** is emphasized by its metrical position, as also above in 81.

84. **Aulide**: for the story, see Eurip. *Iph. A.* 1100 sq., Aesch. *Agam.* 198–248, Ov. *M.* 12, 24, sq. — **quo pacto**, 'in what fashion'; a phrase half antique, half prosaic, frequently used by L.: cf. 307, 308, 568, etc.; Pacuvius, 286. 912 is a close parallel. — **Triviai**: Diana, the goddess of the three ways: *Aen.* 4, 609, *nocturnisque Hecate triviis ululata per urbes*. For the gen. in *-ai* see on *militiai*, 29; notice the position in the middle of the line, which occurs 6 times only: Städler, p. 6. *Trivia* is really an adjective, hence *virginis* is not harsh; Bock. would join *virginis* to *Iph.*, but cf. *Aen.* 4, 511, *tria virginis ora Dianae*. In general cf. Pliny, 35, 73, 'nam Timanthi vel plurimum adfuit ingenii. eius enim est Iphigenia oratorum laudibus celebrata, qua stante ad aras peritura cum maestos pinxisset omnes praecipue patruum, et tristitiae omnem imaginem consumpsisset, patris ipsius voltum velavit quem digne non poterat ostendere.' Val. Max. 8, 11, ex. 6, 'quid, ille alter aeque nobilis pictor, luctuosum immolatae Iphigeniae sacrificium referens, cum Calchanta tristem, maestum Ulyssem, clamantem Aiacem, lamentantem Menelaum circa aram statuisset, caput Agamemnonis involvendo, nonne summi maeroris acerbitatem arte exprimi non posse confessus est'; cf. also Quint. 2, 13, 174. Hachez, *Lukrez als Dichter*, 19, thinks L. was influenced by Timanthes' painting, and very likely L. may have seen some copy of it; the subject was a rhetorical commonplace. Ribbeck, *Röm. Trag.* 99, describes an Etruscan sarcophagus relief that portrays the sacrifice of Iph., which he thinks (p. 104) corresponds to L.'s description. See also the note in Jex-Blake-Sellers' *Pliny*, p. 116. The details of the Pompeiian wall painting (Helbig, *Wandgemälde*, 284, Mau, *Pompeii*, 313) are inconsistent with L.'s description; probably the story of Iphigenia was a stock subject for artists and rhetoricians; another painting is described by Helbig, 1304; a round altar of white marble described by Friederichs, *Gipsabgüsse antiker Bildwerke*, 816, is ascribed to Cleomenes.

85. **Iphianassai**: the proper name excuses the inclusion of the first and second feet within one word: cf. *argumentorum*, 417; *induperatores*, 4, 967; *imbecillorum*, 5, 1023; *innumerabilibus*, 1, 583; *consectabantur*, 5, 967; *subpeditabatur*, 5, 1176; others in 4, 660; 5, 274; 6, 978, 1176. *Expergefactique*, 4, 994 is unexampled. See Kühn, 54. — As a rule *Iphianassa* is Homeric, and *Iphigenia* tragic; but Soph. *El.* 157, distinguishes between two persons: see Schneidewin-Nauck, *Einleitung zur Elektra*, 30. L. alone of the Latin poets seems to use the form *Iphianassa*; it is difficult to see why, as metrical reasons did not force him. 'Iphianassai eruditionem affectando in errorem lapsus esse videtur L. . . . Grammatici cum ab Euripide liberrimo antiquarum fabularum novatore tres appellari viderent in Oreste v. 23 Clytemnes-

trae filias Chrysothemin Electram Iphigeniam, tres illas Euripideas cum Homericis tribus conciliaturi Iphigeniam Euripideam eandem esse statuebant atque Iphianassam Homericam, sicut reapse Laodice Homeri etiam a Sophocle appellabatur Electra,' Bernays. — **turparunt**: Aesch. *Ag.* 200, βαρεῖα δ', εἰ | τέκνον δαΐξω, δόμων ἄγαλμα, | μιαίνων παρθενοσφάγοισιν | ῥείθροις πατρῴους χέρας βωμοῦ πέλας. — **sanguine**: Enn. *Sc.* 99, 'Iovis aram sanguine turpari'; *Aen.* 10, 832, 'sanguine turpantem . . . capillos.' — **foede**: Cic. *Off.* 3, 95, 'Agamemnon cum devovisset Dianae quod in suo regno pulcherrimum natum esset illo anno, immolavit Iphigeniam, qua nihil erat eo quidem anno natum pulchrius: promissum potius non faciendum quam tam taetrum facinus admittendum fuit.' The legend has several forms: Arnob. 5, 34, 'sed ut vobis adsentiamur in fabulis his omnibus cervas pro Iphigeniis dici, unde tamen vobis liquet, cum allegorias istas vel explanare velitis vel pandere, eadem vos interpretari eademque sentire quae sub tacitis cogitationibus ipsis ab historicis sensa sunt nec per voces proprias, significationibus sed aliis explicata?'

86. Alliteration (*ddd*). — **ductores Danaum** also in *Aen.* 2, 14; id. 18, *huc delecta virum sortiti corpora;* 9, 226, *ductores Teucrum primi, delecta iuventus.* 'Ductores sonantius est quam duces,' Serv. — **prima virorum**: the part. gen. with neu. pl. is rare in Cic. and Caesar, poetical since L.: Schmalz, *Gr.* 537; the adjective with partitive gen. should have a quantitative idea, *id.* 419; cf. Madv. 284, 5; L. 1, 1041, *aversa viai;* 2, 115, *opaca domorum;* 2, 575, *vitalia rerum;* 4, 361, *saxorum structa.* He rarely uses this gen. with names of persons or of animate objects. Faber compares Ov. *Am.* 1, 9, 37, *summa ducum Atrides.* The construction is common in Greek: Herod. 9, 78, ἦν Λάμπων ὁ Πύθεω Αἰγινητέων τὰ πρῶτα; Aesch. *Pers.* 1, Περσῶν πιστά.

87. Alliteration (*ccc*). **cui**: almost equal to a possessive gen., and common in L.: 3, 294 n. — **simul** = *simul ac;* see lex., s.v. viii, 6. — **infula**, the fillet or band encircling the head: *Aen.* 10, 538, 'infula cui sacra redimibat tempora vitta'; worn by priest and victim. — **circumdata**: the construction is unusual, and it may be better with Lachm. to write *circum data,* when *comptus* would be construed with the prep. There is no parallel passage in L.: cf. *circumfusa,* 39. — **comptus**, 'locks, tresses'; lit. 'combings,' a rare word quoted from Afranius, by Paul. ex Fest.; Ribbeck, *Com.* p. 220. M. notices the arrangement of the hair into *sex crines* for expected marriage: Ov. *F.* 2, 559, 'nec tibi, quae cupidae matura videbere matri, | comat virgineas hasta recurva comas.' — Notice the three dactyls at the beginning and cf. 83, 109, 302, 329. — Masson says of this description (*At. Th.* 194) 'even the strong intellectual passion which L. shows for scientific research pales before the intense white heat of his human sympathies.'

88. Note the alliteration. — **utraque pari malarum parte**: 'from each cheek in equal length.' The ribands were attached to the *infula*, and were allowed to droop from the ends of it along the face of the victim. See illustration in Rich 'vitta' 3, and 'infulatus.' *Georg.* 3, 486, 'saepe in honore deum medio stans hostia ad aram | lanea dum nivea circumdatur infula vitta, | inter cunctantes cecidit moribunda ministros.' — **pari**: the cheeks were alike in being affected similarly by the riband. The construction, as Wakef. says, is *ex utraque malarum, pari parte,* or according to Giuss. *pariter ex utraque parte.* Hidén, *Synt.* II, 45, regards it as a confusion of *ex utraque parte; ex utraque pari m. p.* M. compares 5, 674.

89. **maestum**: the force of the word is seen from Cic. *Att.* 3, 8, 2, 'itaque cum meus me maeror cotidie lacerat et conficit.' Cf. also Cic. *Or.* 74, 'si denique pictor ille vidit, cum immolanda Iphigenia tristis Calchas esset, tristior Ulixes, maereret Menelaus, obvolvendum caput Agamemnonis esse, quoniam summum illum luctum penicillo non posset imitari.' — **simul**: again for *simul ac.* — **aras**: plural perhaps for metrical reasons: Pliny (cf. Juv. 12, 119) has the pl.; Val. Max. and Ovid the sing., but L. has *aras* in 95; 2, 353; 5, 1199; in 4, 1237, *aram* could not stand, but it was admissible in 5, 75, 1201. Schmalz, *Antibarb.* says *ara* is sing., *altaria* pl.; in good prose the pl. of *ara* is used only in rhetorical expressions like *pro aris et focis*; see Draeger, *Synt.* 1, § 5, 4. Aesch. has βωμοῦ πέλας.

90. **sensit**, 'perceived'; not *vidit*, as her sight was doubtless obscured by a veil (*nubendi*, 98). The common Pompeiian wall picture of the sacrifice shows the maiden unveiled and without the *vitta*. — **propter**, 'near'; cf. 2, 30, 353, 417; 3, 653, etc., and note to the last. — **ferrum**, like English 'steel,' for the knife; common in this meaning also in prose. — **celare**: Wakef. *celerare*; but ordinarily every effort was made to prevent fright on the part of the victim. — **ministros**: subordinates, *popae*, etc. Cf. in general Hor. *S.* 2, 3, 199, 'tu cum pro vitula statuis dulcem Aulide gnatam | ante aras spargisque mola caput, improbe, salsa, | rectum animi servas?'

91. **aspectuque suo**: 'at sight of her.' The objective use of *suus* for the personal pronoun is rare: exx. in lex., 'suus,' 7, sub fin., Lane, 1262. — **lacrimas effundere**: 125. Ovid in his account, *M.* 12, 30, 'rexque patrem vicit, castamque datura cruorem | flentibus ante aram stetit Iphigenia ministris.' — **civis**, Bock. thinks were citizens of Aulis who were bystanders; rather Greeks. (Possibly *cives* may be corrupt, representing some adjective.)

92. **muta metu**: 'dumb in her dread'; *Aen.* 9, 341, 'molle pecus mutumque metu'; *id.* 12, 718, 'stat pecus omne metu mutum.' — **terram petebat**: 'sank to the earth,' but the imperfect shows a continued action (*i.q.* slowly). Lachm. mentions a reading *petivit* from Schol. Ver. on *Aen.* 12, 718. — **genibus summissa**: 'dropping on her knees,' lit. 'let down'; 5, 1072, 'plorantis fugiunt summisso corpore plagas'; *Aen.* 3, 93, 'submissi petimus terram'; L. 3, 172, 'terraeque petitus'; Ov. *M.* 4, 340, 'flexuque genu submisit.' — She could speak no words, her attitude was a prayer, as Bock. says.

93. Caesura obscured. — **nec**: as frequently, we should expect the equivalent of English 'but' here. — **miserae**: Ov. *Her.* 13, 28, 'indignor miserae non licuisse mori.' The word is very common in L. — **in tali tempore**: without *in* in 2, 147; 6, 1029, 1251; Livy, 30, 37, 8. *In tempore* is used only when *tempus* signifies distress or misery (as it sometimes does in Cicero: *in illo tempore, hoc quidem in tempore*, and in Livy, *in tali tempore*, where we should say 'under such circumstances'), and 'in time,' 'at the right time,' Zumpt. *LG.* § 475 n.; see also Draeg. *Synt.* I, § 223, 4; Madv. 276; Lane, 1353. The phrase occurs in *Aen.* 11, 303, where Forb. quotes instances from Val. Flacc. and Sil. Cf. Cat. 64, 152, *supremo in tempore deessem* and L. 1, 546. For the Lucretian use of the ablative of time with *in*, see Meissner, 46, and on 3, 24. — **quibat**: found here only in L.; with the indicative forms of *queo* L. usually joins a negative: *nec . . . quimus*, 300; 3, 859; *nec . . . queunt*, 2, 361–362, 569, 364–365; 1, 530, 549; *minus . . . queunt*, 4, 70–71; *non queunt*,

5, 128–129; 3, 784–785, cf. *neque . . . quisse*, 5, 1422; but *queunt* without negative, 1, 827; 2, 819; *quimus*, 2, 140; the subjunctive forms occur sometimes with (2, 1071), oftener without a negative (1, 157), but usually there is an implied negative in the form of the sentence. *Neque . . . quibat* occurs in Plaut. *Rud.* 600. *Queo* is an older word than *possum*.

94. **patrio**: on 3, 9. — **princeps**: 5, 9, 'qui princeps vitae rationem invenit.' *Primus* makes his appearance first; *princeps* acts first and others follow the example; Död. Edd. quote Eurip. *Iph. A.* 1220 *πρώτη σ' ἐκάλεσα πατέρα, καὶ σὺ παῖδ' ἐμέ.* Racine, *Iphig.* iv, 4: 'C'est moi qui la premiére, | seigneur, vous appelai de ce doux nom de père.' Livy, 21, 4.

95. **nam**: for she was not treated as a daughter, but as a victim. — **sublata**: as she is represented in the picture. But the thought of the wedding ceremony is latent and the words are ambiguous. The bride was lifted over the threshold (Catull. 61, 166, *transfer omine cum bono | limen aureolos pedes*). Aesch. *Agamem.* 223 *φράσεν δ' ἀόζοις πατὴρ μετ' εὐχὰν | δίκαν χιμαίρας ὕπερθε βωμοῦ | πέπλοισι περιπετῆ παντὶ θυμῷ | προνωπῆ λαβεῖν ἀέρδην.* Eurip. *Iph.* 1559 *μὴ ψαύσῃ τις Ἀργείων ἐμοῦ.* — **virum**: although a maiden. — **manibus**: presumably violent. — **tremibunda**: he has *moribundus* in 3, 653, etc. Words in *-bundus* belong to the popular language, and with a few exceptions are not common in good writers: lists in Roby, 818, 819. *Tremibunda* is ambiguous: the trembling of the victim and the trembling of the bride; *nupta virum timeat*, Ov. *AA.* 3, 613. — Cf. in general *Iph.* 1467 sq.; Aesch. *Ag.* 228 sq. — **aras**: Q and *Schedae* have *aram*, which Orelli and Bock. read on account of 84.

96. **deductast**, 'brought,' not 'led,' on account of *sublata*. The reference is to the *deductio* of the bride: Ter. *Hec.* 135, *uxorem deducit domum*. — **sollemni**, 'customary'; *sollemnia sacra*, 5, 1163. — **sacrorum**: the ceremonies of marriage. In the Roman *confarreatio* there was a sacrifice of fruit and bread (Marquardt, *PL.* 50); but the term *sacra* doubtless embraced all religious ceremonies connected with the wedding: the *auspicatio*, the usual offering of a sheep or other animal, the ritual words, etc. Iphig. and her mother had been summoned to Aulis for her marriage to Achilles: Hyg. 261, 'ab Ulixe per nuptiarum simulationem adducta Iphigenia,' cf. Serv. on *Aen.* 2, 116; Manil. 5, 544, 'proposita est merces: vesano dedere ponto | Andromedan, teneros ut bellua manderet artus. | hic Hymenaeus erat.'

97. This is the only certain example in L. of the elision of a long vowel after the fifth ictus syllable; one also in V. *Georg.* 1, 63, and in Ov. *M.* 7, 172 (Eskuche, *Rh. M.* 45, 394; Kühn, 44); edd. have introduced in 2, 88 *tergo ibus*: see on 1, 350. — **claro**, 'clear sounding'; *clarumque sonorem*, 4, 567; *clara voce vocare*, 4, 711. — **comitari**, passive; active in 2, 640. The passive form is quoted from Pliny the Elder, Justin, and Ovid; an active *comito* from Prop. and Ovid; the perfect participle is, however, classical: Catull. 63, 32. *comitata tympano Atys.* Howard, *J. Phil.* 1, 116, would have it deponent, comp. Cic. *Tusc.* 5, 35. — **Hymenaeo**, the marriage song; Ov. *M.* 12, 215, *ecce canunt Hymenaeon*; Catull. 62, 4, *iam dicetur Hymenaeus*. — With *comitari* the ablative is conceived as means, not agent: Cic. *Cael.* 34; *Aen.* 1, 312; Roby, 1220.

98. **caste inceste**, 'sinless sinfully'; such cases of oxymoron are not uncommon in L.: see on 3, 779. *Inceste*, against right and law; 'inceste sacrificium Dianae

facere? quin tu ante vivo perfunderis flumine?' Livy, 1, 45, 6. *Inceste* is of course suggested by *casta*, which means pure both morally and ceremonially. Lemaire, 'quamvis pura virgo esset, impuris tamen manibus virorum polluta mactaretur.' Eurip. *Iph. T.* 566 κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.

99. First foot contained in one word, fourth foot closes a word; a loose verse. — **hostia**: the word is usually connected with *ferire;* for the distinction from *victima* (not used by L., derivation uncertain), cf. Cic. *Font.* 31, 'humanis hostiis eorum aras ac templa funestant' with Caes. *BG.* 6, 16, 2, 'pro victimis homines immolant.' Marquardt, *PL.* 199, connects *hostia* with *hostis*, it being the offering made for the stranger; Rich, *Dict.* 341, would have *hostia*, a peace offering, and *victima*, an offering of thanksgiving. See Forcell., 'hostia.' — **concideret**: 2, 352, *vitulus mactatus concidit.* — **mactatu**: ἅπαξ λεγόμενον. Note the collocation *mactatu maesta;* 6, 759, *ut si sint divis mactata.* — **parentis**: cf. 89; Eurip. *Iph.* 1177 αὐτὸς κτανὼν, οὐκ ἄλλος. Prop. 4, 1, 111, 'idem Agamemnoniae ferrum cervice puellae | tinxit, et Atrides vela cruenta dedit.'

100. Mallock has thus translated the whole passage: And as they bore her, ne'er a golden lyre | Rang round her coming with a bridal strain; | But in the very season of desire, | A stainless maiden amid bloody stain, | She died — a victim felled by its own sire — | That so the ships the wished-for wind might gain, | And air puff out their canvas. Learn thou then | To what damned deeds Religion urges men. — **exitus**, literally, of things, is Lucretian: 4, 398; 6, 586. — Prop. 3, 7, 23, 'classem non solvit Atrides: | pro qua mactata est Iphigenia mora'; Hor. *S.* 2, 3, 205, 'ut haerentis adverso litore navis | eriperem, prudens placavi sanguine divos.' — **felix faustusque**: a common alliterative formula; sometimes *fortunatus* is added; Cic. *Div.* 1, 102, 'omnibus rebus agendis quod bonum faustum felix fortunatumque esset praefabantur'; Wölfflin, *Allit. Verb.* 55. There is deep irony in using this formula. — L. likes to combine two adjectives of related meaning: *candens lucidus*, 4, 340; *aeternum atque inmortale*, 5, 159; *certum ac dispositum*, 5, 131; *satur ac plenus*, 3, 960; *iratus atque infestus*, 5, 1035; Dittel, 5; Kraetsch, 24–25.

101. **suadere** of evil in 6, 1282, 'multaque res subita et paupertas horrida suasit'; the verb is often used of things by the poets. These *impia facta* could not possibly be equalled by any philosophic scepticism. — **malorum**, evil: 3, 1020, 'nec videt interea qui terminus esse malorum.' *Ciris*, 455, *tantum malorum.* — Munro finds no trace of imitation of Aeschylus in the passage, but evidence that L. had studied Euripides. I see no reason for denying an acquaintance with Aeschylus also; naturally like other Romans he preferred Euripides.

102–135. 'Even you may be imposed upon by the seers, and retire from this inquiry, for they will invent superstitious terrors; if men knew their troubles were finite, they would discover some way to withstand such prophets; they do not know the nature of the soul although great Ennius has given mistaken testimony. You must learn with me the reason for things above, the course of the sun and moon, the constitution of the soul, and how we seem to see the spirits of the departed.' — This is the second ground of hesitation.

102. **Tutemet**: M. writes *tutimet* in 4, 915 with OQ, where Lachm. changes to *tutemet.* In Ter. *HT.* 374 Dziatzko prints *tutimet* with Umpf.; F and A have *tutemet;* see Lindsay, 423, Serv. on *Aen.* 4, 606. The weakening of *e* to *i* is regular:

Stolz, *Gr.* 270. L. uses only the nom. of these compounds: *nosmet*, 3, 627; *tute*, 1, 269, 403, 407; 2, 441; 3, 1024; 4, 573, 1150; 6, 73. — **nobis**, from the author, or possibly from the Epicureans; there is no certain parallel in L. — **iam**: Francken, *Jahrb.* 121, 766, thinks the poet intended to omit 80–101. But *iam* means 'presently,' as in 3, 915, — 'you will come to a time when,' etc.; 80–101 describe the hesitation proceeding from a fear of impiety, 102 sq., that from the intimidation of priests. Lamb. Faber, Wakefield make the contrast between the rudeness of Agamemnon and the culture of Memmius; but *rearis*, 80, and *quaeres*, 103, are coördinate. Bock. regards 102–135 as a later addition by the poet, principally because it is addressed to an indefinite reader (cf. Bruns, *Lukrez Studien*, 10). He thinks the original arrangement was 50–67, 922–950, 113–146. He sees no abuse in *vatum* because Ennius is named, and because the *Graium docti poetae* are mentioned with uniform respect even when in error: 2, 600; 5, 405. — **vatum**, contemptuous for poets as inspired singers or priests as in 109; he does not have the word elsewhere. It meant 'poet' in Ennius; 'versibu' quos olim Faunei vatesque canebant,' *Ann.* 214, and that meaning was revived by Virgil, *e.g.* 6, 662, 'quique pii vates et Phoebo digna locuti.' For the sense of this passage cf. Cic. *ND.* 1, 55, 'ut haruspices, augures, harioli, vates, coniectores nobis essent colendi.' Buchanan, *Mod. Atheism*, 93, 'formerly Religion was wont to be ascribed to priestcraft; it was supposed to have been invented by fraud, supported by falsehood, and professed in hypocrisy.' Leland's *Deists*, 1, 58, "Shaftesbury intimates that the gospel was only a scheme of the clergy for aggrandizing their own power. He represents it as a natural suspicion of those who are called sceptical 'That the holy records themselves were no other than pure invention and artificial compilement of an interested party in behalf of the richest corporation and most profitable monopoly which could be erected in the world.'" — Ov. *M.* 15, 154, 'quid Styga, quid tenebras et nomina vana timetis, | materiem vatum, falsique pericula mundi? | corpora, sive rogus flamma, seu tabe vetustas | abstulerit, mala posse pati non ulla putetis.' 'Sub vatum appellatione (*μάντεις*) comprehendit prophetas sacerdotes poetas mythologicos, omnes denique popularis religionis propugnatores,' Bernays. Enn. *Sc.* 319, 'superstitiosi vates impudentesque harioli.' Pongerville does not go far enough: 'lassé des prestiges funebres | Que les sons de la lyre ont rendus trop célèbres'; Good is nearer: 'The fearful tale by priests and poets told.' L. Müller, *Q. Ennius*, 29, 'von Plautus bis auf Lucrez, in Prosa ebensowohl wie in Poesie, bedeutet *vates* durchaus nur Prophet, bei den Dichtern . . . hauptsächlich Bettelprophet, Lügenprophet oder . . . Pfaffe'; cf. 72; *Aen.* 5, 524 'seraque terrifici cecinerunt omina vates.' *Vates* of a prose speaker occurs in Livy, 30, 28, 'dimicationis vatem . . . Q. Fabium . . . canere solitum.' Cf. L. 3, 629, 'scriptorum saecla priora,' with the context; Sen. *Dial.* 6, 4 'luserunt ista poetae et vanis nos agitavere terroribus'; *Aetna* (written under Lucretian influence) 76, 'vates | sub terris nigros luserunt carmine manes | atque inter cineres Ditis pallentia regna, | mentiti vates Stygias undasque canesque'; 91 'debita carminibus libertas ista' — plainly *scriptores*.

103. **terriloquis** is ἅπ. λεγ.; cf. *perterricrepo*, 6, 129. — **victus dictis**: *vincere verbis*, 5, 735; *victus fateare necessest*, 1, 624; 5, 343. The reference is to the idle tales of Acheron and Cerberus, 3, 1011. *Dictis* occurs 11 times at the end, and 7 times within the verse; when it comes at the end it usually has an infinitive preceding.

desciscere: a political metaphor; the usual construction is with *a*: cf. lex. and Quint. 9, 4, 146, 'si Cicero a Demosthene paulum in hac parte descivit'; 'fall away,' M.—**desciscere quaeres,** notice the verse ending. *Quaero* with infinitive is poetical: Dr. II, § 416, 6; Reichenhart, 467; cf. L. 3, 941; 4, 1097, 1118, etc., and on 3, 516.—For the attitude of the reader cf. 1, 331, 'quod tibi cognosse in multis erit utile rebus | nec sinet errantem dubitare et quaerere semper | de summa rerum et nostris diffidere dictis.'

104. **quippe etenim**: 2, 547, 792; 3, 440, 800; see on 3, 440 and Holtze, 190.—**fingere**: 2, 58, 'quae pueri in tenebris pavitant finguntque futura'; 2, 174, 'quorum omnia causa | constituisse deos cum fingunt'; 4, 580, 'haec loca capripedes satyros nymphasque tenere | finitimi fingunt.' Lact. *Inst.* 1, 6, 'nec poetis putent esse credendum tanquam vana fingentibus.'—**possunt**: Mar. Junt. for *possum*. O and Itali have *iam*, Q and schedae *me;* M. formerly proposed *a me fingere possum* and Schneidewin, *Phil.* 3, 128, *tibi mea fingere possum;* Bent. *qui . . . confingere possunt*—Cic. *Cons.* 2, 28, 'multaque per terras vates oracla furenti | pectore fundebant tristis minitantia casus.'

105. **somnia**: 3, 1048, 'nec somnia cernere cessas | sollicitamque geris cassa formidine mentem'; 5, 1158, 'se multi per somnia saepe loquentes | aut morbo delirantes protraxe ferantur.' In these three places and elsewhere in L. dreams are ominous of evil. For *somnia fingere* cf. V. *Ecl.* 9, 107, 'an, qui amant, ipsi sibi somnia fingunt,' and Claud. *in Eutrop.* 1, 170. Cic. *ND.* 1, 42, 'exposui fere non philosophorum iudicia sed delirantium somnia; nec enim multo absurdiora sunt ea, quae poetarum vocibus fusa ipsa suavitate nocuerunt.' *Somnia* are *ineptae fabulae* to Giussani.—**vitae rationes** seem to mean the principles upon which life is conducted, one's *Lebensphilosophie;* cf. 3, 95, 'in quo (animo) consilium vitae regimenque locatum est'; 5, 9, 'qui princeps vitae rationem invenit eam quae | nunc appellatur sapientia'; 6, 774, 'aptas | res ad vitai rationem'; 3, 2, 'inlustrans commoda vitae.'—**vertere**: *Aen.* 7, 407 'consiliumque omnemque domum vertisse Latini.'

106. Alliteration (*tt.*)—**fortunasque**: 2, 1167, 'laudat fortunas saepe parentis'; 5, 1179, 'fortunisque ideo longe praestare putabant, | quod mortis timor haut quemquam vexaret eorum.'—**turbare**: 3, 38, 'qui (metus Acheruntis) vitam turbat ab imo.' Edd. quote *Aen.* 11, 400, 'omnia magno | ne cessa turbare metu.'

107. **et merito**: 'and with reason do they invent these dreams and visions, for if they did not, their power would speedily pass away.' An elegy of Propertius (1, 17) begins, 'et merito, quoniam potui fugisse puellam'; cf. Ov. *M.* 9, 585, 'et merito! quid enim temeraria vulneris huius | indicium feci?' 'Et recte, inquit, respondes,' Cic. *Acad.* 1, 33 and Reid's note; Holtze, 173. *Merito* is common: cf. on 481.—**finem** is feminine mostly in ante- and post-classic writers in the singular; Varro has a fem. pl. in *LL.* 5, 1, 13. In L. the word is always fem. in the sing.: the pl. is ambiguous. See Drak. on Livy 4, 2, 4. But the Ms. reading of 2, 1116 has been emended, removing the masc. The gender of *funis,* 2, 1154, and *sal,* 4, 1162, and *accipitres,* 4, 1009, is also irregular.—**esse viderent,** notice the verse ending.

108. **aerumnarum**: see on 3, 50. Sallust, *Cat.* 51, 20, 'mortem aerumnarum requiem.'—**aliqua ratione,** 'in some fashion or by some device inventing something which would explain phenomena.' He uses *ratione* repeatedly in this meaning: cf. 77; 5, 90 etc.—**valerent** (=*possent*) is poetical with infin.: see on 3, 257

and Dr. II, § 413. Its use as a synonym of *possum* is said to begin with L.: Lane, 2170.

109. **religionibus**: the first and second feet contained in one word; list in Kühn, 53; *e.g.* *inmortali*, 236; *ignorantia*, 6, 54; *inmutabili*, 1, 591; *inrevocabilis*, 1, 468; *inmemorabile*, 4, 192; 6, 488; *innumerabilem*, 6, 485; *evanescere*, 5, 535; 2, 828. The word may be translated 'superstitious fictions,' although inaccurately; probably *religionibus* forms a hendiadys with *minis*. In 931 he has *artis religionum nodis*, which, as M. says, may support the etymology from √lig 'bind'; but 6, 1276, 'nec iam religio divom nec numina magni | pendebantur' might be cited to support the etymological connection with *lego*: cf. *neglegere*; 5, 114, *religione refrenatus*, probably leans to √lig. The classical authorities are, for the one, Lact. *Inst.* 4. 28; Nig. Fig. in Gell. 4, 92; for the other, Cic. *ND.* 2, 72; see lex. and Bücheler, *Rh. M.* 33, 9; literature in Vaniček, *Etym. Wört.* 2, 829. — Guyau, *Morale d' Épicure*, 62, gives a vigorous sketch of the 'perpetual apprehension' caused by the deities and their 'despotic caprice'; death was the beginning of a worse slavery, and human hopes were unfounded either in the present or future. See *La Religion de Lucrèce* in Martha, Chap. 4; Sellar, Chap. 13; on religion as a political safeguard, Cudworth, 2, 60 sq.; Hobbes, *Leviathan*, who maintained, p. 189, ed. of 1651, that the end of worship among men is power.

110. Note the allit. and anaphora, and cf. on 6; similar effect in Catull. 64, 187, 'nulla fugae ratio, nulla spes; omnia muta'; id. 62, 57 'hanc nulli agricolae, nulli accoluere iuvenci.' — **nunc**: as things are now, cf. 244; not as they might be under certain conditions. — **ratio**: they can think of no means. — **restandi**: for *resistendi*: 2, 450, 'aeraque quae claustris restantia vociferantur': see lex. s.v. II. B.

111. **aeternas**: a favorite word in L.: applied to *materies*, 239, *corpora*, 627; *mors*, 3, 1091. — Cudworth, 1, 149, 'for besides men's insecurity from all manner of present evils upon the supposition of a God, the immortality of souls can hardly be kept out, but it will crowd in after it; and then the fear of eternal punishments after death will unavoidably follow thereupon, perpetually embittering all the solaces of life and never suffering men to have the least sincere enjoyment.' Ep. *ad Herod.* 81, *καὶ ἐν τῷ αἰώνιόν τι δεινὸν ἀεὶ προσδοκᾶν ἢ ὑποπτεύειν κατὰ τοὺς μύθους.* — **in morte**, 'in the state of death,' *i.e.* after death; cf. 3, 866, 875 and nn.; *post mortem*, 3, 871. — **timendumst**: Orelli and edd. for *timendum*. Lachm. maintained that *est* must be written unless an infinitive of *esse* or of its compounds occurs, an induction from Lucretian usage. 2, 1084, *fatendumst . . . esse* shows that the reverse of the rule does not hold. *Timendumst* governs *poenas*; 138, *multa cum sit agendum*; 381, *privandumst corpora*; 2, 492, *addendum partis alias erit*; 2, 1129, *manus dandum est*; 3, 391, *multa ciendum* and note there; 6, 917, *firmandumst multa*. For discussion see Corssen, *Beiträge*, 133, Dr. § 595, Roby, II, lxxii and 1398, Zumpt, 549, Madvig, 421, *b*; Schmalz, 415, Lane, 2247; Lindsay, 544; Reid on *Cato Maior*, 6, Ellis on Catull. 39, 9; Servius and Forbiger on *Aen.* 11, 230.

112. **ignoratur**: Prop. 1, 19, 11, 'illic quidquid ero, semper tua dicar imago.' — **natura**, here 'constitution'; thirty-eight times in the poem. *Natura animai* is the subject of Book III.

113. Note the pentasyllabic close with the fourth foot contained in a word. — **nata sit**: sc. *utrum*; a not uncommon ellipse in all stages of the literature; see Dr. II,

§ 468.—3, 417, 'nunc age, nativos animantibus et mortalis | esse animos animasque . . . ut noscere possis.'—**contra**, 'the other hand': 521, 766 and often; prosaic.—**nascentibus insinuetur**, discussed in 3, 671 sq. Watson in his translation quotes Voltaire: 'Relying on our acquired knowledge, we venture to discuss the question whether the soul is created before us? whether it comes from nothing into our bodies? at what age it places itself within us? Whether after animating us for a few moments, its essence is to live after us in eternity? . . . These questions have an appearance of sublimity; what are they but the questions of men born blind, discussing the nature of light?'—Lucil. 6, 26, 'sese animam insinuare aeque atque innubere censent'; Enn. *Ann.* 10, 'ova parire solet genu' pennis condecoratum, | non animam; et post inde venit divinitu' pullis | ipsa anima' (note the important *divinitus*); Arnob. 1, 38, 'quid sit sensus, quid anima, advolaritne ad nos sponte an cum ipsis sata sit et procreata visceribus, mortis particeps degat an immortalitatis perpetuitate donata sit, qui status nos maneat, cum dissolutis abierimus a membris, visurine nos simus an memoriam nullam nostri sensus et recordationis habituri.' The two contrasted theories are the Epicurean that the soul is born with the body; and that of the Pythagoreans and Platonists that it enters the body at birth. Aristotle's opinion was that souls were created together with (at the same time as) the body, coming from and returning to heaven.

114. **diremptā**: 'separated,' that is 'destroyed' in its physical existence; 'purpureusque colos conchyli iungitur uno | corpore cum lanae, dirimi qui non queat usquam,' 6, 1074,—the only other Lucr. occurrence. Livy, 22, 15, 4, 'quae urbs Volturno flumine dirempta Falernum a Campano agro dividit': *dividere* is said of a natural boundary, *dirimere* of a forcible division. Francken, *Jahrb.* 121, 767 would read *perempta* with Creech and Winckelmann, comparing 4, 40, 'cum corpus simul atque animi natura perempta | in sua discessum dederint primordia quaeque,' because *dirempta* to him does not mean destroyed; but it may be separated from its constituent parts and thus perish; or better, according to L.'s doctrine, the separation would bring death to both: 3, 323 sq. Br. formerly defended *perempta* in *Phil.* 14, 550 and 23, 459, and Polle, *id.* 26, 298 in defence of *dirempta* cites Kritz on Sallust, *Cat.* 18, *ea res consilium diremit*, 'solvit atque irritum reddidit'; the interpretation is abundantly supported by the lexicons.

115. **tenebras**: 4, 170, 'undique uti tenebras omnis Acherunta rearis.' L. has *tenĕbrae* always except in the sixth foot: 6, 490; 2, 746, 798; 5, 11.—**Orci**: the existence is poetically granted: 6, 762, 'ianua ne forte his Orci regionibus esse | credatur.' The real Acheron is *stultorum vita*, 3, 1023.—**vastasque lacunas**: 6, 552, 'ubi in magnas aqūae vastasque lucunas'; *vastus* is, then, used of size, like *immanis* and *ingens*: 6, 545, 'ingentis speluncas subruit aetas'; 5, 375, 'patet immani et vasto respectat hiatu'; *Aen.* 6, 296, 'vastaque voragine gurges.' L. likes to enlarge a statement by stating it in two forms: cf. 3, 966, 'nec quisquam in barathrum nec Tartara deditur atra.' *Lacunas* probably means 'chasms': 6, 537, 'plenam | speluncis multosque lacus multasque lucunas | in gremio (terram) gerere.'

116. Notice the monosyllabic ending of the verse.—**pecudes**, 'brutes'; 14 n. The reference is to metempsychosis; Enn. *Ann.* 15, 'memini me fiere pavum.'—**alias**, 'other than,' *i.e.* as well as men: hence 'different' or, as M. says, 'in our stead': lex. s.v. II, E. Livy, 21, 46, 9, *alius confertus equitatus* = *alia manus*, i.e. *equitatus*;

see Fabri-Heerwegen there; *id.* 4, 41, *eo missa plaustra iumentaque alia*, and 5, 39, *circa moenia aliasque portas*. *Odyss.* β 412 μήτηρ δ' ἐμὴ οὔ τι πέπυσται, οὐδ' ἄλλαι δμωαί; M. quotes Empedocles, 141, ἄνθρωποί τε καὶ ἄλλων ἔθνεα θηρῶν. Cf. on 3, 611. — **divinitus**: his constant word in denial of divine influence; cf. 150. For the form cf. *caelitus, funditus, penitus, intus*. — **insinuet**: for the accusatives, cf. 2, 125, 'hoc etiam magis haec animum te advertere par est.' *Insinuare* has a variety of constructions in L., according to its varied meanings; 3, 485 n.

117. **Ennius**: poets are wrong, even great Ennius. — **noster**, *i.e.* Roman: 831, 'quam Grai memorant nec nostra dicere lingua'; 5, 36, 'quo neque noster adit quisquam nec barbarus audet.' M. cites Cicero's use of *noster* in *Arch.* 18, 22, as applied to Ennius. But Woltjer, *Lucr. Phil.*, etc. 1, thinks *noster* is used because Ennius followed the rationalistic teaching of Epicharmus. — **cecinit**: as a poet: 2, 600, 'hanc veteres Graium docti cecinere poetae.' — **primus**, a confusion of *primus Romanorum* and *primus* absolute. — **amoeno**, as usual, of beauty of scenery; 4, 1024, 'fontem propter amoenum.' Cf. *Georg.* 3, 10, 'primus ego in patriam mecum, modo vita supersit, | Aonio rediens deducam vertice Musas.' — Vahlen, *Ennius*, cxlvii, thinks Ennius may have mentioned these matters at the beginning of the *Annals*. Horace refers to his Pythagorean views in *Ep.* 2, 1, 50, 'Ennius et sapiens et fortis et alter Homerus, | ut critici dicunt, leviter curare videtur | quo promissa cadant et somnia Pythagorea.' L. excludes for obvious reasons Plautus and Naevius; cf. Ennius' own statement, *Ann.* 213, 'scripsere rem | vorsibus . . . cum neque Musarum scopulos ⟨quisquam superarat⟩ | nec dicti studiosus erat.' Doubtless the reference to Helicon, 118, must be taken as relating to the introduction of Greek metres and Greek poetical theory.

118. **detulit**, the *terminus ad quem* is usually stated; see lex.; 6, 821, 'quo simul ac primum pennis delata sit ales.' — **Helicone**: 6, 786, 'est etiam magnis Heliconis montibus arbos.' Poets are *Heliconiadum comites* in 3, 1037. Probably, as in Propertius (3, 3, 1, 'visus eram molli recubans Heliconis in umbra . . . parvaque iam magnis admoram fontibus ora, | unde pater sitiens Ennius ante bibit'), Ennius represented himself, in a lost part of the *Annals*, to have had a vision on Helicon; perhaps, as Bernays thinks, to have received the laurel there, as Hesiod received it from the Muses; Theognis, 30. Cf. Müller, *Q. Ennius*, 139. — **perenni**, 'undying,' 'immortal'; 3, 804, 'quam mortale quod est inmortali atque perenni.' Pliny, 16, 246, has *aeterna fronde*. — **fronde**: for the sing. cf. 405, 'naribus inveniunt intectas fronde quietes.'

119. **gentis Italas**: 465, *Troiugenas gentis*. *Italus* occurs here only in L.; *hominum gentis* in 2, 1076; but *gentes humanae* is more frequent, *e.g.* 1, 727. For the collocation, cf. *Cerbereasque canum facies*, 4, 733, and on 1, 10. — **quae** = *ut ea*; Francken, *Jahrb.* 121, 767, would read *quo . . . cluerent*: 'Ennius cecinit τὰ κλέα τῶν ἀνδρῶν,' thus joining *hominum* with *clara*, a forced construction. — **clara**, sc. *corona*; Ov. *M.* 13, 704, 'claramque auro gemmisque coronam.' But *clara* is to be taken closely with *clueret*; Plaut. *Ps.* 591, 'quae post mihi clara et diu clueant'; *Bell. Afr.* 22, 3, 'quae (dignitas) est per gentes clarissima notissima'; Enn. *Ann.* 3, 'poemata nostra | clara cluebunt'; on account of this, Bährens, *Jahrb.* 123, 407, would write *latas* for *Italas*. — **clueret**, an antique word used eight times, certainly, by L. Müller, *RM.* 405, says that after L. *clueo* is used only by Seneca in the

Ludus once, and by Christian authors in imitation of the antique. The verb means transitively 'hear,' then 'name,' 'celebrate,' as *Pompilius clueor* in Varro; intransitively 'be famous,' as in this passage. In L. it is sometimes a synonym of *esse*, as in 2, 525, *primordia rerum . . . infinita cluere.* See on 3, 207.

120. **etsi praeterea tamen**: 'although in spite of his being so great a poet he is inconsistent, and adds that,' etc. Giuss. thinks the heavy weight of the conjunctions is not without irony. — **Acherusia templa**: 3, 25 n.

121. Note the alliteration. The verse is mechanical. — **exponit**: 'carmine Pierio rationem exponere nostram,' 946; 'carmina . . . exponunt praeclara reperta,' 731. — **edens**: OQ, edd.; *eidem* (*i.e. idem*) Lachm., approved by Purmann, *Jahrb.* 67, 669, but too prosaic; opposed by Polle, *Phil.* 26, 299, as disturbing. *Versibus edam* occurs in 4, 180; *edunt . . . fruges coepisse creari*, 2, 612; here *edens* may be oracular, as Br. suggests comparing 738.

122. **permaneant**, OQ, Lachm. B. M.; *permanent*, vulg. before Lachm. and approved by Br. (now), Bail., Goebel, Vahlen, Francken, Reitzenstein; opposed by Housman, *Cl. R.* 14, 367; *perveniant*, Marull. Giuss. Polle. Lachm. compares Ov. *AA.* 2, 120, 'solus ad extremos permanet ille rogos'; Cic. *ND.* 1, 105, 'neque eam ad numerum permanere.' M. translates 'though in our passage thither neither our souls nor our bodies hold together.' *Permaneo* does not occur elsewhere in L.; *pervenio* and *permano* are used several times. With Brandt, *Jahrb.* 121, 771, I prefer to take *quo* as locative, 'where' (not 'whither'), referring to the idea of Acheron implied in *Acherusia templa*, just as *quorum*, 2, 174, refers to *genus humanum*; *permaneo* would then mean 'stay,' 'continue,' or 'remain': Cic. *Leg.* 2, 63, 'Athenis iam ille mos a Cecrope . . . permansit.' Note that the philosophical principle thus implied is not held by either Ennius or L. Sauppe, *QL.* 13, reads *qua neque permaneant.* Munro quotes Sen. *Ep.* 76, 25, 'si modo solutae corporibus animae manent'; *id.* 57, 7, 'animam . . . permanere non posse,' and several others which amply defend *permaneant*, but he adds no strength to Lachmann's forced interpretation of *quo permaneant.* Again, if, with Bernays, we make *permaneant* = *perdurent ad Ach. temp.*, 'utraque enim evanescunt antequam in Orcum perveniri possint,' then *simulacra*, 123, must be taken with *permaneant* in the same sense, which is not to the point. — **nostra**, 'human,' as frequently.

123. **simulacra**: εἴδωλα, a technical word frequently used by L. to describe the patterns emitted by objects, being the means of apperception by the eye. *Vmbrae* is the common expression of other writers, which L. has once in 4, 38, 'aut umbras inter vivos volitare.' Cf. the poet in Cic. *Tusc.* 1, 37, 'unde animae excitantur obscura umbra, aperto ex ostio | altae Acheruntis, salso sanguine, mortuorum imagines'; *Aen.* 7, 89, 'multa modis simulacra videt volitantia miris'; *Georg.* 1, 477, *simulacra modis pallentia miris*, where Schol. Bern. says, '*pallidum* Homerum ad Ennium venisse et loquutum illi hexametris antea Latina lingua inauditis.' In *Aen.* 4, 654, Dido says, 'et nunc magna mei sub terras ibit imago,' where Servius comments: 'valde enim quaeritur apud philosophos quid illud sit quod inferos petat. nam tribus constamus: anima, quae superna est, et originem suam petit: corpore, quod in terra deficit: umbra quam Lucretius sic definit †supra spoliatus lumine aer [cf. L. 4, 368 and 377]. ergo umbra si ex corpore creatur, sine dubio perit cum eo, nec est quicquam reliquum de homine quod inferos petat. sed deprehenderunt esse quoddam simula-

crum quod ad nostri corporis effigiem fictum inferos petat; et est species corporea, quae non potest tangi, sicut ventus . . . sciendum tamen, abuti poetas, et confuse vel simulacrum vel umbras dicere.' — **modis** . . . **miris** is colloquial and occurs several times in the comic poets. L. uses *mirus* more often than we should expect: cf. Eng. 'extraordinarily' in colloquial phrases. — *Aen.* 1, 354, 'ora modis attollens pallida miris'; *id.* 10, 822, 'ora modis . . . pallentia miris'; *id.* 6, 738, 'concreta modis inolescere miris.' — **pallentia**: as the Romans had dark complexions, the color implied is not a glistening white (*candidus*), but a dull white, Hor. *Epod.* 7, 15, *albus ora pallor inficit*, or a greenish yellow; V. *Ecl.* 2, 47, *pallentes violae*, 'wan'; of *umbrae Erebi*, *Aen.* 4, 26. It is a common epithet of shades, arising partly from the aspect of the dead, partly because *pallidus* also means colorless and without light. See Blümner, *Farben*, 88.

124. **unde**: *Acherusia templa.* — **semper florentis Homeri**: 'floretque repertum | laudibus et miro est mortalis inter honore,' 5, 1279; so 3, 1037, 'unus Homerus sceptra potitus.' Cic. *Acad.* 2, 51, "at, cum somniavit, ita narravit 'visus Homerus adesse poeta'"; *id.* 88, 'quia, cum experrectus esset Ennius, non diceret se vidisse Homerum sed visum esse'; Cic. *Rep.* 6, 10, 'quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui.' — M. comp. Ov. *M.* 7, 702, 'semper florentis Hymetti.' In general, Bern. says (on 117), 'etenim carmen suum orsurus narravit Ennius sibi aliquando in Helicone monte dormienti *visum esse Homerum poetam;* aperuit somnianti Ennio Homerus animam suam transivisse in pavonem atque e pavone in Ennii corpus venisse idque ut explicaret, animae naturam Homerus Ennianus altius repetivit et μετεμψυχώσεως doctrinam exposuit.'

125. **commemorat** is present, as appears from *exponit*, 121. — **speciem**, 'ghost,' *imago*, *umbra*, *simulacrum*. The development of meaning appears from 4, 52, 'quod speciem ac formam similem gerit eius imago | cuiuscumque cluet de corpore fusa vagari.' Cf. also Livy, 8, 6, 9, 'in quiete utrique consuli eadem dicitur visa species viri'; Ov. *ex P.* 3, 3, 3, 'seu corporis umbra, | seu veri species, seu fuit ille sopor'; Suet. *Nero*, 34, 'exagitari se materna specie'; Tac. *Ann.* 11, 4; *Hist.* 1, 86. — **lacrimas salsas**: 'briny tears'; also in 920, 'lacrimis salsis umectent ora genasque.' *Aen.* 2, 270, 'in somnis, ecce, ante oculos maestissimus Hector | visus adesse mihi, largosque effundere fletus.' Acc. *Medea*, 420, has also *salsis lacrimis;* id. 578, 'salsis . . . guttis lacrimarum.' The adjective is probably antique, as Ovid does not use it in this connexion. — **effundere**: Housman would write *ecfundere*, as Havercamp proposed and Wakef. printed; O has *effundere*, Q *et fundere*. See Cort on Sallust, *Jug.* 14, 11; and on 1, 70. — Homer weeps for the condition of the dead as he represents the shades of Agamemnon and Achilles doing: *Odyss.* λ 391, 472.

126. **coepisse et**, Q corr.; *coepisset* O. L. likes to use *coepi* with an infin. instead of the simple verb; so in 4, 618, 'ceu plenam spongiam aquai | si quis forte manu premere ac siccare coepit,' where, so far as sense is concerned, *pressit ac siccavit* would have expressed the thought. This is part of his *abundantia dicendi;* cf. 5, 287, 443. The usage is very common in Petronius (Friedländer, p. 200), and is probably a mark of colloquial Latin. — **rerum naturam**: see note on title. — **expandere**: 'expound'; here only in L., not in Cicero, and unexampled in this meaning; 5, 54, *rerum naturam pandere dictis.*

127–135 contains an outline of the treatise: τὰ μετέωρα and the causes, the nature

of the soul, explanation of ghosts and of apparitions in disease and sleep. These matters are treated in Books 5 and 6, 3 and 4. The plan of the work changed as the author progressed.

127. **bene**: 5, 708, 'eum contra pleno bene lumine fulsit.' — **cum**, correlative with *tum*, 130. — **superis de rebus**: 5, 84, 'rebus in illis | quae supera caput aetheriis cernuntur in oris.' — **habenda**: L. is fond of these participles of necessity in such a connexion. He is an imperious Roman in his advocacy; see on 3, 36, and 91.

128. **ratio**, 'principle,' and in 129; but in 130 'reason'; he frequently uses different meanings of the same word in close connexion. Lee notices the case of *latitare*, 875, 877; *finis*, 978–979; *res*, 690, 813–816. — **meatus**: *lunaeque meatus*, 5, 76, 774; in other connexions 2, 208, 957; 6, 301; Lucan 1, 663, 'signa meatus | deseruere suos.' Ignorance of the law of celestial bodies leads to superstition.

129. Punctuation in caesura is not uncommon: 3, 75 n. — **quaeque** approximating to *omnia* is frequent: 157, 472, 482, etc.; on 3, 389. — **gerantur**: 'go on,' *i.e.* 'are conducted'; a frequent term; see on 3, 17, and cf. 1, 472, 482, 505, 634; *qua vi quaeque gerantur*, 568, 955.

130. **tum**: *tunc*, OQ, which cannot stand before a consonant according to the best usage of the older writers; Lachm. — **cum primis**, prosaic, but not uncommon: 2, 536, 849; 5, 336; 6, 225, 260. — **sagaci**, used with *animus*, 402; 2, 840; 4, 912; with *ratione* again, 1, 368; with *mens*, 1, 1022; 5, 420. The word was first used of the keen smelling scent of dogs; hence the underlying metaphor appears in other words in 404–409, where truth is to be discovered and brought from its hiding place. Sen. *Ep.* 76, 8, 'in cane sagacitas prima est, si investigare debet feras.'

131. Cf. 3, 35, 'animi natura videtur | atque animae claranda meis iam versibus esse | et metus ille foras praeceps Acheruntis agendus'; the special subject of the third book; 4, 121, 'unde anima atque animi constet natura necessumst.' Giuss. thinks the passage is later than Book 3. — **atque**, on 3, 36. — **videndum**, sc. *est*, but see on 111.

132. **vigilantibus**: 4, 33, 'eadem (simulacra) nobis vigilantibus obvia mentes | terrificant atque in somnis, cum saepe figuras | contuimur miras simulacraque luce carentum, | quae nos horrifice languentis saepe sopore | excierunt.' — **obvia** is frequent in L.: *e.g.* 5, 401, *solque cadenti* | *obvius*. — On the question of his insanity as suggested by this passage, see *Introduction*, p. 15.

133. **morbo**: because 'morbis in corporis avius errat | saepe animus,' 3, 463; 'simulacra solere in somnis fallere mentem, | cernere cum videamur eum quem vita reliquit,' 5, 62. — **somnoque sepultis**: 5, 975, 'taciti respectabant somnoque sepulti.' Sleep and disease alike bring phantoms. — 3, 431, 'in somnis sopiti'; *Aen.* 2, 265, 'urbem somno vinoque sepultam'; Enn. *Ann.* 292, 'somnoque sepulti.' Francken, *Jahrb.* 121, 768, would read *adfectas somnove;* Bent. had proposed *-ve;* but see on 3, 284.

134. **coram**, 'face to face.'

135. Cf. 4, 734, 'quorum morte obita tellus amplectitur ossa,' which Giuss. thinks was written before this passage. — **obita**: Cic. *Sest.* 83, 'quos a maioribus nostris morte obita positos'; *Aen.* 10, 641, 'morte obita qualis fama est volitare figuras'; Gell. 15, 20, 10, 'egregius poeta morte obitus.' L. has *mortem obeunt* in 4, 1020; *obire* alone in 3, 1045. Donatus on Ter. *And.* 223, *is obiit mortem*, says, 'plene dixit, quod nos

obiit tantum,' and compares *Aen.* 10, 641, where see Servius. — Susemihl, vii, would add 146 sq. immediately to 135. Giuss. arranges the prooemium as follows: 1–43, invocation and dedication (late); 62–79; lacuna; 136–145; 50–61 (orig. prooem.); 80–135, amplification of prooem.: see his edition, p. 2 sq., and *Note Lucret.*, 3 sq. There can be no certainty in such speculations.

136–145. 'It is hard to show in Latin verse the dim discoveries of the Greeks, but for thy sake, Memmius, I bear any toil through long nights, that thou mayest see fully into these hidden principles.' — The third ground for the poet's hesitation is the difficulty of the subject.

136. Brieger brackets 136–145 as interrupting the argument: *Phil.* 23, 459; refuted by Woltjer, *Mnem.* 24, 60; see also Stürenburg, 21. M. makes no new paragraph in his last ed. — **Nec me animi fallit,** also 5, 97; 'nec me animi fallit quam sint obscura,' 1, 922. For *nec* = *et non*, although no negative or implied negative has preceded, cf. 2, 272, 'nec similest ut cum impulsi procedimus ictu'; 2, 294, 'nec stipata magis fuit umquam materiai | copia.' — The elision of a long monosyllable before a short vowel — *me animi* — of a word declined is avoided except with *qui*, *me*, *te*, *de*, *tu*, *mi* for *mihi*, *sum*: Müller, *RM.* 283; *Greek and Roman Versification*, 99; cf. *se ibi*, 1091. Statistics in *Aen. VI*, ed. Norden, p. 446. — **fallit**, 4, 1185, 'nec Veneres nostras hoc fallit.' — **reperta**: cf. 'res occultas,' 145, and see on 3, 419. — In general, cf. Martha, 41, 'si, de plus, on se rappelle qu' alors la langue latine n'avait pas encore été façonnée à l'expression des vérités philosophiques, qu'elle manquait de la précision que la science exige, qu'elle ne fournissait pas même les termes les plus nécessaires, que, par conséquent, il faillait d'abord créer les mots indispensables et leur donner ensuite un certain lustre poétique, on comprenda mieux encore quelle était la témérité de ce poëte novateur.' For the general sentiment, cf. Cic. *Fin.* 3, 3, 'idque (Stoicorum disserendi genus) cum Graecis tum magis nobis, quibus etiam verba parienda sunt imponendaque nova rebus novis nomina'; see on 3, 260, and the patriotic assumption of Latin superiority in *Fin.*, 1, 10; 5, 96; *ND.* 1, 8. — There seems to be a direct imitation in *Georg.* 3, 289 (compared by Macrobius with 1, 922), 'nec sum animi dubius, verbis ea vincere magnum | quam sit et angustis hunc addere rebus honorem; | sed me Parnasi deserta per ardua dulcis | raptat amor; iuvat ire iugis, qua nulla priorum | Castaliam molli devertitur orbita clivo'; *Aen.* 4, 96, 'nec me adeo fallit,' was regarded as an imitation by Conington.

137. **difficile**: 5, 99 'et quam difficile id mihi sit pervincere dictis.' — **inlustrare** was in common classical use. — **Latinis**, here only in L.: 4, 970 '(naturam) inventam patriis exponere chartis.' The difficulty is due to lack of a philosophical terminology and to the absence of a Latin article, especially for the articular infinitive. *Latinis* VERSIBVS is the chief difficulty according to Giussani.

138. **multa . . . agendum**; on 111. — **novis verbis**: Hor. *AP.* 47, 'si forte necesse est | indiciis monstrare recentibus abdita rerum'; *id.* 52, 'et nova fictaque nuper habebunt verba fidem.'

139. **egestatem**: 3, 260, 'abstrahit invitum patrii sermonis egestas'; 1, 831, 'nec nostra dicere lingua | concedit nobis patrii sermonis egestas'; Pliny *Ep.* 4, 18, 'deinde inopia vel potius, ut Lucretius ait, egestate patrii sermonis'; Sen. *Ep.* 58, 1, 'quanta verborum nobis paupertas, immo egestas sit, numquam magis quam hodierno die

intellexi.' — **linguae et**: only case in L. of elision of *-ae* genitive; several times in nominative plural, *e.g.* 305; Leo, *Plautin. Forsch.* 329. — 1, 639, *clarus ob obscuram linguam*, of Heraclitus. — **rerum novitatem**, again in 3, 964; note the bad close of the verse.

140. **sed**: he has no objection to beginning the verse with a monosyllable. Cf. 498. *Aen.* 8, 131, *sed mea me virtus.* — **tua**, plainly Memmius'. — **virtus**: not elsewhere in L. for 'worth'; see examples from other authors in lex. — **sperata**: Cic. *QF.* 1, 1, 15, 43, 'nos non de reliqua et sperata gloria iam laborare, sed de parta dimicare'; Stat. *Achill.* 241, 'sperata conubia.' *Sperata tua*, or *mea?* doubtless both are implied; 'I hope to bring you a pleasure,' 'Memmiadae nostro,' 26. Pascal, *Stud.* 6, sees here an allusion to the Epicurean *foedus quoddam sapientium* (Cic. *Fin.* 1. 70): 'I hope you may join our Epicurean brotherhood;' but if L. had meant this, he would have made it plainer.

141. **amicitiae**: doubtless there was some thought of Epicurus' precept Κυρίαι Δόξαι 27 (DL. 10, 148) *Ὧν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτῆσις*: Cic. *Fin.* 1, 65, 'de qua Epicurus quidem ita dicit, omnium rerum quas ad beate vivendum sapientia conparaverit nihil esse maius amicitia, nihil uberius, nihil iucundius.' — **efferre**: OQ, Bent. Br. Giuss. Bail. Langen, (*Phil.* 34, 29); *sufferre*, Lachm. Bern. M. Lachm. declares that *efferre laborem* cannot be said of a task newly to be undertaken; Accius in Cic. *Sest.* 102, 'postulare, nisi laborem summa cum cura ecferas,' he will not admit. 3, 999 and 5, 1272, *durum sufferre laborem* may be *metr. gr.*; *vis efferre* could easily be corrupted into *sufferre.* The infinitive with *suadere* occurs also in Cic. *Prov.* 17. Reichenhart, *Infin.* 514, noticing Dr. § 446 and the rule that accusative and infinitive must be changed to the passive construction to prevent ambiguity between subject and object, says there are forty such cases in L.

142. **serenas**, calm and undisturbed for study: 2, 7, 'sed nil dulcius est, bene quam munita tenere | edita doctrina sapientum templa serena.' — 6, 247, 'caelo . . . sereno'; 2, 150, 'lumenque serenum.' He not only watched through the calm nights, but in his dreams carried his subject with him: 4, 965–969, 'in somnis . . . nos agere hoc autem et naturam quaerere rerum.' Cf. also Ov. *Her.* 12, 169, 'noctes vigilantur amarae'; id. *AA.* 1, 735, 'vigilatae . . . noctes.' M. comp. V. *Ecl.* 9, 44, 'te pura solum sub nocte canentem.' Bent. changed *serenas* to *severas*, unnecessarily.

143. Note the alliteration. — **demum**: join to *quo*; it is more often an enclitic with personal and demonstrative pronouns.

144. **clara lumina**: 4, 825, 'lumina oculorum clara'; 3, 1, 'clarum extollere lumen.' — **praepandere**: Cic. *Arat.* 274, 'hiberno praepandere temporis ortus'; *Culex* 15, 'Parnasia rupes | hinc atque hinc patula praepandit cornua fronte'; 5, 657, 'lumina pandit.'

145. **occultas**: 424, 'haut erit occultis de rebus quo referentes | confirmare animi quicquam ratione queamus.' — **convisere**, rare and ante-class.; *con-* seems to be intensive: 2, 357, of the mother cow, 'omnia convisens oculis loca.'

146–158. 'The knowledge of nature, then, can alone remove this superstitious fear, and the first principle thereof is that nothing was ever produced from nothing by divine influence. Grant this principle, and you will see how all things are produced without divine aid.'

146–148 are repeated at 2, 59; 6, 39; 3, 91, where see notes. Gneisse, 69 sq., thinks they were interpolated here, since without the customary reference to *pueri trepidant*, etc., they are to him meaningless. Sauppe, *Gött. Index* 1880, also omits them; Lohmann, *QL.* 45, retains them, interpreting *hunc terrorem* as *terrorem de quo ante dixi*. Giuss. thinks they were written in Book 6 originally and transferred here by the poet.

149. **principium**: 'first principle.' He does not appear to use the word elsewhere in this meaning. — **cuius** is a monosyllable, introduced by Lachm. in 4, 1089. Lucil. 30, 56, 'cuius voltu ac facie ludo ac sermonibu' nostris'; cf. Cic. *Arat.* 87, 'atque eius ipse manet religatus corpora torto'; L. Müller, *RM.* 271. The scansion is normal in Plautus: Lindsay, *Captivi*, p. 28. *Cuius* refers back to *naturae species ratioque* as a general notion; Gneisse would have the reference to *carmine*. — **hinc** referring to what follows, as in 349; 2, 143, 'paucis licet hinc cognoscere, Memmi.' — **exordia**: 5, 331, 'neque pridem exordia cepit'; *Aen.* 4, 284, 'quae prima exordia sumat.' Doubtless, as has been remarked, the metaphor is from spinning a web. He uses both *principia* and *exordia* more frequently as synonyms of *primordia*.

150. **rem e**: L. Müller, *RM.* 283, says that the monosyllables *qui* in plural, *rem*, and some others should not be elided before a short syllable — a rule observed by L.: *rem existere*, 198; *rem adportes*, 5, 100; *rem atque*, 5, 1439; *re et*, 1, 826. In 2, 617 the measure is *quĭ ĭn;* see Kühn, 41. — **e**: L. has always *e* before *a*, *g*, *l*, *m*, *n*, *r*, *v*, in compounds; but before *n* of simple words both forms are found: *e.g. e nilo*, 185, 669; *ex non*, 2, 930; Hertz, *De Praep. Lucret.* 5. — **nilo** = τὸ μὴ ὄν, as in 156, 159, 180, etc. Persius 3, 83, 'gigni | de nilo nilum, in nilum nil posse reverti,' which he calls *somnia*. Polle, *AV.* 21, says that *nil*, the nominative, nowhere occurs in Latin literature in this meaning. Persius is quoted by Servius on *Georg.* 2, 49, with the comment 'unde Epicurei dicunt nihil esse, quod non habeat originem sui.' Woltjer, 12, notices that Epicurus took the general principle from Democritus, but the poet has added *divinitus* and *umquam* to deny further divine power at any time. Cf. Empedocles, 81 (p. 186, 12 D.), *ἔκ τε γὰρ οὐδάμ' ἐόντος ἀμήχανόν ἐστι γενέσθαι | καί τ' ἐὸν ἐξαπολέσθαι ἀνήνυστον καὶ ἄπυστον.* Aristot. *Phys.* 1, 4, *περὶ γὰρ ταύτης ὁμογνωμονοῦσι τῆς δόξης πάντες οἱ περὶ φύσεως.* Democritus enunciated the principle as follows, DL. 9, 44, *μηδὲν ἐκ τοῦ μὴ ὄντος γίγνεσθαι, μηδὲ εἰς τὸ μὴ ὂν φθείρεσθαι.* See Hildebrandt, *De Primordiis*, 9 sq. M. quotes Tyndall, *Fragments of Science*, 91: 'One fundamental thought pervades all these statements, there is one tap root from which they all spring: this is the ancient maxim that out of nothing nothing comes, that neither in the organic world nor in the inorganic is power produced without the expenditure of other power.' 'Lucretio tamen, quia *nihil* disyllabum non habet, *nilum* et *nilo* sola probata fuisse existimo,' Lachm. on 159. — **gigni** = *creari*, 155, *fieri*, 159. — **divinitus**, on 116. — Zeller, *Stoics*, etc., 441: 'if the process of division were infinitely continued, all things would ultimately be resolved into the non-existent . . . so Epicurus and Democritus argue; and conversely all things must have been formed out of the non-existent in defiance of the first principle of natural science that nothing can be resolved into nothing.'

151. **ita**, 'as has been described'; all know it; cf. *illa*, 82. — **formido** is 'dread'; 6, 52, 'et faciunt animos humilis formidine divom'; 5, 1218, 'cui non animus formidine

divom | contrahitur?' — **continet** : M. quotes Quint. 1, 3, 6, 'quosdam continet metus, quosdam debilitat.'

152. **multa** : sc. *opera* from *operum* in 153 ; 15 n. Cf. 6, 50, 'cetera quae fieri in terris caeloque tuentur.' — **caeloque**, 'in air.' — **tuentur** is very common in L. in the meaning 'see.' Dr. II, § 437, says the accus. and infin. with *tueri* is archaistic.

153. Cf. 6, 54, 'ignorantia causarum conferre deorum | cogit ad imperium res.' This line and the next are interpolated in 6, 56, and repeated in 90. — Tac. *Hist.* 1, 4, 'ut non modo casus eventusque rerum, qui plerumque fortuiti sunt, sed ratio etiam causaeque noscantur.' — **nulla ratione**, 'by no reasoning'; but probably the distinction between this meaning and that of 'way, means' (110) was not sharply drawn. *Nulla ratione* occurs several times, *e.g.* 310, 335 ; 3, 1010 ; 6, 21. — **videre** of mental vision is common in L. ; see on 3, 348. Ov. *Ep.* 15, 37, 'ante tuos animo vidi, quam lumine, vultus.'

154. **ac**, 'and therefore'; so *atque* in 636. The form *ac* is infrequent before *f* according to lex. but occurs in 2, 844. — **divino numine** = *divinitus*. — **rentur**, more often of a mistaken opinion ; cf. 80 ; 6, 764 ; otherwise 6, 536 ; 2, 952. But 5, 1419, 'quam reor invidia tali tunc esse repertam,' of a matter not of scientific accuracy ('fancy').

155. The line seems to be constructed properly with caesura septenaria and is metrical prose.

156. **tum** : join closely in thought with *ubi*, as in 6, 1151–1153. — **quod sequimur**, 'our object,' τὸ ζητούμενον of Epicurus. 5, 529, 'id doceo plurisque sequor disponere causas.' Francken, *Jahrb.* 121, 768, would read *sequitur*, as Lamb. had proposed. Cf. also 6, 808, 'ubi argenti venas aurique secuntur.' M. illustrates the use from Cic. — **iam**, 'straightway.' — **rectius** has good authority. — **inde**, the principle, goes with *perspiciemus*.

157. **perspiciemus** : 949, 'dum perspicis omnem | naturam rerum'; 6, 379, 'hoc est igniferi naturam fulminis ipsam | perspicere.' — **et**, Marull. and edd. for *ut*. Marull. also first transferred 155 (158), which is confirmed by the margin of the Cambridge codex. — **unde** = *e quibus* as frequently ; see on 3, 68, Holtze, *Synt.* 6. Bock. 'Baumaterial.' — **creari**, 3, 34, 'quove modo possint res ex his quaeque creari.'

158. A most unmusical and prosaic line : the fifth ictus syllable ends the word, and the rule, that when the last two words are dissyllabic the word preceding should be monosyllabic, is also broken ; cf. 184 and 250. — **opera** : L. has the gen. acc. and abl. sing. and the accus. pl. of this word ; Ennius has only the sing. forms *operam* and *operae* ; Plaut. does not use the nom. or acc. pl. ; Keller, *Lat. Sprachgesch.* 2, 146. — **divom** : Cic. *Acad.* 2, 121, 'negat opera deorum se uti ad fabricandum mundum.' M. comp. Acc. 159, 'nam non facile sine deum opera humana propria sunt bona.' — Bock. makes this line follow 145 ; Woltjer, *Jahrb.* 123, 771, discusses the usual transposition.

159–214. 'If things were made from nothing, then anything might be made from anything and there would be no need of seed ; animals and plants would be untrue to their natures ; but there is a law of propagation and development, and a necessary environment both for plants and animals ; a limitation, too, of growth.'

159. **de . . . ex** : *de* means, strictly, merely separation from, *ex* departure from the interior of a thing. — **fierent** : the subject is implied in *omne genus* (tr. 'came').

'If things could come from nothing, then, wherever, in the midst of things, there might be *nothing* existent, *something* might thence arise; wherever there might be a *vacuum*, something might spring up from that *vacuum*. Should there be a vacuum in the sea, a man might spring from it; should there be a vacuum in the air, a tree might flourish out of it. Seed, or originating particles, would be quite superfluous; simple vacant space, the abode of non-entity, would suffice to produce abundance of entities;' Watson, *Tr.* — **omnibu'**: for disregard of final *s* see on 3, 52. — Ep. *ad Herod.* 38, *πρῶτον μὲν ὅτι οὐδὲν γίνεται ἐκ τοῦ μὴ ὄντος. πᾶν γὰρ ἐκ παντὸς ἐγίνετ' ἂν σπερμάτων γε οὐθὲν προσδεόμενον.* *Omnibus rebus* is distributed into *mare, terra, caelo, culta ac deserta, arboribus.*

160. **omne genus**: frequent, as in 2, 1089, 'quam genus omne quod hic generatimst rebus abundans.' Cf. *genus omne ferarum*, 163. — **nasci**: notice the synonyms *oriri*, 161; *erumpere*, 162; *partu tenerent*, 164; *creantur*, 169; *enascitur*, *oras in luminis exit*, 170; *gigni*, 172. — **nil** is subject. — **semine egeret**: for elision see on 409. — Lact. *De Ira Dei*, 10, quotes and discusses this passage.

161. **mare**, abl., as in Pl. *Mil.* 1309, Ov. *Tr.* 5, 2, 20. Reisig, 1, 123. — **primum**: *deinde* is probably implied in *incerto partu*, etc., 164; the *tertium* in *nec fructus*, etc. 165. M. comp. 6, 1068.

162. **squamigerum** occurs comparatively often in L.: *e.g.* 378; 2, 343. It is also cited from Cic. *Arat.*, Ovid, and Pliny the Elder. The word here may be nom. sing. or gen. pl. — **volucres** is used oftener than *alites* by L.; see on 6, 818. — **erumpere**, 'hatch'; it is used by Pliny the Elder, in the meaning 'burst forth in growing,' of *folium*, *hordeum*, *dentes*. L. always uses the simple abl. with *erumpere*: Keller, 14.

163. **armenta**: 2, 343, 'squamigerum pecudes et laeta armenta feraeque | et variae volucres'; 5, 228, 'variae crescunt pecudes armenta feraeque.' — **pecudes**, smaller domestic animals: 2, 317, 'tondentes pabula laeta | lanigerae reptant pecudes'; 5, 900, 'barbigeras pecudes.' — **genus omne ferarum** occurs in the same metrical position in 5, 1338: cf. genus atque ferarum, 1, 254; 6, 1216. *Ferarum* of course refers to undomesticated animals, as opposed to *armenta . . . pecudes*. *Georg.* 4. 223, 'hinc pecudes armenta viros, genus omne ferarum'; Ov. *M.* 10, 705, 'cumque his genus o. f.'; id. *H.* 10. 1, 'mitius inveni quam te g. o. f.'; Mart. *Ep. lib.* 21, 5, 'inmixtum pecori g. o. f.'; cf. Weyman in *Archiv* 1, 590. M. takes *g. o. f.* as appositive to *armenta*, etc. Langen, *Phil.* 34, 29, punctuates: volucres, erumpere caelo armenta atque aliae pecudes, genus omne ferarum incerto partu culta ac deserta tenerent; and Bock. also; Wakef.: volucres; . . . armenta; . . . pecudes, genus omne, ferarum, incerto partu, . . . tenerent; Lamb. and Hav.: volucres; . . . armenta, . . . pecudes; . . . culta, . . . teneret. Late modern edd. follow Lachmann's punctuation, substantially that of this text.

164. **incerto partu**: it would be doubtful what animal would be born from another. Klussmann, *Jahn's Archiv*, 14, 476, *pastu*. — **culta**, 'tilled land': 5, 1371, 'cogebant infraque locum concedere cultis'; 1, 208, 'postremo quoniam incultis praestare videmus | culta loca.' — **ac** frequently connects contraries: Dr. II, § 315, 6. — **deserta**: 2, 1102, 'in deserta recedens | saeviat exercens telum'; 5, 1387, 'per loca pastorum deserta atque otia dia.' — **tenerent**, 'occupy'; 4, 580 n.

165. **idem** is always written for *iidem*, as in most other authors. Woltjer, *Jahrb.*

119, 769, objects to *idem* as tautological with *constare*, and proposes *isdem*, which is read by M. in 2, 693 and 5, 349 against Lachm., who maintained in his note to 4, 933 that dissyllabic *eis* and *iis* are not Lucretian. — **arboribus** well illustrates the regular anapaest before caes. sept. — **constare** is frequently a synonym of *esse* in L., hence *arboribus* is dative pl.; but 588, 'nec commutantur quicquam, quin omnia constant | usque adeo,' shows that *constare* here means more than *esse*. — In general cf. *Georg.* 2, 109, 'nec vero terrae ferre omnes omnia possunt. | fluminibus salices crassisque paludibus alni | nascuntur, steriles saxosis montibus orni.'

166. **mūtārēntūr** (2, 3) is inelegant metrically. — **ferre**: 5, 942, 'tellus etiam maiora ferebat.' — **omnes omnia**: he likes to place different cases of the same word together: cf. 172 and on 3, 71.

167. **quippe**: 'for,' not to be joined to *ubi*; otherwise in 182. — **ubi essent**: 242, 'quippe, ubi nulla forent aeterno corpore, quorum | contextum vis deberet dissolvere quaeque.' *Vbi* is here equivalent to *si*, as in 4, 925. — **genitalia corpora** = *semina*; 58 n.

168. **qui**: adv. — **mater**: 2, 707, 'omnia quando | seminibus certis certa genetrice creata.' — **rebus** corresponds to *cuique*, 167. — **consistere**: 748, 'minimum consistere quicquam': 'stand firm,' an emphatic equivalent of *esse*, with notion of continuance. — **certa**, O corr.; *derta* O, *terta* Q; *ferta* Gneisse, *Lit. Centr. Blatt*, 1894, 1674.

169. **at nunc** = *nunc vero*: νῦν δὲ; 244, 340, 992. — **seminibus . . . creantur**: for construction see 3, 229 n.; Bock. *creatur*. — **certis**: 'it refers to the *fixity* and *unchangeableness* of law as manifested in natural productions. Things which are entirely subject to natural law, such as the growth of trees and plants, and the development of living bodies, animals, and men, each after its kind and from its proper germ, are "fixed" (certus) in respect of the time, place, and conditions of their coming into being and continuing in existence;' Masson, 223; cf. Lucr. 173, 189, 203.

170. **enascitur**: the subject is understood from *cuiusque*; see on 15 (quicque enascitur . . . inde ubi eius materies inest). — Dactylic words in the second foot are rare; but in L. in 87, 210, 320, 386, 835, etc.; Näke, *Valerius Cato*, 317. Notice the *abundantia dicendi* here; *enascitur* and *oras . . . exit* mean the same; so 372–373, 'cedere . . . et liquidas aperire vias'; 3, 405, 'vivit et aetherias vitalis suscipit auras'; 4, 433, 'obire et condere lumen'; 5, 833, 'aliut succrescit et e contemptibus exit'; Kraetsch, 13. — **oras in luminis**: 179 and on 22. — **exit**: cf. *exoritur*, 23.

171. **materies** seems to look back to *mater*, 168, as if the two were etymologically related; cf. the expressions *genitalia corpora* and *semina*; Tohte, 13. — **corpora prima**: 61. Where things find their appropriate constituents, there they grow. Pascal denies that *corpora prima* here means atoms; they are the first aggregation of atoms that become the *semina* of single things. L. does not differentiate the two meanings of *corpora prima* until 483.

172. **atque**: explicative. — **hac re** = *hoc*: 5, 1056, 'quid in hac mirabile tantoperest re'; he often has *res* instead of a neuter; *qua re* is common. M. quotes *hac re* = *hanc ob rem* from Balbus and Oppius in Cic. *Ep.*, Mela, Sen. *Ep.*, and Phaedrus. L. has it only here.

173. **secreta**: 'separate,' *i.e.* distinct. It is usually a synonym of *privata* in L. Woltjer, 12, makes it = *suis finibus circumscripta*. — **facultas**: 110.

174. But things must be produced at certain definite times. — **praeterea**: frequent in introducing a new argument, *e.g.* 225, 511, 540, 988; 2, 109. — **vere . . . calore**: chiasmus.— 6, 359, 'et cum tempora se veris florentia pandunt. | frigore enim desunt ignes ventique calore | deficiunt.' *Priap.* 84, 'vere rosa, autumno pomis, aestate frequentor | spicis.'— **calore**, 'the heat,' 'summer': 6, 714, 'is rigat Aegyptum medium per saepe calorem'; 5, 741, 'inde loci sequitur calor aridus et comes una | pulverulenta Ceres et etesia flabra aquilonum'; *Georg.* 1, 297, 'at rubicunda Ceres medio succiditur aestu.'

175. **vites**: *uvas* Pont., and Br. who says, *Proleg.* xxxv, 'vitem fundi quid sit docet Cic. *CM.* 52 (ne .. in omnes partes nimia fundatur)'; *vitis* never means grapes; van d. Valk's citation of *Georg.* 2, 97 is not in point. — **auctumno**: Ov. *M.* 2, 27, 'verque novum stabat cinctum florente corona, | stabat nuda Aestas et spicea serta gerebat, | stabat et Auctumnus calcatis sordidus uvis.' — **fundi**: 351, 'crescunt arbusta et fetus in tempore fundunt'; M. tr. 'put forth' and quotes Cic. *Tusc.* 5, 37, 'neque est ullum quod non ita vigeat . . . ut aut flores aut fruges fundat aut bacas'; *rosam* might mean rose bush here, and *frumenta*, grain stalks, but as L. does not care for symmetry such a limitation of meaning is unnecessary. Col. *RR.* 5, 5, 'totam vitem omni parte in orbem diffundi'; vines in the autumn (in Californian vineyards certainly) do spread over the ground: the rose flowers, ripened grain, and the mass of the foliage of the vine may well have attracted the poet's attention. — **suadente** is to be taken with *vere* and *calore* as well as with *auctumno;* see on 101. *Sudante*, Pius, Gif., Creech, old vulgate; *sua dante*, Salmasius; *fundis sua ferre*, Bock.

176. **si . . . non quia**: on 3, 746. — **suo tempore**: *in tempore*, 351; *tempore certo*, 5, 656. — **rerum**: as *rosam*, *frumenta*, *vites*.

177. Note the alliteration. — **confluxerunt**: the metaphors from flowing and pouring predominate in Latin generally (Nägelsbach, *Stilistik*[7], § 129), and L. is no exception. He uses *fluere*, and its compounds with *ad*, *con*, *de*, *dis*, *e*: see Raumer, *Metapher bei L.* 26, and cf. 902, 'semina sunt ardoris multa, terendo | quae cum confluxere'; 5, 660, 'semina multa | confluere ardoris consuerunt tempore certo'; 5, 667, 'quod haec ignis tam certo tempore possunt | semina confluere'; 1, 990, 'copia materiai | undique ponderibus solidis confluxet ad imum.'— **patefit**: 6, 1001, 'causa patefiet'; cf. 4, 320. — **creatur**: O corr., *orcatu* O, *ora cantu* Q.

178. **tempestates**: inelegant metrically. — 2, 32, 'tempestas adridet et anni | tempora conspergunt viridantis floribus herbas'; 1, 805, 'et nisi tempestas indulget tempore fausto'; *Georg.* 2, 345, 'et exciperet caeli indulgentia terras.' The propitious time here naturally coincides with the seasons, and when they are present the time becomes propitious. The earth is full of life; unfavorable conditions of the atmosphere prevent the development of her offspring (Bock.). — **vivida**, 'quickened'; on 72. Ov. *F.* 3, 238, 'vividaque in tenero palmite gemma tumet' (Merkel *uvida*, Peter *vivida*). — **tellus**: he has forms of *terra* twenty times in the sixth foot, of *tellus* ten, but where one predominates in a discussion the other is not much used: in Book 5 *terra* occurs ten times, *tellus* once; where they occur in the sixth foot the words are not exact synonyms.

179. **tuto**, owing to atmospheric conditions. *Georg.* 2, 332, 'inque novos soles audent se germina tuto | credere.' — **teneras**, 'tender' because young; 2, 367, 'teneri

tremulis cum vocibus haedi'; 3, 447, 'nam velut infirmo pueri teneroque vagantur | corpore'; *Georg.* 2, 343, 'nec res hunc tenerae possent perferre laborem,' which shows that *teneras* is not to be taken with *oras* as Lamb. suggested. — **effert**: 2, 658, 'terra . . . quia multarum potitur primordia rerum, | multa modis multis effert in lumina solis.' — **in luminis oras**: different order from 170; Faber and Bentley *auras.*

180. **quod si,** 391, 665; 2, 481, etc.; a bit of prose. — **subito,** 'unexpectedly,' Giuss. — **exorerentur**: see on 3, 272 and cf. 2, 507, *exoreretur;* for meaning, on 5.

181. **spatio**: of time; cf. 184; 2, 78, 'inque brevi spatio mutantur saecla animantum'; 3, 854, 'inmensi temporis omne | praeteritum spatium.' — **alienis,** 'unpropitious': 6, 1124, 'corrumpat reddatque sui simile atque alienum'; *Georg.* 2, 149, 'hic ver adsiduum atque alienis mensibus aestas.' It is possible to take *spatio* of the interval between bud and fruit, but it probably refers to the indefiniteness of the season: roses in January (in an ordinary climate) would come *incerto spatio,* for they would not be expected then, and would also be *alienis p. a.*, because June is their proper season. — **partibus anni**: 5, 676, 'incertis . . . in partibus anni'; 5, 701, 'alternis partibus anni.'

182. **quippe ubi,** 'inasmuch as': 3, 430 n. — **forent**: L. makes no distinction in meaning between *forent* and *essent;* sometimes *foret* and *forent* are used for metrical convenience, as in 184, 553, 683, 892, etc.; see on 3, 612. Schmalz, *Syntax,* § 29, says Caesar does not use *forem* and Cicero only twice in his Epistles. In Livy and Nepos there seems to be no difference in sense between the forms. — **genitali concilio,** 2, 571, 'rerum genitales auctificique | motus perpetuo possunt servare'; 2, 228, 'gignere quae possint genitalis reddere motus'; 2, 548, 'corpora iactari unius genitalia rei, | unde ubi qua vi et quo pacto congressa coibunt': the union of the *primordia* is necessary for creation; cf. *confluxerunt,* 177.

183. **concilio,** 'close conjunction,' 'union'; very frequent in L.; cf. 517, 484; σύγκρισις of Epicurus. Woltjer makes *concilio* dat. with *iniquo.* — **arceri**: here only in L.; a quasi-passive of *prohibere.* — **tempore iniquo**: on 41. Notice the ablatives: Madv. § 278 *a,* comp. Cic. *Brut.* 315, 'Menippus meo iudicio tota Asia illis temporibus disertissimus erat.' Cf. L. 1, 1021; 5, 296; M. gives many other examples.

184. **porro,** 'again'; very common in L. The word has various meanings in different connexions, *e.g.* 'therefore,' 483; 'moreover,' 508; 'surely,' 516; 'on the other hand,' 587; 'onward,' 2, 105; 'in turn,' 2, 812; 'else,' 3, 133; 'secondly,' 4, 645; 'continuously,' 3, 23. Gneisse, *Jahrb.* 123, 497, maintains that L. uses *porro* to unite members of an argument, and that as a particle of transition it is always found at the beginning of the second member; the rule is criticised by Br., *Jahresb.* 9, 164, substituting 'usually' for 'always.' — **augendis,** 'for growth'; 5, 80, *ad fruges augendas.* — **usus** for *opus* also in 219 and elsewhere. *Vsus* is earlier than *opus* which takes the ablative by analogy; it is rarely found out of Plautus; Dr. I. § 249.

185. **ad,** 'after'; 6, 316, *ad ictum;* M. comp. Cic. *Verr.* 4, 32, 'ad hospitum adventum.' Giuss. interprets 'there would not be sufficient time for the successive union of other *primordia.*' — **coitum,** here only in L., who usally has *coetus;* 5, 428, 'omne genus coetus et motus experiendo.' — **si e**: harsh elision: 2, 36; *iacteris quam si in plebeia,* but in 1, 234, *si in eo.* The Victorianus has *ex nihilo si* to avoid this

elision. Cf. Bouterwek, 41; Polle, *AV.* 19. — **e nilo crescere**: cf. 804, *e terra omnis crescere.*

186. **iuvenes**: adult men in full vigor of life; older than *adulescentes* and younger than *seniores.* — **subito**: as in 180; *subito dicere* in Cic. *Or.* 1, 150 is 'extempore.' — **ex**: 4, 325 (301) n. — **infantibu'**: Lachm. says this is the stock example of the grammarians for disregard of final *s*; see on 3, 52. *Infans* occurs in its primary meaning in 5, 222, 'puer . . . nudus humi iacet, infans, indigus omni | vitali auxilio.' — **parvis**: cf. 5, 977, 'a parvis quod enim consuerant cernere semper | aeterno tenebras et lucem tempore gigni.' For the pleonasm cf. *parva . . . opella,* 1, 1114; *vertice torto,* 1, 293.

187. **e terraque**: 2, 70, 'ex oculisque'; 4, 200, 'ex altoque'; 2, 664, 'ex unoque'; 3, 10, 'tuisque ex'; 4, 1249, 'magis ex aliisque'; 5, 49, 'ex animoque'; cf. on 37. — **repente** primarily refers to the shortness of time in which an action occurs: 'repenti fulminis ictu,' 5, 400, in the twinkling of an eye (see Schmidt, *Syn.* 532); 2, 764, 'cur ea quae nigro fuerint paulo ante colore, | marmoreo fieri candore repente,' of the sudden change of the surface of the sea; 1, 218, 'ex oculis res quaeque repente periret.' It is a favorite word with L. — **arbusta** L. always has instead of *arbores* for metrical reasons, *e.g.* 351, 806. *Arbustis* in 5, 1378 = '*orchards,*' as the form *arboribus* is admissible there. — **salirent**: Claud. *praef. De III cons. Hon.* 3, 'excusso saliit cum tegmine proles.' Serv. on *Ecl.* 1, 55, makes *salicta* from *salio,* 'quod salit et surgit cito.'

188. **quorum** refers to the action of *iuvenes* and *arbores.* The verse recurs at 2, 707. — **nil fieri** = *nil posse fieri,* Giuss., comparing 2, 709. — **manifestum** occurs frequently in appeals to fact in L.*: 2, 149, 'omnibus in·promptu manifestumque esse videmus'; cf. on 3, 353. — **quando**: causal as in 206, 263; 3, 546; usually with indic. in L.; with subj., 1, 467.

189. *sq.* M. imagines a lacuna between *par est* and *semine certo* and supplies *tempore certo,* | *res quoniam crescunt omnes de,* comp. 2, 707; approved by Woltjer, *Jahrb.* 123, 771, and opposed by Br. and Susemihl in *Phil.* 23, 459; 44, 61. Br. puts a lacuna between 189 and 190 and so M. in 1860, Bail. and Susemihl. Lachm. read *semine certo* | *crescere resque genus* and Bern. followed. Grasberger, *De L. C.* 46, proposed *crescunt seque genus servant;* Christ, *QL.* 27, *semine creta,* | *crescentesque.* The old vulgate had *crescendoque.* Bock. reads *ut partust semine certo* | *crescunt resque genus servant,* wherein *res* is gen.; Roos, 12, *crescentisque;* Lotze, *Phil.* 7, 697 = *Kl. Schrift.* 3, 101, would change *certo* to *creta* and read *crescendoque.* But as Susemihl, *Phil.* 23, 459, says, *sua de materia,* 191, implies *certo de semine.* Winckelmann, *crescentumque genus servante.* Susemihl would join *semine certo* with *ut par est.* Kannengiesser in *BPW.* 15, 1133 favors Nencini's *crescunt atque;* but Nencini as quoted in *Jahresb.* 24, 139, would now repeat *paulatim* and not *crescunt.* Cartault, *Flexion* etc. 34, *semine certo* ⟨*res quoniam crescunt, certa genetrice creatae*⟩ *crescentes.* Giuss., Polle (*Phil.* 26, 297), Pascal, Kraetsch (83), and Holtze, *Syntax.* 151 defend the solecism of the Ms. reading; also the present editor in *AJP.* 21, 183, comparing other instances of constructions according to sense; see on 1, 352.

189. **par est**: cf. 458, 'haec soliti sumus, ut par est, eventa vocare'; 361, 'tantundem pendere par est'; 2, 125, 'haec animum te advertere par est'; 5, 117, 'prop-

tereaque putes ritu par esse Gigantum.' The development of meaning is: equal — fair — right; cf. *aecumst*, 5, 226.

190. **genus servant**, 'preserve their kind,' *i.e.* are true to the law of their development; 4, 686, 'eoque modo servantur saecla ferarum,' and 2, 709. — **noscere possis**, didactic; see on 3, 117.

191. **quicque**: *d* is assimilated before the guttural, Lindsay, 448, but the classical spelling is *quidque*: Brambach s.v. Reichenhart, *Jahrb.* 121, 846, notices that L. puts the reflexive immediately after *quisque* in six places: 191, 215; 3, 611; 4, 522; 5, 923; 6, 985; but 2, 454, *se glomeramina quaeque*. — **grandescere** is an agricultural word: 2, 1160, 'quae (pabula laeta) nunc vix nostro grandescunt aucta labore'; 2, 1122, quaecumque vides hilaro grandescere adauctu; Col. 2, 21, 'ut potius in area et in acervo quam in agro grandescant frumenta.' Cf. the use of *grandis* in Cic. *Orat.* 2, 131, 'ut agro non semel arato sed [novato et] iterato, quo meliores fetus possit et grandiores edere.' See Nettleship, *J. Phil.* 7, 170, on the supposed relationship of *grandis* and *gradus*, and cf. 2, 1122–1123. For the elision, see on 337. — **alique**: cf. 1, 804, 'e terra res omnis crescere alique'; 2, 551, 'procrescere alique.' This word in its different forms occurs, with elision of the vowel of the word preceding, in 229, where it is in the first foot, and in 812, 883; 2, 546; 3, 64, where it occurs in the fifth and sixth; it stands in the sixth foot with *que* in 1, 859; 5, 322, 1, 56; in the fifth and sixth without elision in 1, 816; 4, 630; in the fifth without elision in 2, 1156; 4, 1068; in the first in 5, 220; in the first and second in 1, 254.

192. No rains would be needed. — **huc accedit**, 'furthermore'; prosaic; 2, 1077; 1, 215, 565; 2, 398; 3, 459, etc. *Vt* (*uti*) after *accedit* is necessary when the subordinate clause does not describe a fact; otherwise *quod* is more common: Dr. II, § 386; L. does not have *quod* (Polle, *A V.* 21). The phrase usually joins paragraphs or long arguments in L. — **certis**, coming at definite seasons. — **imbribus**: 2, 929, 'intempestivos quom putor cepit ob imbris'; 1, 250, 'postremo pereunt imbres, ubi eos pater aether | in gremium matris terraì praecipitavit'; 2, 222, 'imbris guttae.'

193. **laetificos** is an ancient and poetical word: Enn. *Sc.* 152, 'vites laetificae pampinis pubescere.' — **fetus**: 253, 'crescunt ipsae (arbores) fetuque gravantur'; 351, 'crescunt arbusta et fetus in tempore fundunt'; but 2, 358, 'conspicere amissum fetum.' The prevailing reference in L. is to the products of the earth; so of grain, 6, 1. — **submittere**, on 8. — **tellus**: but 1032, 'solis terra vapore | fota novet fetus.' Cf. Hor. *CS.* 29, 'fertilis frugum pecorisque tellus | spicea donet Cererem corona; | nutriant fetus et aquae salubres | et Iovis aurae.'

194. The principal caesura is hepthemimeral. The rhyme *porro . . . cibo* is accidental; it is common between the closing words of a line divided by caes. semiquinaria: see on 3, 6. — **secreta**: 2, 912, 'nec manus a nobis potis est secreta neque ulla | corporis omnino sensum pars sola tenere'; 2, 842, 'sed ne forte putes solo spoliata colore | corpora prima manere, etiam secreta teporis | sunt,' where *spoliata* and *secreta* correspond; this seems to be a Lucretian usage. Cf. the parallel expression in 1, 1038, 'nam veluti privata cibo natura animantum | diffluit amittens corpus.' — **cibo** is used repeatedly for 'sustenance,' *e.g.* 350, 352; of the stars, 5, 524. — **natura animantum** = *animantes*; on 3, 43. Notice the elision and see on 350.

195. **propagare**, on 20. The first syllable is long also in 5, 850, where it occurs in the second foot; elsewhere (1, 20, 280; 2, 173, 997) it is short and occurs in the

fifth foot: but in 5, 856, *propagando procudere prolem.* The word is not used by Virgil, Ovid, or Horace, and was avoided by the poets; it is quoted by Forc. only from L. and Claud. *De laud. Stil.* 1, 373, 'hi propagandi,' also in the first foot. *Propago* occurs three times in L. and in every case in the fifth and sixth feet (1, 42; 4, 997; 5, 1027); so in *Aen.* 6, 871. — **tueri,** rare in L. in the meaning 'preserve,' the common meaning in classic Latin; *e.g.* Cic. *Off.* 1, 11, 'principio generi animantium omni est a natura tributum ut se vitam corpusque tueatur.' In the 29 instances in which L. uses this verb in this form or in the forms of the third conjugation it means 'protect' or 'preserve' in but three, viz. 1, 195; 5, 74, 1408.

196. ut: sc. *his consideratis adduceris ut,* etc. — **potius,** 'with greater truth'; preferably as a matter of fact. — **multis . . . rebus,** interlocked; he might have written *potius communia multis corpora rebus,* which would have been unrhythmic; cf. 377, *id falsa totum ratione.* — **corpora,** as constructive elements. — **rebus**: the dat. is the usual construction, but in 3, 325, 'communibus inter se radicibus.'

197. multa seems emphasized by its position; cf. *culta,* 209; *nullius,* 224; *omnia,* 232; *rem,* 264. — **verbis (communia) elementa**: one of his homely illustrations, repeated in 912, 'quo pacto verba (ignes, lignum) quoque ipsa | inter se paulo mutatis sunt elementis'; 824, 'multa elementa vides multis communia verbis,' repeated in 2, 689. He afterwards shows that the atoms are limited in form, but infinite in number. The same illustration occurs in Cic. *ND.* 2, 93; cf. Arist. *Gen. et Corr.* 1, 2, 5, *ἐκ τῶν αὐτῶν γὰρ τραγῳδία καὶ κωμῳδία γίνεται γραμμάτων*; Diels, *Elementum,* 14, attributes it to Leucippus and Democritus. The expression *στοιχεῖον* does not occur in the genuine fragments of Epicurus although its use as a technical term began with Plato; see Diels, pp. 8, 19, and *BPW.* 20, 757. Doubtless the synonymous use of *στοιχεῖα* = *elementa* = *litterae* and *atomi* made this illustration weighty with the ancients. — **elementa** = 'letters' also in 5, 1445, 'nec multo priu' sunt elementa reperta.' — **videmus** = *manifestum est,* an appeal to common observation; on 3, 153.

198. 'You are safer in thinking things have elements in common, than in thinking that anything is produced without elements.' — **principiis,** not *primordiis;* on 55. — **ullam,** for the sentence is negative by suggestion. — **rem ex . . .**: harsh elision; 150 n. — **existere**: 'come into being'; 5, 69, 'tum quae tellure animantes | extiterint'; 3, 532, 621.

199. Another argument extending to 207: 'nature does not produce giants and immortals, because the matter for producing things is definite and unchanging.' — **denique** introduces another argument, as frequently; cf. 238 and *postremo,* 208, 250; *denique,* 305; *postremo,* 322; *denique,* 358. For *cur* following *denique,* see on 3, 476. — **natura** = creative nature; 56 n. — **parare**: 4, 785, 'omnia sub verbone creat natura paratque'; 6, 31, 'seu casu seu vi quod sic natura parasset.' Wakef. proposed *parire.*

200. Alliteration of *ppppp.* This scheme occurs but three times (with *p*, *c*, and *t*). — **non potuit**: 'so far been unable.' — **pontum**: 'the deep sea,' although in L. it does not usually have this connotation, being merely poetical for *mare.* — **per** occurs 309 times in L. (Polle, *Jahrb.* 101, 217). — **vada**: as if they could wade through the deep as Polyphemus did (*Aen.* 3, 664, graditurque per aequor | iam medium, necdum fluctus latera ardua tinxit'). Cf. also L. 5, 913, 'aut hominem tanto mem-

brorum esse impete natum, | trans maria alta pedum nisus ut ponere posset'; *Aen.* 10, 763, 'quam magnus Orion, | cum pedes incedit medii per maxuma Nerei | stagna viam scindens.' Bern. comp. Hor. *C.* 1, 3, 24, 'non tangenda rates transiliunt vada.'

201. Note the alliteration. — **magnos**: 'vast,' a frequent epithet of mountains; 4, 138; 5, 41, 'montes magnos silvasque profundas'; 6, 191, 490; 1, 897; 5, 824, 946, 1244; 6, 786; Catull. 64, 281, 'quos Thessala magnis | montibus ora creat.' — **divellere**: 'wrench apart'; 6, 122, 'divolsa repente | maxima dissiluisse capacis moenia mundi.' Otus and Ephialtes prepared to pile Ossa on Olympus and Pelion on Ossa. Also Polyphemus, *Odyss.* ι, 481, *ἧκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο.* L. 5, 915, 'et manibus totum circum se vertere caelum.'

202. Note the alliteration and cf. 3, 948, 'omnia si pergas vivendo vincere saecla.' — **vivendo**: on 3, 948. — **vitalia**: here 'full of life,' an unusual meaning; cf. on 3, 99. The entire line, as Lamb. says, = *diu vivere, vitalia saecla* being 'life times'; M. would have it mean the number of years over which a life, probably a human life, extends. — **vincere**: on 3, 948. — **saecla**: on 3, 629. — The reference is to such cases as that of Tithonus.

203. **materies**: *metr. gr.* for *materia:* 58 n. — **reddita**, 'set apart,' 'allotted'; 2, 512, 'sed rebus reddita certa | finis utrimque tenet summam'; 2, 757, 'si nulla coloris principiis est | reddita natura.' Serv. on *Aen.* 3, 333, *regnorum reddita cessit | pars Heleno*, 'reddita more veteri pro data accipiendum,' thus showing archaic usage. *Aen.* 12, 817, 'una superstitio superis quae reddita divis'; Cic. *ND.* 1, 103, 'aetheriis ignibus altissima ora reddatur.' L. has *reddita* fifteen times and only in the first and fifth feet; *movere* and *moveri* and *creatur* and *creantur* only at the close (Jessen, *Zu L. Leb. u. Dicht.* 60). — **certa**, 'unchanging.'

204. **gignundis**: always in L. for *gignendis;* cf. on 59. — **constat**: 'is fixed.' — **quid possit oriri**: 75 n.

205. Br. and Giuss. transfer 205–207 to follow 214, after the suggestion of Bock. and Stürenberg (p. 23). The clause 205–207 certainly makes a good conclusion of this general argument: yet if Lucretius could have well put 205–207 after 214, there is no evidence that he did so. Bern. says the argument is the weakest and so follows as a sort of corollary. Susemihl, *Phil.* 44, 61, thinks the only argument for the change would be as strong for rejecting 250–264, because *postremo* follows *denique;* cf. 199, 208, with 238, 250. Woltjer, *Mnem.* 24, 68, van d. Valk, 51, and Pascal, *Stud.* 12 also oppose the transfer. — **fatendumst**: didactic and frequent, *e.g.* 462, cf. 399. — Lact. *De Ira*, 10, 'denique Lucretius, quasi oblitus atomorum, quos asserebat, ut redargueret eos, qui dicunt ex nihilo fieri omnia, his argumentis usus est, quae contra ipsum valerent. sic enim dixit: nam si de nihilo fierent, ex omnibus rebus | omne genus nasci posset: nil semine egeret [159]. item postea, nil igitur fieri de nilo posse fatendumst, | semine quando opus est rebus, quo quaeque creatae | aeris in teneras possint proferrier auras. Quis hunc putet habuisse cerebrum, cum haec diceret, nec videret sibi esse contraria'? But Lact. overlooked the subjunctive in the first passage.

206. **semine**: emphatic word. — **opus est**: 6, 1081, 'nec tibi tam longis opus est ambagibus'; Cic. *Fam.* 9, 25, 3, 'auctoritate tua nobis opus est'; Roby, 1255. — **quo . . . creatae**: 4, 552 (543), 'levor levore creatur'; 1, 169. *Quo*, as Bock. remarks, represents *certo* (*certo igitur opus est semine*).

207. aeris auras: on 3, 222. — **teneras**, 'soft'; 2, 146, 'aera per tenerum' and *Aen.* 9, 699, Ov. *M.* 4, 616; Enn. *Ann.* 21, 'per teneras caliginis auras.' — **possint**, Lact. and edd.; *possent* OQ. — **proferrier**: 'bring themselves forth'; for the ending see on 3, 67.

208. postremo: 250, 322, 384; 2, 371, 408, 456, etc. — **quoniam**: Pius proposed *quando* unnecessarily; 562, 'quoniam refici rem quamque videmus'; 5, 258, 'quoniam dubio procul esse videtur.' — **incultis**: here only in L. Cic. *Rosc. Com.* 33, 'ager incultus sine tecto, nunc est cultissimus cum optima villa.' Note the difference between *inculta* and *deserta*, 164. — **praestare videmus** comes in the same metrical position in 358, and *praestare* elsewhere is the penultimate word: 4, 153; 5, 1179.

209. manibus: abl., = *opera hominum*, Lamb. M. quotes Cic. *Off.* 2, 14, 'sine hominum manu atque opera.' Cf. also *ND.* 2, 151, 'operis hominum, id est, manibus.' The dative, which Giuss. thinks not improbable, is more poetical, but cannot be easily defended. — **reddere**: Gif. proposed *reddier*, Lamb. *reddi*, Bentl. *edere*.

210. A dactyl closing the second foot is better than a spondee: cf. on 170. — **esse videlicet**: 2, 469, 'scilicet esse globosa'; 2, 871, 'quippe videre licet viros existere vermes,' and often. Pl. *Stich.* 557, 'videlicet nequam fuisse illum adulescentem'; *Rud.* 395, 'nunc eum cum navi scilicet abisse pessum in altum'; Dr. II, § 443; Lindsay, 564. Strangely enough in 2, 809 L. has *scire licet . . . putandum est* for *scilicet*; see on 3, 229. — **primordia**, usually in penultimate position. Here again Pascal understands the first aggregation of atoms.

211. Nearly = 5, 210–211. — **fecundas**: the clods contain the *primordia*. — **glebas**: *glebae felices* is quoted from Apul. *M.* 1, 1, 7. In general cf. Hor. *S.* 1, 1, 28, 'terram qui vertit aratro'; *Georg.* 1, 147, 'Ceres ferro mortalis vertere terram'; Ov. *M.* 1, 425, 'versis glaebis'; *Georg.* 3, 525, 'quid vomere terras | invertisse gravis.'

212. terraique solum: 5, 1295, 'ferro coepere solum proscindere terrae,' 1289, 'aere solum terrae tractabant'; 2, 592, 'multis succensa locis ardent sola terrae'; Enn. *Ann.* 455, 'sola terrarum.' — **subigentes** is an agricultural word: 'locum subigere oportet bene . . . ubi erit subactus, areas facito,' Cato *RR.* 161, 1; cf. Col. 3, 5, 3; 2, 3, etc.; Ov. *M.* 11, 31, 'forte boves presso subigebant vomere terram'; *Georg.* 1, 125, 'ante Iovem nulli subigebant arva coloni'; Pliny, 18, 145, 'solum subigitur autumno.' — **cimus** occurs in this form only here and in 5, 211; *cio, cit, ciunt, ciant, ciuntur* are quoted from other authors. It is a favorite word with L. as a synonym of *moveo* and commonly is causative. *Cimus ad ortus* = *facimus nasci et oriri*, Lamb. Cf. the compounds *percit*, 3, 303; *concit*, 6, 410; *excitur*, 2, 327, and on 6, 242. — **ortus**: 5, 698, 'nec penetrare potest facile atque emergere ad ortus.'

213. nulla: sc. *primordia*. — **labore** is often used of agricultural toil: 2, 1160, 'quae nunc vix nostro grandescunt aucta labore,' 1165, 'incassum . . . cecidisse laborem'; 5, 869, 'larga suo sine pabula parta labore'; *Georg.* 1, 118, 'haec cum sint hominumque boumque labores | versando terram experti.'

214. sponte sua: 5, 212, 'sponte sua nequeant liquidas existere in auras'; 2, 1092, 'ipsa (natura) sua per se sponte omnia dis agere expers'; 2, 1157, 'praeterea nitidas fruges vinetaque laeta | sponte sua primum mortalibus ipsa creavit'; 5, 937, 'quod terra crearat | sponte sua, satis id placabat pectora donum'; 6, 1020, 'nec ipsa (corpora) | sponte sua sursum possunt consurgere in auras.' L. usually puts these words at the beginning of the line; cf. on 3, 33. — *Georg.* 2, 10, 'namque aliae

(arbores) nullis hominum cogentibus ipsae | sponte sua veniunt'; *id.* 500, 'quos rami fructus, quos ipsa volentia rura | sponte tulere sua carpsit.' — **meliora** : perhaps 'more fruitful.' Human labor would injure, not benefit. — **videres**: plainly not addressed to Memmius. Woltjer, 13, points out that L. has not proved that things are not made *divinitus*: the Stoics would grant that all things come from seed, but they make the first cause divinity: *προνοητικὸν κόσμου τε καὶ τῶν ἐν κόσμῳ . . . δημιουργὸν τῶν ὅλων καὶ ὥσπερ πατέρα πάντων . . . δι' ὃν τὰ πάντα* (DL. 7, 147).

215–264. '*Nil ad nilum interire.* Nature reduces all things into their component bodies; if these parts were mortal, things would wholly disappear, without employment of force to separate them. And if matter were wholly destroyed, whence are things made? Matter must, then, be indestructible. Again, all things would be easily destroyed, if they were not made up of eternal bodies capable of withstanding much force. Matter is not lost; it changes its form in the rain, grain, trees, the increase of men and flocks; things are never completely destroyed.'

215. **Huc accedit uti**, 'moreover'; on 192. — **quicque**: edd. for *quicquid*. — **sua** refers to *quicque*: cf. 191. — Cf. in general Epicurus *ad Herod.* 39, *καὶ εἰ ἐφθείρετο δὲ τὸ ἀφανιζόμενον εἰς τὸ μὴ ὄν, πάντα ἂν ἀπωλώλει τὰ πράγματα, οὐκ ὄντων εἰς ἃ διελύετο.*

216. Note the allit. and monosyllabic close. — **natura**: here the natural course or order of things, as in 2, 224; 1, 322; 2, 23, etc.; seven times in the poem. — **interemat**: 3, 287, *interemant sensum*; 2, 1002, *nec sic interemit mors res.* Brambach recommends spelling *interimo*, but see M., vol. 1, p. 33. — This principle is the converse of the one established in 159 sq.: cf. 265, 'res quoniam docui non posse creari | de nilo neque item genitas ad nil revocari.' Cic. *Div.* 2, 37, 'non ergo omnium interitus atque obitus natura conficiet, et erit aliquid, quod aut ex nihilo oriatur aut in nihilum subito occidat. quis hoc physicus dixit ùmquam?' *Acad.* 1, 27, 'materiem quandam . . . interire non in nihilum, sed in suas partes, quae infinite secari ac dividi possint.' Ov. *M.* 15, 165, 'omnia mutantur, nihil interit.'

217. **siquid**: 5, 1334, *siquos.* — **mortale**: 1, 1015, *mortale genus.* — **e**: supplied by Itali and edd. Br. in *Phil.* 23, 463 proposed *a*, comparing Hor. *C.* 2, 16, 27, 'nihil est ab omni | parte beatum'; but 1, 667, 'scilicet ex nulla facere id si parte reparcent'; 4, 721, 'laedere . . . ex ulla lumina parte.' — **cunctis**, not *omnibus* or *totis*, with reference to its etymology. *E cunctis partibus* is a pleonasm for *ὅλως*, as Bern. noticed.

218. **ex oculis**: 856, 'ex oculis nostris aliqua vi victa perire.' — **repente**: on 187. — **erepta periret**, 'would be snatched away to destruction,' M.; note the verse ending. *Aen.* 1, 88, 'eripiunt subito nubes caelumque diemque | Teucrorum ex oculis.'

219. **usus** = *opus*: see on 184. — **enim**: but *nam*, 217; not uncommon in L., as M. remarks, comparing 2, 749, 751, 753; 3, 754, 756, 757; 5, 7, 13, 14; Cic. *Att.* 2, 3, 2; 16, 6, 2. *Enim* here is the fifth word; in 680, 699, 704; 4, 526; 6, 116, it is third; in 6, 1277 ninth; it is usually in the second place, as in 1, 112; many examples in Holtze, 189; Woltjer, *Mnem.* 27, 54 sq. Gif. read *ei* instead.

220. **discidium**, Epic. *διάκρισις*, 2, 120; opposite of *concilium*, 183; cf. 1, 249; rare in this meaning except in L. — **parere**: see on 83. — **nexus**: 244, 'inter se quia nexus principiorum | dissimiles constant'; cf. 240. *Nexus* (except in the juristic sense) is poet. and late: cf. Cic. *Fin.* 1, 19, 'conplexiones et copulationes et adhae-

siones atomorum inter se.' — **exsolvere posset**: note the verse ending and the fulness of expression in the sentence.

221. **quod**, 'whereas'; 2, 350, 'quod posse videmus | nec minus atque homines inter se nota cluere.' Cf. *quod si, quod nisi.* M. quotes Varro, *RR.* 3, 3, 8, 'quod nunc ut habeant multos apros ac capreas, complura iugera maceriis concludunt.' See on *quod contra*, 82. — **aeterno**: see on 111. — **constant**: see on 3, 167. — **semine**: cf. 59.

222. **donec obiit**: construed as in early writers; Dr. II, § 509; Lane, 2007, 2009. *Donec fulserunt*, 900; *diluxit*, 5, 175; *pervenit*, 5, 687. — **obiit**: 'comes up'; *dum vis obeat*, 246. So Donatus on Ter. *Hec.* 859, *obitus = occursus.* — **res** is acc. — **diverberet**: a poetic word; 2, 952, 'nam quid praeterea facere ictum posse reamur | oblatum, nisi discutere ac dissolvere quaeque'; 6, 240, 'ictu discludere turris.' See on 2, 152.

223. **intus**: common in L., *e.g.* 367, 'et multo vacui minus intus habere.' — **penetret**: frequent word; 528, 'haec neque dissolui plagis extrinsecus icta | possunt nec porro penitus penetrata retexi,' of the atoms. — **inania**, 'empty spaces'; not yet a technical word. — **dissoluatque**: if spelled with *v*, the fifth foot would be a spondee and the close would be nearly like 2, 295, *maioribus intervallis;* Lamb. was ready here to read either *u* or *v*. *Dissoluensque* closes the line in 559; if *v* be written there, the verse will end with — — — ◡; cf. 3, 330, *omnia dissoluantur* and n.

224. **nullius**: for *ĭ* see on 3, 97. The word is emphatic by position and is used for the gen. of *nihil.* — **exitium**, 'complete destruction'; 5, 95, 'una dies dabit exitio, multosque per annos | sustentata ruet moles et machina mundi.' — **patitur natura**: 263, 'nec ullam | rem gigni patitur (natura)'. Cic. *Acad.* 2, 54, 'quod rerum natura non patitur,' and Reid there; *Off.* 3, 22, 'illud natura non patitur'; Quint. 9, 2, 32, 'quae natura non permittit.' — **videri**: passive; on 3, 182. But in this sense it is more than a mere synonym for *esse*, corresponding to φαίνεσθαι, 'appear to be'; cf. 364.

225. **praeterea** often introduces another argument; on 3, 337. — **vetustate**: 2, 69, 'et quasi longinquo fluere omnia cernimus aevo | ex oculisque vetustatem subducere nostris.' *Vetustas* looks back, *aetas* forward. — **amovet**: here only in L. In post-Augustan Latin it is euphemistic for *furari:* here a translation of Epicurus' ἀφανίζειν. — **aetas**: a form of the *vis* mentioned in 222; see on 3, 847.

226. **penitus peremit**: for the expression cf. *seorsum secreta*, 3, 550–552. It is present; so *interemat*, 216; *peremunt*, 5, 216. — **consumens**: 233, 'infinita aetas consumpse anteacta diesque.' For the metaphor cf. 5, 1431, 'in curis consumit inanibus aevom.' **materiem**, 'substance.' Notice the elision after the fifth dactyl and cf. 587, 'quandoquidem exstat'; 2, 925, 'adtribui id quod'; 5, 161, 'perpetuo aevo'; 6, 1115, 'praeterea usquam,' 1200, 'proluvie alvi': Kühn, 44, Müller, *RM.*, 298. For the practice of other poets, see on 409.

227. **unde**, *ex qua materia.* — **animale genus**, 'race of living things;' cf. *animalia corpora*, 2, 727–728; *genus animantum*, 1, 4. *Animal* is usually an adjective in L.: 5, 823 n. — **genus generatim**: he likes to place words of the same etymology side by side; *vivendo vitalia*, 202. For *generatim* see on 20. — **lumina vitae**: on 3, 542.

228. **redducit, redductum**: the word is written *red-* not *re-* in 4, 993; 5, 1337; cf. *reddo:* most hexameter poets have *rĕduco;* Roby, 160, 7, Müller, *RM.* 362;

Lindsay, 114. — **Venus** as in 2; but Bock. *venus*, 'geschlechtliche zeugung.' — **aut**: Wakef. *et;* with inf. Mss. — **daedala tellus**, on 7.

229. **alit atque auget**, 'give food and increase.' 859, 'quoniam cibus auget corpus alitque'; 5, 220, 'cur (natura) alit atque auget (genus ferarum)'? 5, 322, 'quodcumque alias ex se res auget alitque.' The pairing also occurs in Pacuvius, Cicero, Macrobius; Wölfflin, *Allit. Verb.* 47. — **pabula praebens**: note allit. and cf. 2, 596, 'pabula laeta | montivago generi possit praebere ferarum'; 2, 996, 'pabula cum praebet quibus omnes corpora pascunt'; 5, 991, 'pabula viva feris praebebat.'

230. **mare** is acc.: 2, 590, 'unde mare inmensum volventes frigora fontes | adsidue renovent'; 1, 1030, 'efficit ut largis avidum mare fluminis undis | integrent amnes.' **ingenuei**: for spelling cf. *armatei*, 2, 637; *oculei*, 3, 97; *vitrei*, 4, 602, where see Lachm. *Ingenuus* occurs here only in L. Juv. 3, 20, 'nec ingenuum violarent marmora tofum,' where Mayor comp. Aus. *Idyl.* 10, 65–66, 'usque sub ingenuis agitatae fontibus herbae | vibrantes patiuntur aquas.' From 'indigenous,' 'native,' the transition is easy to 'its own' = *suus*. Prud. *Cath.* 3, 51, 'fundit opes ager ingenuas, | dives aristiferae segetes; Fronto *ad M. Caes.* 1, 3, p. 7 N., 'at illi ingenui vapores puri perpetuique sunt'; and L. himself, 6, 612, 'omnia quae maria ac terras sparguntque rigantque; adde suos fontes' (all cited by Hertz). Oppenrieder, 2, explains 'in mari ipso geniti, quibus flumina externa, h. e., procul a mare orientia recte opponuntur'; cf. *Jahrb.* 53, 198. *Ingeniti* was read by some early editors and approved by Bentl., who yet interpreted *sui fontes;* Wakef. cites many passages to show that *ingenui* is here *puri*, as usual. Bern. explains *fontes indigenae, in ipso maris fundo scatentes*, and quotes πηγὰς . . . θαλάττης from Arist. *Meteorol.* 354 *a* 32. — **fontes**: Vulg. *Gen.* 7, 11, 'rupti sunt omnes fontes abyssi magnae.' — **externa**, 'without the sea.' Purmann, *Jahrb.* 67, 669, knows no *interna flumina*, hence would write with Lachm. *extentaque;* Wakef. *aeternaque*. — **longe**: *Aen.* 10, 843, 'adgnovit longe gemitum.' 'Suppeditant autem longe, id est aquam advehentes e longinquo,' Hertz, *Berlin. Index* 1872, 7, who gives many examples of *longe* = *e longinquo*. Polle, *Phil.* 26, 299, thought *longe* purposeless; he objects to *externaque longa* (Br. *id.* 14, 551) and favors Bernays' *large*.

231. **suppeditant**: transitive; see on 3, 10, and Altenburg, *Jahrb.* 46, 341. — **aether**: 5, 500, 'liquidissimus aether | atque levissimus aerias super influit auras'; 1, 1089, 'totum circum tremere aethera signis | et solis flammam per caeli caerula pasci'; 5, 523, 'sive ipsi (ignes = astra) serpere possunt | quo cuiusque cibus vocat atque invitat euntis'; *Aen.* 1, 608, 'polus dum sidera pascet,' and notice 607, 'in freta dum fluvii current,' a reminiscence of Lucretius 230.

232. **debet**, 'is bound,' Lee; on 3, 187. — **mortali corpore**: 755; 2, 906; 5, 6, 65, 238, 321, 377. For the abl., cf. 'forent aeterno corpore,' 242; 'aperto corpore qui sunt,' 297. The convenient dactyl *corpore* was probably preferred to a gen. of quality, *corporis: Archiv*, 11, 208; so *pondere* 4, 905 etc.

233. **infinita aetas**: this is presumed, not proven. The expression recurs in 558, 'longa diei | infinita aetas anteacti temporis omnis.' Cf. *ex infinito tempore*, 550, 991; 2, 574. — **consumpse**: cf. *protraxe*, 5, 1159, and see Lindsay 508; 3, 69 n. The occurrence of such forms in Pl. and Ter. seems to show that they belonged to the popular language. See Proll, *De formis antiquis L.* 39 sq. — **anteacta** on 3, 672. *Ante*

is rare in the thesis in the dactylic poets, but occurs also in 3, 969; 6, 410 (*Thes.* 2, 128, 6).

234. Too many elisions.—**spatio atque aetate**, cf. on 181. The hendiadys is like that in 348, *in saxis ac speluncis = in saxis speluncarum*, 2, 1131, *vires et robur adultum = robur adultum virium.* But Bock. interprets *atque*, 'I mean,' *spatio* to him being the limitless period of time that has elapsed from the beginning to the present.—**fuere**: for *-ere* see on 3, 51. The subject is the understood antecedent (*corpora*) of *quibus.*

235. **haec**, 'the present one of ours.'—**summa**: 502, 'unde omnis rerum nunc constet summa creata': 756, 'ad nilum iam rerum summa reverti'; 1028, 'qualibus haec rerum consistit summa creata'; 2, 71, 'cum tamen incolumis videatur summa manere.'—**refecta**: 263, 'alid ex alio reficit natura'; 562, 'quoniam refici rem quamque videmus.' With *consistit refecta* cf. *coniunctam consistere*, 3, 349; *consistit creata*, 1, 1028; *consistere creta*, 2, 906; 5, 60; *consistimus uniter apti*, 3, 844; in all these places *consistere* is merely a copula; see Kraetsch 19; and on 3, 349.

236. The first and second feet are unpleasing because there are two spondees in one word, *inmortali;* the verse is wearisome from the number of spondees and the agreement of the metrical and verbal accent. And the monosyllabic *sunt* preceding the caesura and following so long a word as *inmortali* makes a bad rhythm; but L. usually has a monosyllable after two spondees beginning the verse; see on 3, 527.—**certe**: *i.e.* you must be convinced.

237. **haut**: but *haud*, 248; see on 3, 330.—**igitur**: the conclusion follows from *quod si*, 234.—**reverti**: 756, 'ad nilum iam rerum summa reverti'; so *reverti* stands in the fifth and sixth feet in 785; 2, 129, 961; 4, 345, 441; 5, 635; and *revertens*, 5, 616, 658.

238. **res omnis**: variation from *quicque*, 215; *omnia*, 232.—**vis causaque**: hendiadys, as is shown by the singular *conficeret;* 2, 150, *vapor ... lumenque serenum ... meat;* cf. 5, 775. *Tactus*, 241, is a sufficient cause.—**volgo**: old spelling for *vulgo;* so 2, 215, 337, 724, etc.; *volgum*, 2, 921. It means 'commonly,' 'without distinction,' 'usually': 2, 215, 'cadit in terras vis flammea volgo.'

239. Note the dactyls.—**conficeret** implies entire destruction: 2, 1002, 'nec sic interemit mors res ut materiai | corpora conficiat, sed coetum dissupat ollis.'—**aeterna**: variation from *inmortali*, 236, and epithet of *materies* in 245, 519, 540.—**teneret**: sc. *res.* 2, 529, 'corpuscula materiai | ex infinito summam rerum usque tenere'; 3, 323, 'haec igitur natura tenetur corpore ab omni,' and n. there.

240. **inter se** refers to *materies:* 2, 67, 'nam certe non inter se stipata cohaeret | materies'; 2, 939, 'nimirum quia materies disiecta tenetur ... nec congressa modo vitali convenientes | contulit inter se motus'; 3, 424, 'quatenus est unum inter se coniunctaque res est.' *Inter se* is used repeatedly; *inter sese* less often in L., but usually in pl.—**nexu**: Itali and mod. edd.; *nexus*, OQ, old vulg., Bock.; Lamb. ed. 1 and 2 *nexas*, ed. 3 *nexus.* 'Nexus principiorum,' 244; see on 220. (Yet *nexus* may be right; *nexu* is a more familiar form and is aided thereby. *Impedita* is often used absolutely and *nexus* could be object of *teneret.*)—**minus aut magis**: *magis minusve, magis aut minus, magis ac minus*, are mostly post-Augustan for the usual *plus minusve*, cf. 5, 573; Sen. *Ep.* 82, 14, 'quaeque alia aut minus aut magis pertimuimus.' See lex. *magis.*—**indupedita**: but *inque pedita*, 4, 562; *inque peditus*,

4, 1149; *inque pediri*, 3, 484; *indupediri*, 4, 70; *indupedita*, 6, 1010; 2, 102, 459; 5, 876; 6, 453. L. uses the parts of *impedio* where the metre allows, *e.g. inpedit*, 4, 921. Cf. on 82.

241. **leti**: of inanimate objects in 1112, 'haec rebus erit pars ianua leti'; 5, 373, 'haut igitur leti praeclusa est ianua caelo.'—**satis**: as in 402, 'verum animo satis haec vestigia parva | sunt.' Nepos, *Epam.* 4, 6, 'abstinentiae erit hoc satis testimonium'; Ov. *M.* 3, 149, 'fortunamque dies habuit satis'; *Aen.* 11, 366, 'sat funera fusi | vidimus,' where M. thinks *satis* means 'in sufficient measure.' In all these cases Dr. holds (I, § 199, 3) that *satis* is a predicate of the verb. Bock. *satis esset* = *sufficeret;* Madv. (on Cic. *Fin.* 2, 84) 'non "tactus satis esset causa" sed "tactus satis esset causa leti," id est, letum satis efficeret.'—**causa**: 6, 706, 'fit ut omnis dicere causas | conveniat leti.'

242. **quippe**, 'seeing that.'—**ubi**: *i.e.* 'in which.'—**nulla** refers to *res omnis*, 238; Bern. takes it of *primordia*, with some older edd. —**quorum**: Lamb. *eorum;* Bock. *quarum*. Parnajon's translation seems correct: car du . . . moment . . . où aucunes choses ne seraient d'un corps èternel, chaque (toute) force devrait dissoudre l'assemblage d'elles.

243. **contextum**: here only in L.—**deberet**: of physical necessity.—**quaeque**: any violence, no matter what; *e.g. levissima;* 'any amount of force,' M.

244. **at nunc**: 'but in fact,' 169 n. The fact, however, is assumed, not proved. —**nexus**, 'fastenings.'—**principiorum**: *metr. gr.* for *primordiorum;* 55 n.

245. **dissimiles**, 'being unlike'; the same force would not destroy all unless strong enough to destroy the strongest.—**constant**, 'are combined'; here something more than an equivalent of *sunt;* 3, 235 n.—**aeterna**: assumed, not proved.

246. **incolumi remanent corpore**: 3, 341 n. For the abl., cf. 3, 448; 4, 1021.—**acris**: *acris viris*, 5, 625–626; 3, 461 n.

247. **pro**, 'proportioned to'; 5, 1111, 'pro facie cuiusque et viribus ingenioque'; 1174, 'mittere pro facie praeclara et viribus amplis.'—**textura**: on 3, 209.—**reperta** agrees with *vis;* cf. *creata*, 502; *recepta*, 2, 111.

248. **igitur** is logically dependent on *at nunc*, 244.—'L. has in his conception of atomic transition from individual to individual through the changes of life and death, very closely anticipated the root idea of the modern doctrine of the Transformation of Energy; as his view of the impossibility of the annihilation of the primordia, and the absolute undiminishableness of the sum of matter is explicitly that of the Conservation of Matter'; Veitch, *L. and The Atomic Theory*, 33.—**redit**: 673, 797, and 2, 756, 864, 'ne tibi res redeant ad nilum funditus omnes'—one of his formulas; 1, 541, 'antehac ad nilum res quaeque redissent.'

249. **discidio** recurs in 452; cf. 2, 120, 'conciliis et discidiis exercita crebris'; so *discindere*, 6, 436; 3, 639. The abl. is temporal; Lee comp. *Georg.* 1, 431, 'vento semper rubet aurea Phoebe.'—**corpora materiai**: he has not yet defined the atoms philosophically; the discussion of them begins at 483. *Materiai* occurs forty-one times in L., *materiae* three times, according to Cartault, *Flexion*, etc.—Wakef. and Oppenrieder, *Jahrb.* 53, 99, read *corpore*.

250. Note the alliteration.—**pereunt**: Wickham on Hor. *C.* 3, 11, 27 (*lymphae dolium fundo pereuntis*), shows that the word has both the original meaning of 'flowing through' and the common meaning of 'vanishing,' 'being wasted.' Martha,

258, after citing this beautiful description, notes that L.'s impetuous poetry is always imprisoned in the system and that it pours itself out in a logical canal. — The destruction is apparent, not real: Tert. *Apol.* 48, 'lux quotidie interfecta resplendet, et tenebrae pari vice decedendo succedunt, sidera defuncta revivescunt, tempora ubi finiuntur incipiunt, fructus consumuntur et redeunt; certe semina non nisi corrupta et dissoluta fecundius surgunt, omnia pereundo servantur, omnia de interitu reformantur.' Eurip. *Chrysippus Fr.* 836, *θνῄσκει δ' οὐδὲν τῶν γιγνομένων | διακρινόμενον δ' ἄλλο πρὸς ἄλλου | μορφὴν ἑτέραν ἐπέδειξεν.* — **pater aether**: 2, 991, 'denique caelesti sumus omnes semine oriundi; | omnibus ille idem pater est, unde alma liquentis | umoris guttas mater cum terra recepit,' etc.; cf. 5, 318 sq. V. *Ecl.* 7, 60, 'Iuppiter et laeto descendet plurimus imbri'; *Georg.* 2, 325, 'tum pater omnipotens fecundis imbribus aether | coniugis in gremium laetae descendit.' Tert. *Apol.* 10, 'quis enim non caelum et terram matrem ac patrem venerationis et honoris gratia appellet'? Cf. in general Arnob. 5, 32 sq. Edd. cite parallel passages from Aeschylus (*Fr.* 43) and Euripides (*Fr.* 890), Statius, *Silv.* 2, 185 sq., *Perv. Ven.* 59 sq., to illustrate the ancient commonplace of the union of heaven and earth. Pac. *Chryses*: 'id quod nostri caelum memorant Grai perhibent aethera . . . omniumque idem est pater.'

251. **gremium**: 2, 375, 'pingere telluris gremium'; 6, 539 '(terram) in gremio gerere et rupes deruptaque saxa'; Cic. *CM.* 51, 'quae cum gremio mollito ac subacto sparsum semen excepit'; *Aen.* 3, 509, 'gremio telluris.' — The tombstone reminiscences of *gremium terrae* are well illustrated by Webster on Maximian, 1, 228. Milton, *P. L.* 11, 535: 'so may'st thou live, till like ripe fruit thou drop | Into thy mother's lap;' quoted by Lee. — **matris terrai**: 2, 993; 5, 1402; 'concedamus ut hic terrarum dictitet orbem | esse deum matrem,' 2, 655. Pac. *l. c.* 'mater est terra: ea parit corpus, animam aether adiugat.' — **praecipitavit**: often of rain; *Dirae*, 76, 'praecipitent altis fumantes montibus imbres'; Pac. *Incert.* 414, 'grando mixta imbri largifico subita praecipitans cadit'; Val. Aedit. *ap.* Gell. 19, 9, 'aut imber caelo candidus praecipitans'; *Aen.* 9, 669, 'quam multa grandine nimbi | in vada praecipitant.' Cf. Näke on Val. Cato, p. 109; see on 2, 598. — Note the pentasyl. close also in 240, 244, 249; in the entire poem there are 305 occurrences; Bk. I, 66, 5.9%; II, 86, 7.3%; III, 48, 4.4%; IV, 29, 2.25%; V, 42, 2.9%; VI, 34, 2.6%; in all 4.2%. Note that Book III has about the average proportion, and that the proportion in Books I and II exceeds that in Books IV, V, and VI. This is due to the occurrence of *materiai* 12 times in Book I and 22 times in Book II; *contineantur* occurs 3 times in I and twice in II; *principiorum* 3 times in I, 11 in II. (These figures are from an unpublished paper by Mr. W. H. Alexander.) In 1-267 there are 9 cases; a like proportion of cases in Virgil would require 10,000 lines for that number; cf. Quint. 9, 4, 65.

252. **nitidae fruges** recurs in 2, 189, *nitidas fr.* 2, 594, joined with *arbustaque laeta* and also in 2, 994; with *vinetaque laeta* in 2, 1157. Ov. *F.* 5, 265, *nitidissimus annus;* Cic. *Verr.* 3, 47, *campos . . . collisque nitidissimos viridissimosque.* — **surgunt**: 6, 788, 'terris ex omnia surgunt.' — **ramique**: 1092, 'nec prorsum arboribus summos frondescere ramos.' — **virescunt**: here only in L. *Aen.* 6, 206, 'fronde virere nova.'

253. **arboribus**: dative as in 1092. — **ipsae**: *i.e. arbores;* 2, 171, 'mortalis quae suadet adire | ipsaque deducit dux vitae'; 5, 822, 'terra tenet merito, quoniam genus ipsa creavit'; 4, 131, 'sunt etiam quae sponte sua gignuntur et ipsa | constituuntur.' —

fetu: 193 n. — **gravantur**: here only in L. V. *Ecl.* 3, 56, 'et nunc omnis ager, nunc omnis parturit arbos, | nunc frondent silvae'; *Georg.* 2, 429, 'fetu nemus omne gravescit'; Ov. *M.* 13, 812, 'sunt poma gravantia ramos,' 15, 76, 'sunt fruges, sunt deducentia ramos | pondere poma suo'; *AA.* 2, 263, 'dum rami pondere nutant.' V. *Ecl.* 10, 54, 'arboribus; crescent illae, crescetis, amores,' is cited by Wakef. for imitation of rhythm.

254. **hinc**: from the rains and the forms they take; they are the gift of *aether*. Mark the anaphora and cf. 4, 408, 'vix absunt nobis missus bis mille sagittae, | vix etiam cursus quingentos,' and on 6. For the repetition of *hinc* at the beginning of the following line, cf. on 3, 822. — **nostrum genus**: 2, 995, 'genus humanum, parit omnia saecla ferarum'; cf. 2, 1076; 4, 413; 3, 753. — Pope, 'See dying vegetables life sustain, | See life dissolving, vegetate again; | All forms that perish other forms supply, | By turns we catch the vital breath and die.'

255. **laetas**: 3, 894, 'non domus accipiet te laeta'; *Psalm* 113, 9, 'matrem filiorum laetantem.' — **pueris**: 'children,' on 3, 87. Oppenrieder, *Jahrb.* 53, 99, puerum. — **florere** = 'to abound with,' is antecl. and poet.; 5, 1442, *mare velivolis florebat;* Val. Flacc. 1, 539, *undat equis floretque viris.* — **videmus**: 4, 598, *conloquium videmus.*

256. Notice the dactyls. — **frondiferas**: for the compound, see on 3, 11. Naevius had used the word. — **novis**: 259, *nova proles.* Perhaps young birds would be more likely to sing. — **canere**, of places, is poetical. Conington on *Aen.* 2, 488, (aedes) femineis ululant, compares this passage. Lohmann, 59, proposed *scatere;* Richards, *Cl. R.* 13, 17, *sonere.*

257. Fourfold allit. with *p* occurs 8 times in the poem; with *m* 11 times; all occurrences of all letters in this scheme, 49 times. — **fessae**: 4, 848, 'fessum corpus mandare quieti'; Bock. *fetae* after Bentl. — **pingui**: *pinguis* OQ; Philargyrius on *Georg.* 3, 124, *denso distendere pingui*, says, 'Pingui absolute posuit ut est illud Lucretianum hic fessae pecudes pingui.' *Pinguis*, noun, occurs in Pliny the Elder, and Persius 3, 32, 'fibris increvit opimum | pingui.' Cartault, 33, would (and van d. Valk in his edition does) restore *pinguis* because L. likes two epithets. — **pabula laeta**, 14 n.

258. **deponunt**: *Aen.* 7, 108, 'corpora sub ramis deponunt arboris altae.' — **candens lacteus umor** = *candens lac*, so there is practically but one epithet. Varro in Nonius, 483, 6, applies *candidum* to milk; cf. Ov. *AA.* 1, 290, 'candidus . . . taurus . . . una fuit labes, cetera lactis erant'; *M.* 9, 358; 15, 79; *ex Pont.* 3, 3, 97, *lacteus humor.* For the two adjectives, cf. 5, 32, 'aureaque fulgentia mala'; 6, 387, 'fulgentia caelestia templa'; 6, 1197, 'octavo candenti lumine solis'; 4, 1216, 'conspirans mutuus ardor'; 5, 25, 'horrens Arcadius sus.' For *umor* in periphrasis, see on 3, 339.

259. Bucolic diaeresis. — **uberibus**: abl.; 6, 944, 'manat e toto corpore sudor.' — **distentis** L. has here only: Hor. *Epod.* 2. 46, 'distenta siccet ubera'; V. *Ecl.* 4, 21, 'lacte . . . distenta . . . ubera,' and Forbig. there.

260. **artubus**, 3, 7 n. — **lasciva** seems to be equivalent to a participle: 'jumping about'; he has the word here only; Juv. 11, 98, 'lascivi ludebant ruris alumni.' — **per herbas** is like *per pabula*, 257; it occurs at 5, 461. — *Anth.* 1026 M., 'adludunt pavidi tremulis conatibus agni, | lacteolasque animas lacteus humor alit.'

261. Note the alliteration. — **mero** suggests wine, but Ov. *F.* 4, 369, *lacte mero. Merum sal*, 4, 1162. — **mentes**: so-called Greek accusative; rare in L. and avoided by prose writers before Sallust; Schmalz, 415. Roby, 1127, quotes *perculsi pectora Poeni*, from Ennius, *percussi membra* (5, 1223), from L. Cf. on 13, and Landgraf, *Archiv*, 10, 216. — **novellas**, used most frequently of pastoral and agricultural products; L. has it here only. Edd. comp. 3, 765, 'scilicet in tenero tenerascere corpore mentem.'

262. haud igitur, 237, 248, and frequently, beginning the verse.

263. quando alid: *quando* occurs in elision in 206, 467, 495; 3, 384, 546; 5, 233, 412; and at the end of the line in 1, 188; 2, 707; most of the instances quoted in the lex., s.v., are in a similar position; but *quandō*, in 2, 966, and Ov. *AA.* 2, 15, before the caesura; *quandŏ*, Mart. 5, 58, 2, within the line. Probably the transition from *ō* to *ŏ* is covered by the elision; cf. the use of *temerĕ* in the sixth foot. — **alid**: on 3, 970. — **nec ullam**: *nec* before a vowel occurs in 2, 110; 3, 531, 561; 4, 357; 5, 839, 871, 1201; 6, 1020; *neque* usually precedes an initial vowel, *e.g.* 216, 266, etc.; Jessen, *QL.* 19. Virgil also preferred *neque* before vowels, but after the Augustan Age it was avoided: Müller, *RM.* 397. — Cf. the doctrine (in Aristotle, *Met.* 994 *b*), ἡ θατέρου φθορὰ θατέρου ἐστὶ γένεσις; but, as M. remarks, the principle is hardly consistent with 556, where he says that destruction is quicker than construction. The same argument recurs at 2, 991 sq.

264. patitur, 224, and Ov. *M.* 15, 254, 'non perit in tanto quicquam, mihi credite, mundo, | sed variat, faciemque novat, nascique vocatur | incipere esse aliud, quam quod fuit ante: morique, | desinere illud idem.' This argument also rests on the doctrine of atoms, which he has not yet formally introduced. — **adiuta**: nature needs building material. Richards, *Cl. R.* 13, 17, *adiutam*.

265–328. 'You say you cannot see the first beginnings. You cannot see the winds, nor odors, nor heat, nor cold, nor moisture in wet clothes; a ring, too, wears away with use; the dropping of water wears away stone; the ploughshare, the pavement, the hands of statues all wear away imperceptibly; so growth and decay are invisible, for nature works with unseen bodies.' — See Masson, *Atomic Th.* 159.

265. Nunc age occurs certainly 15 times in L., *e.g.*, 921; 2, 730; cf. *Georg.* 4, 149; *age nunc*, Cic. *Rosc. Amer.* 108. — **docui**, 'shown,' 'proved'; 3, 31 n.

266. 543, 'at quoniam supra docui nil posse creari | de nilo neque quod genitum est ad nil revocari.' — For verse ending, 68 n.

267. nequa, 'that not in any way'; *nequae*, 5, 1209. — **coeptes**: this word occurs also in 4, 113, 405; 6, 255; in those cases it cannot form a periphrasis as *coepi* sometimes does. — **diffidere dictis**, 133, instead of *d. verbis* for sake of allit.; cf. *diffidere debet*, 5, 1157. Other examples of anticipated scepticism of the reader in 331, 370, 398, 410, 623, 975, 1052; 2, 66, 80, 410; 4, 386, 435, 822, 833, 913; 5, 22, 247, 1091; 6, 187, 920; Bruns, 10.

268. nequeunt: he never writes *non queunt*. — **cerni**, 'distinguished'; cf. 299, 342, 642, but often a mere synonym of *videre*. — This objection is an old one: Lact. *De Ira*, 10, 'primum minuta illa semina . . . quis illa vidit unquam? quis sensit? quis audivit? an solus Leucippus oculos habuit? . . . sed ipsorum elementorum alia voluit esse primordia, quae nec videri possint, nec tangi, nec ulla corporis parte sentiri'; *Inst.* 3, 17, 'quae si sunt corpuscula, et quidem solida, ut dicunt, sub oculos

certe venire possunt.' Epicurus himself before Lucretius acknowledged this difficulty: *οὐδέποτε γοῦν ἄτομος ὤφθη αἰσθήσει, ad Herod.* 44 *schol.*, and *οὐδ' ὅπως ἂν γίνοιτο ὁρατὴ ἄτομος ἔστιν ἐπινοῆσαι, id.* 56.

269. **accipe**, 'take' · 4, 722, 'nunc age quae moveant animum res accipe.' The word occurs very frequently at the beginning of dactylic verses; see *Thes.* 1, 307, 13. — **tute**: probably the reader, not Memmius; cf. 403, 407, etc. — **necessest confiteare**: 825; 2, 690, 865, 1074 · 5, 376; 3, 799 n.

270. Elision in second foot, avoided by later poets, occurs in 301, 337, 342, 437, etc. — **esse in rebus**, 'to exist': 330, *est in rebus inane. In rebus = in rerum numero*, Giuss. — **videri**: passive; 3, 182 n.

271. **principio**: *tum porro*, 298; *denique*, 305; *quin etiam*, 311; *postremo*, 322. He often has *principio* at the beginning of a discussion: 503; 2, 589; 3, 179; 4, 54; 5, 783; 6, 96, etc. — **venti**: illustrations from the wind are frequent: 4, 901, 'ventus suptili corpore tenvis | trudit agens magnam magno molimine navem'; 4, 259, 'ventus enim quoque paulatim cum verberat et cum | acre fluit frigus, non privam quamque solemus | particulam venti sentire'; for **venti vis incita**, cf. 6, 431, 325, 137, 295. Aug. *CD.* 15, 23, 'utrum aliqui spiritus elemento aerio corporati (nam hoc elementum etiam cum agitatur flabello sensu corporis tactuque sentitur)'. — Serv. on *Georg.*, 4, 219, speaks of arguments from analogy used by Virgil in imitation of L.: 'ventum namque docet esse corporalem, non quod eum tenere vel cernere possumus, sed quod eius similis atque aquae effectus est, quam corporalem esse manifestum est.' — **verberat**, except in 4, 264, always used by L. of the wind or air. Col. 10, 75, 'verberibus gelidis iraeque obnoxia Cauri.' — **pontum**, Marullus, old vulg., Bern., Bail., Purmann, *Jahrb.* 67, 669, Polle, *Phil.* 26, 300, Susemihl, 44, 62; *portus* Flor. 29, etc., Gif. Munro; *cortus* OQ; *cautes* Lachm.; *corpus* Q corr., Br., Woltjer, *Jahrb.* 119, 770, comp. 4, 259–264, Gronov., Bock., Giuss., Howard, *J. Phil.*, 1, 116: cf. 2, 460, *pungere corpus;* Salmasius and Preig. *porcas*, 'ridges of the sea'; Cartault, 110, *ventus ⟨freta⟩ v. i. cortus.* I had thought of *Cori* or *Cauri.* Perhaps *pontus*, misplaced in 276, forced out *pontum* here. *Portus* is too modern, *corpus* too artificial.

272. **ruit**, 'whelms'; transitive also in 289, 292; 6, 726; 5, 1325; Plaut. *Trin.*, 837, Ter. *Adelph.* 319. Except in the phrase *ruta caesa* the transitive is unclassic. — **nubila**: *Georg.* 3, 197, *differt | nubila (Aquilo).*

273. **interdum**: the *dum* has the ictus in 36 places in L.; intérdum occurs in 3 places (Richardson, *Dum*, 10, 16). — **rapido turbine**: 6, 668, 'rapidus percurrere turbo.' *Rapidus*, 'tearing,' is said of *mare*, 720, of *amnis*, 15, where see n.

274. **magnis**, 'mighty'; *ingens arbos*, *Georg.* 2, 80. — **sternit**: 2, 626, 'aere atque argento sternunt iter omne viarum.' — **montisque supremos**: 6, 422, 'montibus in summis'; *Georg.* 4, 460, 'at chorus aequalis Dryadum clamore supremos | implerunt montis.' *Supremus* is poetical, *summus* a prose usage. The winds go to the bounds of nature so far as the air reaches; *aether* is undisturbed (5, 502).

275. **silvifragis** occurs nowhere else: cf. *fluctifrago*, 305, also ἀπ. λεγ. — **vexat**: vexantia, 279; 'flabraque ventorum violento turbine vexant,' 5, 217; 'vexant inaequales procellas,' Hor. *C.* 2, 9, 3. — **flabris**: 7 times in L., and common in the dactylic poets after him. — **ita**, 'in such fashion,' cf. 286; *Georg.* 1, 320. — **perfurit**: here only in L.; lexx. cite it from Virg., Silius, Statius, and Val. Flacc. only.

276. **cum fremitu**: L. uses the prep. indifferently: 232, 'mortali corpore quae

sunt'; 755, 'esse et mortali cum corpore'; 287, 'validis cum viribus'; 971, 'validis viribus'; 4, 539, 'cum summo clamore'; 6, 147, 'magno clamore'; Holtze, 28, 56. — **fremitu**: 6, 199, 'fremitus per nubila mittunt (venti).' — **saevitque**: once in Caesar, of wind, *BG.* 3, 13, 'cum saevire ventus coepisset'; otherwise poetical. — **minaci murmure** also in Hor. *C.* 2, 1, 17; strong alliteration: *minis* . . . *minaciis*, Pl. *Truc.* 948; *minitanti murmure*, L. 1, 68–69 and n.; 6, 196, 'venti . . . magno indignantur murmure clausi . . . ferarum more minantur'; *Aen.* 1, 55, 'illi indignantes magno cum murmure (venti).' — **ventus**, Markland, edd.; *pontus* OQ. — Facsimile of *schedae Haun.* of 276–364 may be found in Chatelain's *Paléographie* (see *Introd.* above, p. 53).

277. **sunt**: emphatic. — **venti**: probably nominative. — **nimirum**: not ironical in L. and Cic., as in Livy and Tacitus (cf. *dubio procul* . . . *nimirum*, 812–814); a frequent word in L., occurring 28 times; cf. 395, 368, 524, etc.; 3, 194 n. — M. quotes Donatus on Ter. *Eun.* 508, 'solve nimirum et fac *non est mirum* . . . nam *ni ne* significat et *ne non*.' — Cf. in general Min. Fel. 32, 'nec mireris, si Deum non vides; vento et flatibus omnia impelluntur vibrantur agitantur et sub oculis tamen non venit ventus et flatus'; Lact. *Inst.* 7, 9, 'ne quis tamen ex eo ipso putaret deum non esse, quia mortalibus oculis non videretur, inter cetera institutorum miracula fecit etiam multa, quorum vis quidem apparet, substantia tamen non videtur, sicut est vox, odor, ventus.' — **caeca**, 'invisible'; cf. 295 and on 3, 247.

278. **quae . . . quae . . . quae**: anaphora, on 6. **mare, terras, nubila**: all but *aether*: *mare* supports the reading *pontum* in 271. **denique**: last of a series; cf. 2, 1082; 4, 840; 5, 858, 'aut dolus aut virtus aut denique mobilitas est.'

279. **verrunt**: always of wind in L.: 5, 266, 'validi verrentes aequora venti,' cf. 5, 388; 5, 1226, 'vis violenti per mare venti | . . . super aequora verrit'; 6, 623, 'venti . . . verrentes aequora'; *Aen.* 1, 58, 'maria ac terras caelumque profundum | quippe ferant rapidi secum verrantque per auras'; *Georg.* 3, 201, 'aequora verrens'; Lucan 5, 572, 'Cori verrent mare.' Broukh. on Prop. 2, 12 (15), 44, cites examples from Catull., Val. Cato, Stat., and Val. Flacc. — **turbine raptant**, but *rapido turbine*, 273; *turbine atque unda raptabantur*, Tac. *Ann.* 1, 30.

280. **nec ratione alia**: common, cf. 530, 549; 2, 349; 3, 627, etc.; *non*, 2, 881; *aut*, 4, 665. — **fluunt**: with reference to the comparison with water, although he uses *fluere* of *semina*, *odores*, *corpora*. Sen. *NQ.* 5, 8, 3, *illis* (*ventis*) *datur fluere*. Bock. reads *furunt*, anticipated by Jones. — **stragemque propagant**: 'spread destruction abroad,' M.

281. **et**: 'than'; so 5, 1065, *alio . . . et cum*; 1060, *dissimilis . . . et cum*; 1070, *alio . . . et cum*, cf. 1076; 1081, *alio . . . et quom*; 3, 1092, *minus . . . et ille*; 2, 416, *simile . . . et qui*. L. thus, with Catull., Prop., Virg., Ovid., uses *et* before gutturals, differing from Cic.; see lex. s.v. Lucr., 6, 440, has once *simul ac* before *g*. **mollis** is nomin. by Lucret. usage; see on 3, 8. 'Mollibus undis,' 2, 375; Ov. *AA.* 475, 'quid mollius unda? | dura tamen molli saxa cavantur aqua.' — **fertur**: the spondee is expressive. *Fertur* is said of *navis*, 4, 387; *res quaeque fluenter | fertur*, 4, 225. **natura**: as in 194. — Cf. the description in *Aen.* 1, 305 sq., 'aut rapidus montano flumine torrens,' etc.

282. **abundanti**: 6, 267, 'flumina abundare ut facerent camposque natare.' For the ablative in *i*, cf. *orienti*, 5, 664; *fugienti*, id. 887; Lucil. 3, 30, *ferventi*. *Ex*

abundanti is a stereotyped phrase after Seneca. From the examples given in *Archiv* 7, 207 sq., the abl. abs. construction has *e*, but *i* seems the prevailing ending. Cf. Roby 419; as an abl. of attendant circumstances, according to his dictum we should expect *abundante* here, which would be unmetrical.—**quom . . . urget**, Br. after Woltjer, *Jahrb.* 119, 772; *cum . . . urget*, Bail.; *auget*, edd. before Br.; *quem*, OQ; *quod*, Flor. 30, Itali; *quam*, Lachm. M. Bern. Giuss. Woltjer maintains that O has *auget*, Q *ulrget* and comp. 6, 481 and 512; also *Il.* Λ, 492, ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισιν | χειμάῤῥους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ, | πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας | ἐσφέρεται. L. has *urget* 8 times; 5 times without an object (Woltjer). Paulson would read *quom largis imbribu' turget*, *BPW.* 18, 1098.—Discussion in *Phil.* 23 and 26.—**largis**: 'ut largis avidum mare fluminis undis | integrent amnes,' 1031.

283. **ex** = *de*. L. uses *ex*, *de*, *ab*, indifferently, often for metrical convenience: *ex* = *de* in 2, 731, cf. 733; 791; 1000, cf. 999, 1, 412 cf. 413; 5, 946: *de* = *ex* in 5, 794; 1, 788: *ab* = *de* 1, 788; 4, 43.—**decursus**: four times in L. and always of water: 5, 263, 'magnus decursus aquarum'; 946, 'montibus e magnis decursus aquai'; 6, 609, 'tantus decursus aquarum'; notice the metrical position. *Aen.* 12, 523, 'aut ubi decursu rapido de montibus altis | dant sonitum spumosi amnes,' etc.; Ov. *M.* 15, 266, 'vallem decursus aquarum | fecit.' M. comp. Spenser *F. Q.*, 2, 11, 18, 'Like a great waterflood that tombling low | From the high mountains threats to overflow | With sudden fury all the fertile playne, | And the sad husbandmans long hope doth throw | Adown the streame, and all his vowes make vayne; | Nor bounds nor banks his headlong ruine may sustayne.'

284. **fragmina silvarum**: *silvarum fragmina rami*, 5, 1284: prose writers used *fragmentum* instead.—**coniciens**: 3, 639; here, perhaps, in the rare literal meaning as in 2, 1061, 1073 sq.; see lex.—**arbusta** = *arbores*; on 187.—**tota**, 'whole,' 'entire'; 6, 549, *tecta tota*. Wakef. comp. Claudian, *Fl. Mall. Theod. Cons.* 237, 'torrentes immane fremant lassique minentur | pontibus: involvant spumoso vortice silvas.'

285. **validi** of passive strength here, cf. 291, 571; elsewhere usually of active, *e.g.*, *validi leonis*, 5, 985.—**pontes**: *Il.* E 87, ποταμῷ πλήθοντι ἐοικὼς | χειμάῤῥῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας κ.τ.λ. Wakef. compares Claud. *in Ruf.* 1, 296, 'haud secus hiberno tumidus cum vortice torrens | saxa rotat, volvitque nemus, pontesque revellit.'—**venientis**, Bährens, *Jahrb.* 123, 407, *vementis*. See on 3, 752.

286. **vim subitam**: *subita vi*, 4, 1209; *subiti peremunt imbris*, 5, 216; cf. 6, 1282.— **turbidus**: Wakef. suggests *magno turgida nimbo*, and Bock. reads *turbine iniquis* | *molibus*; comp. 294. *Turbidus* does not refer necessarily to color, but means stormy or turbulent, as *turbida ponti aequora*, 5, 1000; Hachez and Paulson *turgidus*; *turbibus* O, *turbio* Q, *turbidus* O corr.

287. **molibus** means huge masses: 6, 567, 'tantam terrarum incumbere molem'; here probably 'dykes': *Aen.* 2, 496, 'non sic, aggeribus ruptis cum spumeus amnis | exiit oppositasque evicit gurgite moles': *Orlando Furioso*, 18, 157, '—when the opposing dyke is broke away, | Fall, and with mighty noise the country fill.'—**validis viribus** 3, 451 n. Enn. *Ann.* 300. Cic. *Arat.* 146, 'magnis cum viribus amnem.'—**cum** is a preposition, not a conjunction, as Howard (*J. Phil.* 1, 117) took it.

M. notices a like use in Cic. *Arat.* 146, funestum magnis cum viribus amnem.' Cf. also 2, 267; 5, 864; 6, 1233, and see on 1, 276.

288. dat, 'makes,' cf. 339; 2, 119; 3, 355 n. — **volvit**: *Aen.* 1, 100, 'sub undis . . . volvit; *id.* 6, 550, rapidus flammis ambit torrentibus amnis, | Tartareus Phlegethon, torquetque sonantia saxa'; Ov. *M.* 8, 552, 'obliquaque volvere magno | murmure saxa solent.' — 'Voluit versus suos ἀσυνδέτως decurrere ut ipsius fluminis violentia numeris vividioribus depingeretur,' Wakef.

289. grandia saxa, of the dyke; *grandia volvere saxa, Aen.* 11, 529. — **ruit qua quicquid**: Bentl. M. Giuss.; *ruit qua quidquid* OQ; *ruitque ita quidquid* Lachm. Br.; *ruitque aqua quidquid,* M. 1860; *ruunt quae quidquid,* Bern.; † *qua quidquid* † Bail. M. explains the construction *qua aliquid fluctibus obstat, id ruit amnis,* comp. 5, 773, *qua fieri quicquid posset ratione,* 3, 787 and 5, 131, *ubi quicquid.* For the archaism *quidquid = quidque,* see on 2, 957. *Quae quidquid,* Faber, Havercamp who with Lamb. keeps the Ms. reading, and explains, 'sternit quidquid obstat fluctibus, *qua* obstat, *i.e.* quo maxime obstat loco.' Wakef. read *qua quidquam;* Bährens, *Jahrb.* 123, 407, would read *quo quidquid;* Postgate, *J. Phil.* 24, 131, *ruitque ut quicquid;* Paulson, *BPW.* 18, 1099, *ruit quia;* Cartault, 74, *ruit qui;* Bail. conj. *ruitque, et quidquid;* cf. *Cl. R.* 16, 330. For *ruit* cf. 272.

290. sic igitur: argument from analogy. *Haud igitur,* 237; *nil igitur,* 205; *est i.,* 368; *alternis i.,* 524; *sunt i.,* 548, 574. — **quoque,** as usual, follows the word it strengthens. L. prefers to put *quoque* as third word, *e.g.* 3, 455, 470, 758; 4, 85, 259; sometimes second, as in 3, 208, 1029; 4, 274, 526; less often in the last half of the line in the fourth foot, as here, 3, 1055; 4, 74, 283, 485; in the fifth foot, 4, 469, 507. — **flamina,** also, in 6, 135, *flamina cauri;* a poetical word, usually in the plural, thus forming a convenient dactyl.

291. Note pentasyl. ending. — **veluti**: the winds are like a river. Cf. 6, 504, the only other place in L. where *veluti* introduces a comparison without express mention of the second thing compared (Feustell, 38). — **procubuere**: 6, 558 '(ventus) collectus parte ex una procumbit.' L. avoids closing a line with *-erunt;* 467, *fuerunt,* but 234, 391, 737; 2, 298; 3, 937; 5, 325, 1110, 1340, *-ere;* but *-arunt,* 635, 705, 708, 1022; 2, 1155; see on 3, 51. But *-ere* closes the verse comparatively seldom; he likes to put a word ending in *-ere* either at the beginning of the line or next to the last word.

292. partem, 'direction'; 4, 446, etc. — **trudunt**: 4, 901, 'ventus suptili corpore tenvis | trudit . . . navem.' — **ante** ⟨*se*⟩. — **ruuntque**: *Aen.* 4, 581, *rapiuntque ruuntque;* id. 9, 516, *volvontque ruuntque,* Lamb.

293. impetibus: 6, 728, *impetus undis.* — **vertice torto,** 'whirling eddy'; *Aen.* 7, 567, *torto vertice torrens.*

294. corripiunt: 6, 395, 'turbine caelesti subito correptus'; 5, 1231, 'violento turbine saepe | correptus.' — **rapidi,** O, Gif. Wakef., Pascal, *Riv.* 31, 7; Br. *Jahresb.* 28, 30; *rapidis* Q; *rapide* Lachm. M. Br. Bern. Giuss.; *rapido* Lamb. *Rapidi* is not too harsh for L.; *venti* is understood from *flamina. Rapide* is not Lucretian. — **rotanti turbine,** 'circling whirl.' *Rotantia* Lamb. ed. 2 and 3, and Paulson, *BPW.* 18, 1099. *Aen.* 10, 362, 'qua saxa rotantia late | inpulerat torrens arbustaque diruta ripis.' The tautology is like that in *fera saecla ferarum,* 3, 753; *vis violenta,* 3, 296, where see note; cf. also the double statement in 275–276. Pascal

makes *turbine* a result of the *vertex*. — **portant**: 4, 443, 'per caelum cum venti nubila portant.'

295. **etiam atque etiam** occurs nine times in L.; see on 3, 228.

296. **quandoquidem**: 3, 457 n. — **factis et moribus**, 'deeds and ways'; 4, 1280, *factis* | *morigerisque modis*. — **aemula**: only here in L. *Aemula* agrees with *corpora;* he could not use *aemuli* metrically, nor was it necessary; cf. 277–8. Note that the fourth, fifth, and sixth feet are all contained in separate words.

297. The verse closes with two monosyllables; 3, 56 n.; they are usually preceded by a dactylic word. — **omnibus**: *aemula* usually takes the genitive — here unmetrical. — **inveniuntur** = *videntur;* 4, 1142; 3, 202 n. — **aperto corpore**, 'visible'; opposite of *caeca;* cf. on 915.

298. **tum porro**, 'then again'; 520, 599; 2, 594, 673, etc. — **sentimus**: of knowledge gained through the senses: 2, 811, *sentire colorem:* 3, 381, *pulveris sentimus adhaesum;* 4, 617, *sucum sentimus*. — **odores**: 4, 673, 'quo pacto naris adiectus odoris | tangat.'

299. **nec tamen**, 'and yet not'; 329, 745; 2, 201, 461, 468, and often; *et non tamen*, 1, 901. — **venientes**, 'as they come,' expressing actual condition; here implying personal observation.

300. **nec** and *nec*, 299: cf. *unde*, 229–30; *nec*, 325–6; *corporis*, 360–1; *aut*, 381–2; *nec*, 395–6; *aut*, 441–2; *nec*, 447–8; *tum*, 492–3; *corpus*, 508–9; *nec*, 534–5, etc. — **calidos** is not a mere *epitheton ornans*, as *aestus* does not always mean heat in L. — **tuimur**: inflected according to the 3d conjug., also in 4, 224, 449; 6, 930; 4, 1004; 5, 318; and Stat. *Th.* 3, 152; *contuimur*, 4, 35: Proll 31. — **frigora**: 'cold,' 6, 1171, *ventum et frigora;* the plural use is uncommon; see Dr. I § 4; lex. s.v. *Aestus* and *frigus* are opposed in 5, 929; 6, 364. — **quimus**: 2, 140; 3, 859, but *nequimus* 3, 363, 672.

301. **usurpare oculis**, 'observe'; an anteclass. use; 4, 975, 'ea sensibus usurpare'; Pl. *Tr.* 846, 'quas ego neque oculis nec pedibus umquam usurpavi.' The word is used in the same way by Apul. and Arn. Notice the variety in *cernimus*, *tuimur*, *usurpare*. — **voces**: 'words'; 3, 57 n. — **suemus**: on 60.

302. **corporea . . . natura**: also in 329–330; 2, 20; 3, 161–162, 167. See on 3, 162. — **constare**: on 3, 167. — As Bock. says, *species naturae* has preceded, now comes the *ratio* of these phenomena.

303. **sensus inpellere**: 4, 527; *titillare s.*, 2, 429; *conpungere s.*, 2, 432. L. uses *lacessere* of the special senses as term. tech., *e.g.* 4, 691, *visumque lacessunt*. Cf. in general Ep. *ad Herod.* 53, καὶ μὴν καὶ τὴν ὀσμὴν νομιστέον, ὥσπερ καὶ τὴν ἀκοὴν οὐκ ἄν ποτε οὐθὲν πάθος ἐργάσασθαι, εἰ μὴ ὄγκοι τινὲς ἦσαν ἀπὸ τοῦ πράγματος ἀποφερόμενοι σύμμετροι πρὸς τὸ τοῦτο τὸ αἰσθητήριον κινεῖν: the word *sensorium* = αἰσθητήριον was used by the scholastic philosophers, and occurs first in Boethius; L. had to use *sensus* for it.

304. Notable alliteration. Lachm. noticed that this verse is quoted by Seneca *Ep.* 106, Gell. 5, 15, Tert. *de Anima* 5 (and *adv. Marc.* 4, 8), Nonius, 408, 21. Gell. quotes it with *aut* for *et*, citing the Greek τὸ δρώμενον ἢ πάσχον σῶμά ἐστιν (which, however, Hertz rejects); L. 1, 443, 'at facere et fungi sine corpore nulla potest res,' is against Wakefield's *aut* after Gellius. Bernays grecized 'τὸ ἁπτόμενον καὶ ἁπτὸν σῶμά ἐστι'; the previous definition is rather Stoic than Epicurean.

305. **fluctifrago** occurs nowhere else except in (Tert.) *Carmen de Iona* 39; cf. *silvifrago*, 275. Nonius quotes it as *fluctivago*. — Ov. *Her.* 7, 169, 'nota mihi freta sunt Afrum frangentia litus'; Sen. *Oed.* 603, 'fluctus non tot frangit Ionium mare'; L. 2, 1155, 'fluctus plangentis saxa crearunt'; cf. 6, 695. — **in**, 'on'; omitted in 6, 471, where the same illustration occurs; cf. also 6, 114, 'aut ubi suspensam vestem . . . verberibus venti versant'; 617, 'vestis umore madentis | exsiccare . . . solem.' It means 'on' in *in terra*, 3, 644; *in terris*, 6, 50; *montibus in*, 5, 1244; *in digito*, 1, 312.

306. Non. quotes the verse with *candenti* for *dispansae*, which occurs only here in L.; followed by the Juntine and Aldine editions and lately by Pascal. *Candenti* would then correspond to *ardentibu'*, 6, 618. The Lucretian participle of *dispando* is *dispessus* (3, 988), but is apparently restricted to *membris* and the like. Vahlen, *Monatsb. Berlin. Akad.* 1877, 491, attributes *candenti* to *candenti lumine*, 6, 1197. — **uvescunt**: here only in L.; a poetical word. Serv. on *Ecl.* 10, 20, says 'humidum est quod extrinsecus habet aliquid humoris, uvidum vero quod intrinsecus.' Schmidt, *Synonymik*, 281, makes '*umere* allgemein feucht sein; . . . nass werden . . . heisst *uvescere*.' L. 6, 472 (vestes) cum concipiunt umoris adhaesum. — **eaedem** is dissyllabic; cf. *idem*, 165; 3, 48; *eadem*, 1, 480. L. does not use the form *eaedem* elsewhere; 'apud alios poëtas qui hexametris scripserunt neque *eaè* neque *eaedem* invenio. *eos* multi dixerunt, *eosdem* et *easdem* pauci, duobus syllabis Propertius in V, 7, 7 8,' Lachm. on 6, 456. *Eodem* is dissyl. in 2, 663; *Aen.* 12, 847; *Ecl.* 8, 81; for *eadem* see on 480; *eorundem* trisyll. in Enn. *Ann.* 200. — **in sole**: 4, 364, 'umbra videtur . . . in sole moveri'; 2, 801; 5, 292. — **serescunt** seems ἀπ. λεγ.

307. **at** introduces the objection, as usual; 340, 366, 443, etc. — **pacto**: still used freely, and not yet stereotyped; *alio pacto*, 5, 1070; *nullo*, 1, 1035; *hoc*, 980; *ullo* 2, 750; cf. on 1, 84. But L. does not use the word in any case but the abl. — **persederit**: 6, 1125, 'pestilitasque | aut in aquas cadit aut fruges persidit in ipsas'; *Georg.* 3, 441, 'ubi frigidus imber | altius ad vivum persedit.' — **umor aquai**: on 3, 339.

308. **visumst**: the indefinite subject is contained in the preceding clause; L. avoids such forms of *video*; only *visae sunt*, 4, 1010; *sunt visa*, 4, 466 occur. — **fugerit**: sc. *umor aquai*; 5, 984, 'eiectique domo fugiebant saxea tecta | spumigeri suis adventu validique leonis.' — **aestu**: a harsh ablative; *propter* with acc. might have been expected. Inferior Mss. and edd. have *visus*, *visu*, *aestus*. 5, 1104, 'aestu victa per agros.'

309. **partis**, 'particles'; cf. 2, 829 (for rhythm also), 'ut fit ubi in parvas partis discerpitur austrum.' — **dispergitur**: 3, 539 n. — **umor**: absolute, in 786, 841, etc.

310. Note interlocking of words instead of the prose order.

311. **quin etiam**: frequent in introducing a new argument or illustration in corroboration or climax: 782; 2, 688, 1013; 3, 463 n. — **redeuntibus**: 3, 1005, 'annorum tempora, circum | cum redeunt,' and n.; 5, 619, 'annua sol in quo consumit tempora cursu'; *Aen.* 1, 234, 'volventibus annis,' 8, 47, 'redeuntibus annis'; Hor. *S.* 2, 2, 83, 'rediens annus'; Ov. *M.* 14, 423, 'totidem redeuntia solis | lumina viderunt'; see lex. *annus*, I, where it is said that *annus* means primarily a circuit or periodical return. M. cites 5, 644, where *annos* is used of stellar years, to show

that L. did not feel *annus* to be connected with *anulus*, for otherwise he would not have used *redeuntibus*.

312. **subter**: not uncommon as an adverb; 5, 268, 536; 6, 537; (*anulus*) *subter adhaerens*, 6, 914; 'qua parte carnem tangit,' Lamb. — **habendo**, 'by being worn,' or 'by wearing,' *i.e.* when you wear it; subject not that of the principal verb: 4, 1068, 'ulcus . . . inveterascit alendo'; other examples of this quasi-passive use in Roby, II, p. lxiv; see also Madv. § 418. For *habere*, 'wear,' cf. Catull. 25, 8, 'quae palam soles habere tanquam avita.' See lex. *habeo*, and cf. Anglice, 'what did she have on?' For the illustration cf. Ov. *AA.* 1, 473, 'ferreus adsiduo consumitur anulus usu, | interit adsidua vomer aduncus humo. | quid magis est saxo durum, quid mollius unda? | dura tamen molli saxa cavantur aqua,' and *ex Ponto*, 4, 10, 5; 2, 7, 39; *Amores*, 1, 15, 31; Otto, *Sprichwörter*, 27. Sulpicius (in *Anthology*), quoted by Wakef., 'vomis tenuatus agris; | splendet, ac trito digitos honorans, | anulus auro.' The illustration was traditional: Melissus, as quoted by Gomperz, *Greek Thinkers*, 1, 168, 'iron, which is hard, seems to become rubbed away by the finger that it encircles.' — For the assonance in this and the preceding verse see on 3, 6.

313. **stilicidi**: Lachm. has a long note to illustrate his rule that after a long vowel only one *l* is to be written if *i* follows, unless the *i* belongs to a case ending; so *mille*, *milia*; but his rule is rejected by Brambach, in its application to *stillicidium*, which is the orthography of the jurists. L. is not conscious of the etymology, or he would not have added *casus*. Bernays quotes *stillicidium cadet* from *Dig.* 8, 2, 20. For the contraction in the gen. cf. *dispendi*, 2, 1127; *remigi*, 6, 743; *absinthi*, 1, 941; *remedi*, 6, 1226; *bracchi*, 6, 434; *pervigili*, 6, 754. — The bucolic caesura is infrequent in L.; 3, 907 n. — For the illustration cf. Shakesp. 3 *K. Henry VI.* 3, 2, 'He plies her hard; and much rain wears the marble'; L. 4, 1286, 'guttas in saxa cadentis | umoris longo in spatio pertundere saxa'; Tib. 1, 4, 18, 'longa dies molli saxa peredit aqua'; Prop. 4, 5, 20, 'saxosamque forat sedula gutta viam'; id. 2, 25, 15; Ov. *ex Ponto*, 1, 1, 70; 2, 7, 40; Otto, 156. For the overfulness of expression in *vomer aratri* cf. *solis annis*, 311; *ignis scintilla*, 4, 605–606. — **uncus** as an epithet of the share begins with L.; Ov. prefers *aduncus*, Claudian *obuncus* (*Archiv* 3, 243).

314. Isid. *Orig.* 20, 14, 1, quotes the line with *occulto*, and adds *sumitque per detrimenta fulgorem*. M., following the suspicion of others, thinks these words may represent a line like *sumitque ipse suum per detrimenta nitorem*. Lachm. quotes two other attempts — *sumitque semper per detrimenta nitorem* and *sumitque attritus per det. nit.* Housman, *J. Phil.*, 25, 226, conjectures *sumitque e sulco per d. n.*, comp. 5, 208–209 and *Georg.* 1, 46. Verse 314 is quoted in part by Serv. on *Georg.* 1, 46 with *occulto in arvo*. — **ferreus**, 'although of iron'; but this does not justify Bock.'s *ferreus! occulte;* for *uncus ferreus vomer* cf. on 258. — **occulte** is classical, *occulto* antecl., *occultim* postcl. Hor. *C.* 1, 12, 45, 'crescit occulto velut arbor aevo,' where Bentl. would emend L., *occulto . . . in aevo.* Cf. Ov. *Tr.* 4, 6, 13, 'hoc (tempus) tenuat dentem terram findentis aratri.' — **in arvis** occurs several times: 3, 785; 5, 129, 395, 806, 925; in every case at the end of the line.

315. **strata viarum**: 'paving of streets' = *stratas vias;* 4, 415, 'qui lapides inter sistit per strata viarum' (*Aen.* 1, 422 'strata viarum'); 4, 612, 'dum transit clausa domorum'; 6, 1283, 'suos consanguineos aliena rogorum | insuper extructa . . .

locabant.' This construction with participles in Lucretius is not so common as with adjectives. See Brenous, *Hellénismes*, 97; and on 86.—**volgi**, 'the crowd'; L. cares little for the common people; 945; 2, 623; 5, 1139, 'sub pedibus vulgi magnum lugebat honorem.'—**detrita**: notice the variety—*decrescit, detrita, adtenuari, minui*. He says *detrita; dĕtĕrī* is impossible here. The process is invisible, but the effect is seen.

316. **saxea** is virtually one epithet, as *strata v.* is one idea; see on 258. There is here one of his frequent allusions to city life.—**tum**, 'then again,' introducing a new thought, 492–493, 520; 2, 594, etc.—**portas propter**: *propter*, 'near by,' also in 5, 738; see on 1, 90. Anastrophe of prepositions with substantives without attributes is unknown before L. except with *clam;* Degering, *Hist. Synt.* 1893, 39 sq.; cf. 841, 937; 4, 223; 5, 31; 6, 549; and on 3, 24.

317. **signa**: Cic. *Verr.* 4, 94, 'ibi (apud Agrigentinos) est ex aere simulacrum ipsius Herculis . . . usque eo . . . ut rictum eius ac mentum paulo sit attritius, quod in precibus et gratulationibus non solum id venerari, verum etiam osculari solent.' Min. Felix *Oct.* 2, 'Caecilius simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens osculum labiis inpressit.' Mayor in M. cites Varro *LL.* 5, 58, 'quas Samothracia ante portum statuit duas virilis species aeneas dei magni'; see Hartung, *Religion der Römer*, 175. Kelsey refers to Pausanias, 4, 33, 4 for the placing of statues near the city gates.—**dextras**: these were touched in supplication; various attitudes of veneration are described in Marquardt, *Röm. Staatsverw.*[2] 3, 188. There seems to be no proof that the right hands were kissed; it is merely inferred from osculation of other parts of statues; the hand may have been grasped in salutation (Serv. on *Aen.* 1, 408); Bern. understands 'grasping.' For the form *dextras*, see on 3, 651.—**ostendunt**: with acc. and infin.; 590, 'ostendant maculas corpore inesse.'

318. For the internal rhyme see on 3, 6. The passers-by stop to pay their respects to the deity.—**saepe**: used in a loose sense; it really means by the frequent touch of different persons; cf. the use equivalent to *ut saepe fit;* 3, 120 n.——**praeterque meantum**: Hor. *C.* 4, 3, 22, 'quod monstror digito praetereuntium.' For the tmesis, *metr. gr.*, see on 3, 343.

319. **minui**: 'unde abeunt (corpora) minuunt,' 2, 73.—**cum** is causal.

320. **corpora decedant**: 2, 72, 'quae decedunt corpora cuique.'

321. **invida**: 'niggardly,' here only in L.; Bock. *irrita*.—**speciem**: OQ, M. Giuss. Bail.; *spatium*, Wakef. Lachm. Bern.; †*speciem*, Br. Lachm. says, '*speciem videndi* nullam esse . . . nihil aliud inesse potuit, nisi naturam nobis videndi *facultatem* non tribuisse.' M. takes it 'nature of vision has jealously shut out our seeing'; Watson, following Lamb. and Creech, 'faculty of seeing,' and so Bern. Goebel in *Rh. M.* 15, 418 would write *videnti*. Br. in *Phil.* 14, 551 considered *speciem* improbable, and regarded Hertz's *sperem* more favorably; again in *Phil.* 23, 463 against Goebel he denied the construction *videnti quae corpora decedant natura speciem* (= *oculos*) *praeclusit;* Susemihl favored *videnti* there. Polle, *Phil.* 26, 300, reviewing the emendations, shows from Goebel that *speciem* = *visum* in 4, 236, 242; 5, 707, 724; and in 1, 975; 3, 524; 5, 373 *praecludere* has the dative. M. with Conington joins *videndi* with *natura* and makes *speciem* = *visum rerum externarum*, which Polle styles *sehr gekünstelte;* it has been recently defended by van d. Valk.

Earlier M. had proposed in *J. Phil.* 1, 39 *spem omnem;* but Polle prefers *spatium,* defending it by Ter. *Hec.* 374, 'nam neque ut celari posset tempus spatium dabat.' In *J. Phil.* 1, 117 Howard and Munro insist that *natura videndi* go together; 'it is not time that is wanting but physical power;' cf. also Keller, 29. Con. on Persius, 5, 101 compares *natura medendi.* Bentl. read *videndo;* Nencini, *specimen* (*Jahresb.* 24, 203). Giuss. interprets *speciem* as *visum,* but thinks *natura praeclusit speciem videndi quae corpora* is possible, *species* then being the equivalent of *facultas;* cf. 5, 1031, *infantia linguae = infantia loquendi.* Cartault, 81, defends *speciem videndi* by *mobilitas meandi,* 2, 65. '*Natura* poetae quasi persona esse poterat, *natura videndi* nullo modo,' Br. in *Appendix.* Is it possible that *speciem videndi = rationem videndi* by confusion with the favorite *species ratioque?* Or may we construe 'invida videndi, natura praeclusit speciem'? — **natura,** 'natural limitations'; 962, 'sensus natura'; Q. Curt. 9, 4, 18, 'quae mortalium oculis natura subduxerit.'

322. **dies naturaque,** 'time and the natural course of things.'

323. **moderatim,** 'within limits' (189–190), is ἁπ. λεγ.; see on 20. L. has *moderanter* once, 2, 1096, and *admoderate* once, 2, 169; both ἁπ. λεγ. — **cogens**: with infin., 3, 197 n.

324. **oculorum acies**: the order is *metr. gr.;* 4, 691, 'quae feriunt oculorum acies visumque lacessunt'; L. often uses *acies* alone in the same meaning, as in 4, 718; often *acies* is merely 'pupil'; cf. on 3, 411. — **contenta,** 'strained'; 4, 964, 'in ea ratione fuit contenta magis mens'; 4, 807, 'nonne vides oculos etiam, cum tenvia quae sunt | cernere coeperunt, contendere se atque parare'; Cic. *Acad.* 2, 80, 'intendi acies longius non potest.' The metaphor is from a drawn bow.

325. **aevo macieque**: hendiadys. — **senescunt**: of things; 2, 74, 'illa senescere et haec contra florescere cogunt'; a common classical use. The comma, instead of the semicolon after *senescunt* is Lambin's punctuation. See Stürenberg, 25.

326. Bock. writes *et* for *nec.* Br. (cf. *Phil.* 23, 464) now brackets this line, placing it after 327, following Susemihl *Phil.* 44, 62, who also infers a lacuna after it: 'inepte universis rebus crescentibus cum decrescentes res universae opponantur, unius rei decrescentis mentio adiungatur,' Br. *Prol.* See also Neumann, 47, who thinks the line belongs with the examples in 305 sq. Bock. notices the parallelism: 322–323–324 relating to increase, 325–326–327 to decrease, and 328 to the conclusion. Br. in *Phil.* objects to examples of inorganic matter following the mention of organic things; Kannengiesser thinks 326 is in its original place, but that 311–321 were subsequently added with the intention of cancelling 326; Woltjer, *Mnem.* 24, 71, is opposed to any change. — **mare inpendent**: the acc. is uncommon; Ter. *Ph.* 180, *te inpendent mala.* Lucilius also has the construction. See Neue-Wagener, II, 352; Lindsay, *LL.* 422. — **vesco**: a puzzling word. Festus makes it = *edax,* Gell. 16, 5, 7, *ex edendi intentione* in Lucretius, but in Lucilius *cum edendi fastidio;* Serv. on *Georg.* 3, 175, *siccas et teneras . . . unde et telae araneorum vescae nominantur.* In Pliny, *NH.* 7, 81, *corpore vesco sed eximiis viribus* it means 'slight.' Ribbeck, *Lat. Part.* 10, makes *vescus = ve-escus,* 'nagend und abgenagt'; active in L. and Lucil.; passive in Virg., Afranius, and Ov. (*F.* 3, 446); cf. Klotz, *Altröm. Metr.* 96. '*Vesco sale,* id est, tenui et minutissimis partibus constante, atque ideo penetrabili,' Bentley on Hor. *S.* 1, 2, 129. *Caecus* has frequently the active and passive sense. — **sale saxa peresa**: Conington, on *Aen.* 5, 866, 'sale saxa sonabunt,'

regards the hissing sound as intentional. *Sale*, 'sea water,' as in 4, 438. — **peresa**: poet in Cic. *Tusc.* 3, 26, 'corpus macie extabuit: | lacrimae peredere umore exanguis genas.' See on 3, 413.

327. **quoque**: with *tempore*, as in 320. — **cernere**: Cic. *Tusc.* 1, 46, 'oculis cernimus ea quae videmus'; 268 n. — **possis**: potential subj.: 2, 384, 763; see on 3, 213.

328. **corporibus caecis**: as in 295, 277, there at end, here at beginning of the line for emphasis; hence *igitur* is the third word instead of the second. — **igitur**: 'sic rationari videtur poeta: omnia, quae quocumque sensu percipiuntur, sunt: venti non videntur, attamen eadem efficiunt, quae aquarum flumina, et tactu percipiuntur, ergo sunt: unde sequi videtur: atomi non videntur, attamen alio sensu percipiuntur, ergo sunt, quod aperte falsum est, quoniam omnino atomi nullo sensu percipiuntur,' Woltjer, p. 16; but L. has not discussed atoms yet; he is merely describing the original component bodies or first beginnings of things; cf. 483 sq. — **natura gerit res**: see on 3, 17. *Natura* is here 'governing nature,' as in 57, 224, 551; eighteen times in the poem.

329–369. 'There is void also; if there were not, things could not move, nay more, they could not have come into existence. Objects apparently solid are found to be more or less porous: water penetrates rock, food distributes itself in the body and sap in trees, voices pass through walls, cold to the bones; again, wool and lead have the same weight but unequal size, because the larger has more void within it.'

329. **corporea**: on 3, 162. *Corporea natura* = *corpore*, as M. remarks. — **stipata**: an expressive word, also in 345, 610, 664; 2, 67, 294 in a like context. — **tenentur**, 'kept in'; 2, 939, 'materies disiecta tenetur | aere'; 3, 572, etc.

330. **inane**, 'void'; satirically Pers. 1, 1, 'O, curas hominum! O quantum est in rebus inane!' L. often joins *rebus* to *inane*, *e.g.* 382, 511, 569, 655, etc., with varying connotation. Democritus had resolved the two conceptions of body and empty space into being and not being (Zeller, *Stoics*, etc., 440). 'The *vacuum* and *plenum* is the hypothesis of the discontinuity of matter, now generally adopted, with the difference that the vacuum is replaced by a very rarefied, elastic, vibrating medium — ether. Another hypothesis is that of continuous matter filling all space with different degrees of density; Descartes inclined toward the latter. Dimension (*Qy.* extension) being the essential property of bodies, there cannot be bodies without dimensions, which excludes the idea of indivisible particles, — that is to say, of atoms. There is no dimension without body, consequently no vacuum;' Wurtz, *Atomic Theory*, 306. 'They avoid making space substance, whence it will follow that it must needs be either itself a substance, or else a mode of some incorporeal substance; the modern Democritics are here more cautious, and make space to be no nature really existing without us, but only the phantasm of a body, and as it were the ghost of it, which has no reality without our imagination;' Cudworth, *Intell. Syst.* 1, 29. See in general Hoerschelmann, *Observ. Alter.*; Teichmüller in *Rh. M.* 33, 310; Giuss. p. 21 sq. — **in rebus**: *i.e.* there is such a thing as void; 270 n.; but Pascal (*Riv.* 31, 6), 'things have void in them': cf. 368–369.

331. **cognosse**: infin. as noun in nom. case, as in 4, 765; 5, 156, 165, 979, 1118, 1297–1298; Lane, 2208; Reichenhart, 460, thinks that in 331 *cognosse* depends on *erit utile*, like 3, 735; but the thought here is not 'it will be useful for you to know this,' but 'the knowledge of this will be useful to you,' and *sinit*, 332,

needs a subject. — Edelbluth would transfer 331–334 to follow 369. Cf. 4, 765 n. — **in multis rebus**, 'on many occasions.' 3, 206, 'quae tibi cognita res in multis, O bone, rebus | utilis invenietur et opportuna cluebit'; see n. there.

332. **errantem**: 2, 10, 'errare atque viam palantis quaerere vitae'; see on 3, 105. — **quaerere**: 4, 969, of himself, 'naturam quaerere rerum | semper.' Manil. 1, 218, 'sed quaerent helicen' (and will not find it).

333. **diffidere dictis**: on 267.

334. Rejected by Bentley, Wakef., Lachm., Bern., M., Bail., Polle; placed after 345 by Winck., Goebel, Spengel; retained by Br., Giuss., and Pascal. Lachm. testifies that the verse is written in erasure by a corrector in O, and maintains further that *quapropter* cannot = *igitur* in this connexion; and again that the definition is neither necessary nor right: *inane vacansque* is *intactile est*, 1, 437, or *intactum manet*, 5, 358, or can be called *locus ac spatium*, 1, 426, 955, 1074, *spatium vacuum inane*, 523, 527; Ep. *ad Herod.* 40, *δν κενὸν*, (*inane*) *καὶ χώραν*, (*locus*) *καὶ ἀναφῆ φύσιν*, (*intactus*) *ὀνομάζομεν*; *ad Pyth.* 86, *ὅτι τὸ πᾶν σώματα καὶ ἀναφὴς φύσις ἐστίν*. Woltjer, *Jahrb.* 123, 771 notices that the correction is not in the Saxon hand which did most of the correcting; if it be interpolated, a line is none the less missing. Lotze, *Kl. Schrift.* 3, 103, would reject 334 and transfer 331–333, to follow 399, but *at nunc* of 340 would then lack force. Br. in *Phil.* 23, 465 proposed *inani'vacansque*, which he has now abandoned; as Goebel remarked, *Observ. L.*, *est* is not a copula, which answers Lachmann's objection in part; after *quapropter*, sc. 'I repeat.' Bernays in his commentary thinks the verse was originally a title reading 'de inani, quapropter locus sit, intactum (437) inane vacansque (444)'; so the titles after 4, 114, *quam parva sint animalia;* 5, 323, *quare nativa omnia dicat.* Polle, in *Phil.* 25, 269, and Everett, *Harv. St.* 7, 26, would eject the verse. — **quapropter**: 127, 557; with ellipsis of *dico* in 635; 2, 37; 6, 998; many examples in Dr. II. § 357, 9. — **intactus**: *aestus intactus*, 6, 1059–1060; cf. 5, 358. The three words are here substantives; the use is not too bold for L. — **inane** is always substantive in L. except in 1, 527.

335. **esset**: sc. *inane*. — **moveri**: middle as in 341, 375, and often. Sext. Empir. *Math.* 8, 329 (in Usener, *Epicurea*, 193), *εἰ ἔστι κίνησις, ἔστι κενόν· ἀλλὰ μὴν ἔστι κίνησις· ἔστιν ἄρα κενόν*. Ep. *ad Herod.* 40, *τόπος δὲ εἰ μὴ ἦν . . . οὐκ ἂν εἶχε τὰ σώματα ὅπου ἦν οὐδὲ δι' οὗ ἐκινεῖτο, καθάπερ φαίνεται κινούμενα* (cf. Woltjer, 18, for variation of text). — This argument from motion was used by Leucippus and the atomists: Arist. *Phys.* 4, 6, p. 213 b 5, *οὐκ ἂν δοκεῖν εἶναι κίνησιν, εἰ μὴ εἴη κενόν· τὸ γὰρ πλῆρες ἀδύνατον εἶναι δέξασθαί τι κτλ.*

336. **officium**: of things, also in 362; Ter. *Eun.* 729, 'neque pes neque mens satis suom officium facit'; Ov. *M.* 1, 744. Notice *officium* — *officere*, 'office' — 'offset'; cf. 2, 643, *parent* — *parentibus;* 1, 667, *parte reparcent.* — **corporis**: abstract, 'body'; 304, 524, etc. — **exstat** = *est;* on 3, 97. L. has not yet proved the existence of body, which he assumes in order to prove void.

337. **officere atque obstare**: these verbs he joins together in 2, 784, and several times uses separately; *prohibere obstareque*, 1, 973; *contra pugnare obstareque*, 2, 280; cf. 1, 780; 2, 794. He frequently joins verbs of kindred meaning. Cic. *Rosc. Am.* 112, 'meis commodis officio simulato officis et obstas,' M. Bock. well remarks that *officere* is used as a play on *officium*, and that *obstare* gives the thought.

Arn. 2, 3, has *obstaret atque officeret.* — **in** is unnecessary; on 26. — Note elision after the fifth trochee of *ĕ*, the usual vowel elided in this place, as in 26, 34, 41, 70, 160, etc.; elision of *ă* occurs fifteen times in this position; but of *ă* before a vowel other than *a* rarely. Virgil does not avoid this elision, as he does the one after the fifth ictus syllable; Ovid has such elision once in 266 verses; the statistics are given by Eskuche, *Rh. M.* 45, 402. L. has 195 examples of elision of a short vowel, and also two examples of elision of medial syllables; Virgil has 114 and 4 = 118; Ovid 81 and 2 = 83; or better stated there is one example of this elision in every 26 verses of Lucilius, 181 of Cicero, 38 of Lucr., 31 of Catull., 109 of Virgil, 266 of Ovid. Eskuche's figures for L. are not strictly correct, as he used Bock.'s edition.

338. Alliteration at the end of the line is very common: 323, 333, 347, 361, 388, etc. — **procedere**: as in 378.

339. **principium**: 2, 253, 'faciunt primordia motus | principium quoddam.' — **cedendi**, 'yielding place to another'; 374; 2, 234. — Cf. 383. — **nulla res**: emphatic for *nihil;* but L. prefers *nulla res* when the singular is important: 304, 443, etc. — **daret**, 'make'; 288 n.

340. **maria ac terras**: 30 n. — *Caelumque* is added in 5, 92, 594. — **sublima**: this form is quoted from Ennius, Accius, Sallust, by Neue-Wagener, 2, 150; see on 3, 714. L. does not use *sublimis*, but has *sublime*, *e.g.* 2, 206. — **caeli**: part. gen. like *vera viai*, 659; *ponti profunda*, 5, 417; *ultima caeli*, 651; *caerula mundi*, 771; see on 86.

341. Note the alliteration. — **multa modis multis** recurs frequently, *e.g.* 1, 814, 1024; 2, 116, 660; 4, 128, 165, 725, 861; 5, 187, 422, 792; 6, 789; sometimes they are separated (as in 1, 814; 2, 116; 4, 1220), oftener together. On formulas of this class see Gneisse, 7. — **varia ratione**: 5, 528, 792, the latter = 1, 341 with exception of the last word.

342. **ante oculos**: on 3, 185. — **quae** refers to *multa.* — **non** goes with *esset;* *nisi* would be unmetrical.

343. **tam**, 'so much.' For *tam . . . quam* cf. 265, 838–839, 2, 1088–1089; 3, 764; 6, 115–116, 1023; see Holtze, *Syntax* 32. — **sollicito**, 'restless'; 6, 1038; *Georg.* 4, 262, 'mare sollicitum stridit refluentibus undis.' — **motu**: *κίνησις τοπική*, Bern. — **privata carerent**: pleonastic; *Aen.* 6, 310, 'lapsa cadunt folia'; see on 3, 30.

344. 'Rather, they would never have come into being at all,' since motion is necessary for the production of things.

345. **undique** goes with *stipata.* — **quiesset**: 2, 95, 'nulla quies est | reddita corporibus primis per inane profundum.'

346. He now proves the porosity of visible bodies. — **solidae** is a frequent technical word. — Things are not really solid, for they have void in them.

347. There is a facsimile of O, verses 347–368, in Chatelain. — **hinc**, 'from what follows'; on 149. — **esse**: sc. *res.* — **raro**, 'porous'; on 3, 235. — **cum**: unnecessary: on 287.

348. **in**: 6, 942, 'fit ut in speluncis saxa superne | sudent umore et guttis manantibu' stillent.' — **permanat**: L. uses this verb with an object in 494 only. — **aquarum liquidus umor**: on 3, 339.

349. **liquidus**: the first syllable is usually short, as in 373; it is long in 3, 427; in 4, 1259 both quantities occur; see on 3, 145. — **uberibus**: 6, 290, 'gravis imber

et uber.' — **fient**: *fient* OQ; *l* and *i* are frequently confused: *flat* for *fiat*, 386; *alunt* for *aiunt*, 372 (M.). — Col. 10, 25, 'fons illacrimet putei'; *Georg.* 1, 480, 'maestum inlacrimat templis ebur'; Sen. *Thy.* 702, 'flevit in templis ebur.'

350. **dissipat,** 'distributes'; 2, 875, 'vertunt se fluvii frondes et pabula laeta | in pecudes, vertunt pecudes in corpora nostra | naturam'; 6, 946, 'diditur in venas cibus omnis.' — **corpus omne,** 'whole body,' *i.e.* every part. — **animantum,** in reference to assimilation of food, 194, 1038; 4, 645, 859. For elision after the fifth ictus syllable Eskuche, *Rh. M.* 45, 236 sq., shows that elision of *ĕ* is most frequent, then of *ă*, and of the latter only before a following *a*; there are only two places where another combination occurs: 2, 919; 4, 1040; see Müller, *RM.* 291. Of this form there are 95 cases in L. of a short vowel, and one (1, 97) of a long, 9 of a middle syllable, making 105 in all. The number of lines in which one example occurs is in Lucilius 27, Lucr. 70, Catull. 199, Virgil 429, Horace 105, Ovid 4423. Eskuche does not count 2, 88, *tergo ibus* which was not read by Bockemüller.

351. **fetus**: of trees, 193 n. *Fructus* is more common. — **in tempore,** 'in due season'; 'on time'; 5, 670, 'florescunt tempore certo | arbusta et certo dimittunt tempore florem'; 1, 805, 'nisi tempestas indulget tempore fausto | imbribus.'

352. **totas** refers to *arbores* implied in *arbusta* (187 n.): 2, 995, 'genus humanum . . . omnia saecla ferarum . . . omnes'; 3, 235, 'eius natura . . . eum'; cf. on 3, 185. Lamb. at first wrote *tota* but later returned to the Mss., comparing 6, 757, *quadripides . . . mactata;* M. compares 6, 188, *lata . . . exstructa,* referring to *nubes.* — **imis**: 3, 791 n. — *Georg.* 1, 319, 'ab radicibus imis,' of uprooted grain: cf. *Archiv* 6, 74.

353. **omnis**: acc.; on 7.

354. **saepta** is a noun; 'walls,' perhaps exterior or party walls; 4, 699, 'per saxea saepta | non penetrat.' But *saepta domorum* of the action of *fulmen* in 1, 489; 6, 228; of the sun's heat 6, 859. — **intermeant** is Plinian and late; L. has *meo* several times of things. — **voces** are material according to Epicureanism: *semina vocis | eiciuntur,* 3, 496 and n. — **clausa domorum,** 'enclosures of houses,' perhaps with reference to interior walls especially. 6, 951, 'per dissaepta domorum saxea voces | pervolitant, permanat odor frigusque vaposque | ignis.' — Br. in *Phil.* 23, 465 proposed *claustra* for *clausa* here and in 4, 612, but did not adopt the change in his edition. — For the genitive see on 315.

355. **transvolitant** is ἅπ. λεγ. — **rigidum,** 'stiffening'; *rigidis pruinis,* 2, 521; *r. umbras,* 5, 764. — **frigus**: 534, 'nec capere umorem neque item manabile frigus | nec penetralem ignem.' — **ad ossa**: so sensation *postremis datur ossibus atque medullis,* 3, 250; *intima pars hominum vero flagrabat ad ossa,* 6, 1168; see on 3, 123.

356–357. Munro reads *possint* for *possent* here and in 207, 593, 597, 645, and punctuates *quod nisi . . . sint, transire?* Gif., Faber, Creech, Br., Bail. retain *possent,* punctuating *quod, . . . sint, . . . transire;* Lachm. *quod nisi . . . sint, qua possent . . . transire haud;* Bern. *quod nisi . . . sint, qua corpora quaeque valerent transire haud.* For *fieri* 357, Q and the Gottorp. have *valerent,* which appears to M. to come from *ulla* twice written; O has *fieri ratione,* in litura by the Saxon hand. Purmann, *Jahrb.* 67, 669, favored Bernay's reading as giving a satisfactory explanation of *valerent;* but in *Jahrb.* 115, 273 he proposed *quod nisi inania sint qua possint corpora quaeque transire haud ulla liceat ratione videre;* Polle, *Phil.* 26, 301,

approved Bernays' suggestion, *quod* being the subject of *fieri*. Winckelmann proposed *qua possint corpora quaeque . . . valeas ratione videre;* Goebel, *Obs. L.* 5, *qua possint . . . poterit rationes videri* or *via erit ratione parata*. Creech explained 'haec vero neutiquam fierent, nisi essent inania, qua corpora permeare possent.' Postgate, *J. Phil.* 16, 124, favors M.'s punctuation, but not the change to *possint*, as *videres* is too near; for the present and imperfect he compares 5, 276, also the Ms. reading in 2, 1033 sq. Giuss. reads *quae, nisi . . . possint . . . transire, haud*. Pascal suggests that the readings may represent a hesitation by the poet between *possent corpora quaeque* and *corpora quaeque valerent*. Further discussion in Schroeter, *Kond. Sätze*, 20; Christ, 7; Br. *Phil.* 23, 466.

357. **fieri**: *qua irent*, Voss.

358. **denique** introduces the last argument with a question; see on 3, 476. — **alias aliis** and *res rebus*: M. comp. 816, 876; 2, 1166; 6, 1085. — **videmus** = *manifestum est*.

359. **res rebus**: on 3, 71. — **nilo**: 5, 577, *nilo fertur maiore figura;* 12 times in the poem as abl. of degree of difference: Polle, *A V.* 21. — **figura**: here simply of outward shape, as in 4, 298, *figuram servet;* it often has a technical meaning, referring to the atoms.

360. Note the spondees. — **tantundem**: sc. *corporis*. Tantundem . . . quantum is common: see lex. — **glomere** with long antepenult. — Lachm. has a long note on varied quantities in many words and authors; see also Stolz, *LG.* § 40; Bentley on Hor. *Ep.* 1, 13, 14; Müller, *RM.* 353; and 3, 145 n. — 'Why do we see one thing surpass another in weight, though not larger in size? How can things be of various densities unless we admit empty pores in bodies? L.'s proof is insufficient; but here again modern research has confirmed his conclusion so far as it affects gross matter only, and L. conceived no other. His explanation of varying density is that which is universally taught, and even the modern disbelievers in a vacuum do not deny that some space may be unoccupied by gross matter, but simply affirm . . . that all space is full of something, though not of ponderable matter,' Jenkin, *Atomic Theory of L.*, in his *Papers* etc., 1, 177 = *N. British Rev.* 48, 211. — This argument of Democritus is criticised by Arist. *de Caelo* 4, 2; see the quotation in Bern. especially καθάπερ ἐρίου χαλκόν p. 309, *a*, 2.

361. **pendĕre**: neuter, 'to weigh,' is poetical; primarily it means to cause to hang down; *pendēre*, 'to hang down.' — **par est**: on 189. For the dependent infin. cf. 2, 125; 6, 1082.

362. **corporis** repeated, 300 n. — **officium**: on 336. — The principle is considered in 2, 184 sq. — **deorsum**: dissyllabic as in 2, 205; 4, 628; trisyl. 2, 202; cf. on 3, 286.

363. **natura inanis** = *inane;* on 3, 43. Ep. *ad Herod.* 44, ἥ τε γὰρ τοῦ κενοῦ φύσις. Bernays quotes Plut. *adv. Col.* 11, p. 1112 *b*, κενοῦ φύσιν αὐτὸ τὸ κενὸν . . . ὀνομάζειν ⟨Ἐπίκουρος⟩ εἴωθε. — **manet** is a loose synonym of *est;* 562; 5, 479, 861; usually with the added notion 'to be permanently in some state or condition'; see on 3, 341. — **sine pondere**: cf. the contrary expression 3, 201, 'quaecumque magis cum pondere magno | . . . inveniuntur.'

364. Note the spondees. **Ergo** is the first word, with well-marked spondaic rhythm, in 619; 2, 495, 519, 624; the first word, but with dactylic rhythm, in 72,

538; 2, 879.—**aeque**: the second member of the comparison must be supplied.—**que**, 'yet.'—**videtur**: again a synonym of *est*: 224 n.

365. **inanis**: genitive; this construction is ordinarily confined to stems in *-o-*; Lane, 1250.

366. **at**: Flor. 31, etc. for *aut*.—**at contra**: 2, 392, 400, 404, 425, etc.

367. **dedicat**: on 3, 208.—**vacui**, Pont. Lamb. mod. edd.; *vacuim*, Q, Gott.; *vacuum*, O, Wakef. Lachm. Bern. Susemihl, *Phil.* 23, 468, thinks that *vacui* here might mean 'empty' as well as 'void' on account of 516. See Goebel, *QL.* 28, and Grasberger, 46. *Vacui* is not found elsewhere in L. in the gen.; the nom. occurs in 394; the word is more common as an adjective, as in 339, 523.—**intus habere**: cf. 514, 536; it is unnecessary to supply a pronoun.

368. **est**, 'exists'; emphatic by position; some take it with *admixtum*.—**ratione sagaci**: on 130.

369. **quaerimus**: cf. 332, and *quod sequimur*, 156.—**admixtum**: cf. 382 and 655, 'si faciant admixtum rebus inane'; 5, 365, 'quoniam admixtumst in rebus inane'; cf. on 382.—**inane** is, then, his technical term and not *vacuum*.

370–397. 'I shall anticipate an objection: some say that fish press onward through the water which closes in after them; so other things can change places although all is full. This is wrong, for how can the fish move unless the water give way, and how can the waters retire if the fish cannot proceed? There can be no motion, or you must have a void in which the beginning of motion can occur. Again, if two wide bodies suddenly separate, air rushes in and fills the void space between them; if you think that the air is condensed and then expands, you are mistaken; air cannot condense itself in such a manner, and if it could, void would be necessary for contraction.'

370. **Illud in his rebus**: on 80.—**te**: hardly Memmius; rather the reader.—**vero**: 711, *a vero derrasse*.—On this refutation of the Aristotelian argument that motion takes place by one thing yielding up its place to another (Arist. *Phys.* 4, 7), see Reid's note on Cic. *Acad.* 1, 27. 'Οὐδεμία δ' ἀνάγκη, εἰ κίνησις (κατὰ τόπον), ἔστιν, εἶναι κενόν . . . ἅμα γὰρ ἐνδέχεται ὑπεξιέναι ἀλλήλοις, οὐδενὸς ὄντος διαστήματος χωριστοῦ παρὰ τὰ σώματα τὰ κινούμενα,' Aristotle.

371. **fingunt**: 5, 713, 'ut faciunt, lunam qui fingunt esse pilai | consimilem.' See on 104, and cf. 842, 847, 1083.

372. **cedere**: emphatic by position. For *Cederĕ sqa-*, Müller, *RM.* 317, compares *str-* 4, 849; 6, 195; *st-* 4, 772; 6, 943; *sp-* 5, 47, 79; 6, 1188; *sc-* 4, 475; this license disappears after the *Culex*; cf. on 4, 475 and Lindsay *LL.* 131.—**squamigeris** interpreted by *pisces*, 373, 380. *Squamigeri pisces*, Cic. *Arat.* 328; see on 162. The example was used by Strato of Lampsacus, an opponent of Epicurus. Bern. quotes Simplicius on Arist. *Phys.* I. p. 659, 22, Diels, τὸ τοῦ Στράτωνος παράδειγμα . . . ἐὰν εἰς ἀγγεῖόν τις πεπληρωμένον ὕδατος ψηφῖδα ἐμβαλὼν καταστρέψῃ τὸ ἀγγεῖον ἐπὶ στόμα ἐπέχων τὴν ἔκροιαν, ἡ ψηφὶς ἐπὶ τὸ στόμα τοῦ ἀγγείου φέρεται ἀντιμεθισταμένου τοῦ ὕδατος εἰς τὸν τῆς ψήφου τόπον. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν νηχομένων συμβαίνει καὶ ἰχθύος καὶ οὑτινοσοῦν. Cic. *Acad.* 2, 125, 'tune aut inane quicquam putes esse, cum ita completa et conferta sint omnia, ut et, ⟨qua⟩ quodque movebitur corpus, ⟨aliud⟩ cedat et, qua quodque cesserit, aliud ilico subsequatur'?—**latices** explained by *undae*, 374; so 379–380.—**nitentibus**, as the fish press on.

373. Notice the dactyls. — **liquidas vias**, 'paths in the fluid'; cf. *vias apertas*, 6, 1050; ὑγρὰ κέλευθα, Hom. — **quia**: with subjunctive; he does not accept the argument; the only example of *quia* with subjunctive in the list given by Holtze, *Synt. L.* 194. — **post**: adv.; cf. *infra locum*, 5, 1371. — 'And it does seem at first sight that, in a universe absolutely full, like a barrel full of herrings so shaped as to leave not a cranny between them, no motion whatever would be possible; but reflection shows us that what is called reëntering motion is possible, even under those circumstances, provided we do not suppose our fish to stick to one another; there may be an eddy in which the fish swim round and round one after the other, without leaving any vacant space between them or on either side, and yet without enlarging, diminishing, or disturbing the barrel as they move. L. either fails to perceive this, or declined to admit the possibility that all the movements of gross matter could be of this class;' Jenkin, *Atomic Theory, l.c.*

374. **quo** refers to *loca*; cf. 57. — **cedentes undae**: *concedere ... undae*, 379–380. **confluere**: 994, *quo quasi confluere* (*corpora*).

375. **moveri**: middle; cf. 335.

376. **et**, 'and so.' — **omnia**: concrete here, 'all things,' *i.e.* all things in the sum of things; *omnis res*, 56; *ex omnibus omnia gigni*, 172. — **plena**: 525, 'nec plenum naviter extat | nec porro vacuum.'

377. **scilicet**: not ironical; on 3, 229. — **id totum** like *quod totum*, 3, 690 and 4, 1088. The interlocking *id falsa totum ratione* is Lucretian: 425, 'confirmare animi quicquam ratione'; 545, 'inmortali primordia corpora debent'; 549, 'ratione queunt alia servata'; 622, 'ex infinitis constabunt partibus aeque'; 123 n. — **falsa ratione**: on 3, 523. — **receptumst**, 'accepted' (ἐνδέχομαι), is common in other authors (lex. s.v. II, B, 1), but occurs only here in L.

378. **quo**: like 380 and *quo ducit*, 2, 258. — **poterunt ... dederint**: see on 3, 636. — **procedere**: as in 338. — Stanley, *Hist. of Phil.*, 1701, 552: 'If there were no Vacuum there would be no motion, seeing the body that should be moved would not have any place to go into, all things being full and close packed together. Whence that which is apparent or manifest doth not contradict that which is unmanifest, since indeed there is motion.' Teichmüller, *Rh. M.* 33, 312: 'In L.'s system there is only body and void. Bodies move when they force themselves into the void, which cannot resist; this is not thereby filled up, but it retires like a physical fluid into the place where the body was before, and body moves in void as a fish in water: where the fish is, there is no water; where body is there is no void (except the void contained within the body). The fish can only move when the dislodged water takes the place earlier occupied by the fish; hence that the water itself holds vacuum is disregarded for the moment. L. had in a measure a *horror vacui*, since void is with him not only incapable of resistance, but a positive element of an altogether limited size, like body. Hoerschelmann (*Obs. L. Alt.*) was right in proving the conception of space in L., wrong in believing that this conception belongs to the system; for H. cannot bring one verse where the idea of space is developed; he can only recount a lot of expressions which imply space.'

379. **ni** occurs also in 5, 207, 293. '*Ni* came to acquire the sense of *nisi* from its use in such phrases as *si in ius vocat, ni it* (*XII Tables*); if he summons him (and) he does not go,' Lindsay, *LL.* 611. — **spatium dederint**: 2, 208, 'in quascun-

que dedit partis natura meatum.' *Spatium* is here 'interval,' as in 389.—**concedere**: Bock. notices the order, *concedere* following *procedere*: *pisces procedunt, latices concedunt.* The important part of the explanation is omitted: how does the first interval come to pass, which leads to the release of the struggling bodies?

380. **nequibunt**: the form is cited only from this passage.

381. **privandumst corpora**: on 111.

382. **aut** and *aut*, 381: see on 300. *Aut* for *aut potius* is frequent; see lex. II, C, and cf. 2, 908–909.—**rebus**: dative; see on 3, 233, and Holtze, 44.

383. **initum**: *exordia cepit*, 5, 331; *initium capere* in prose, *e.g.* Caes. *BG.* 1, 1. *Initium* would be unmetrical; cf. *principium cedendi*, 339, and on 3, 271.—**primum**, 'very first'; on 3, 331.

384. **de concursu**, 'after meeting'; 6, 290, 'quo de concussu sequitur gravis imber et uber'; cf. 5, 651. For *de* 'immediately following a given moment of time,' after, see lex. and Roby, 1907. Howard would retain *concurso* instead of *concursu* of inf. Mss. and edd., and also *offenso* in 3, 941 (*J. Phil.* 1, 118).

385. **cita** in the poets is often used instead of *cito*; see lex. B.—**nempe**: prosaic and conversational; also in 2, 908; 4, 1173–1174.—**aer omne**: *aer* is subject, *omne* with *inane* object.—**omne necessest**: Biese, *De iteratis syllabis*, in *Rh. M.* 38, 634 sq. has discussed this repetition of syllables. Serv. on *Aen.* 2, 27, *Dorica castra*, remarked 'mala est compositio ab ea syllaba incipere, qua superior finitus est sermo.' L. has examples in 27, 385, 515, 746; 2, 107, 111, 236, 765, 862, 1025, 1120; 3, 77; following on an infinitive ending in *-re* in 3, 342, 350, 360, 960, 1072; 4, 385, 764, 969, 1191; 5, 1261; 6, 55, 452; on nouns, 4, 31, 64; 5, 40, 282; 6, 146; all coming at the end of the verse with the exception of 1, 78, 359; 2, 326; 4, 695; 5, 272; *re* is most common. The occurrence is mainly due to the use of infinitives and the lack of short syllables; hence words like *corpore, tempore, pectore* are frequent. Isocrates objected to the use: μηδὲ τελευτᾶν καὶ ἄρχεσθαι ἀπὸ τῆς αὐτῆς συλλαβῆς, οἷον 'εἰποῦσα σαφῆ,' as reported by Planudes, *Rhet. Gr.* V, p. 469.

386. **possidat**: *possideat* in 5, 611; *possideantur*, 1, 390.

387. **is** refers to *aer*.—**auris**, 'currents'; cf. 3, 300.

388. Note the alliteration.—**haud poterit**: *haud* with *posse* and equivalents is not Ciceronian; cf. 237, 338, 1081; 2, 233; 3, 571, 1069; Holtze, 165.—**uno tempore**, 'one unit of time'; so 4, 794.

389. **primum quemque**, 'each successive'; Cic. *Acad.* 2, 49, 'me tibi primum quidque concedente,' and Reid there, who refers to Madvig on *de Fin.* 2, 105. M. comp. L. 5, 264, 284, 291, 304.

390. Note the pentasyll. ending also in 391.—**omnia** refers to *locum*, of which L. has the neuter more often than the masc. form in the plural.—**possideantur**, 'be mastered'; 3, 1079 n.

391. Note elision in the second foot; 270 n. Polle, *Phil.* 25, 270, thought that 391–397 was a first attempt, which should have been ejected from the finished poem because of the inaccurate expression of certainty in 393 sq.; Susemihl, *Phil.* 23, 468, after Creech, that something had fallen out after 392, and that *tali ratione*, 395, is unintelligible. Stürenburg, 25, differs from both: from Polle, because 384–390 would be unfinished, and because the conclusion, *vacuum igitur tum fit, cum corpora dissiliunt*, is really contained in 393–394. 384–397 contain one argument: 'si duo

corpora dissiliunt, spatium quod fit non uno tempore expleri potest; haec igitur res non alia ulla ratione explicari potest, nisi ita, ut vacuum fieri concedamus.' Christ, 12, also inferred a lacuna: 'is qui poetae rationi oblocutus est, dicere debuit, aera concursu corporum condensatum eo ipso tempore, quo corpora dissilirent, nulla mora intercedente in ampliorem locum extendi. Itaque aliquis dixerit aut scribendum fuisse *cum corpora dissiliunt, tum putat id fieri*, aut *cum corpora dissiluere, tum putat id factum esse*.' But the free use of the present tense is well defended by 3, 681 and by other cases. Creech thought that something should have been said about condensation of air to prepare the reader for 392. 'Utrum tamen aliquid exciderit an poeta neglegentius scripserit, non dixerim,' Br. in *Proleg.*

392. **id fieri**, 'that result occurs,' viz. the action in 387–390; cf. on 2, 771. Giuss. refers it to *omnia possideri*. — **condenseat** is ἅπ. λεγ.; Virgil has *denset* in *Aen.* 11, 650, *addensent*, *id.* 10, 432 R.; L. *densebant*, 5, 491; *denserier*, 1, 395, 647. See lex. *denseo*. Bernays quotes Arist. *Phys.* IV, 6, p. 213 *a*, 15, *δεικνύουσιν ὅτι ἔστι τι κενόν, ὅτι φαίνεται ἔνια συνιόντα καὶ πιλούμενα . . . ὡς εἰς τὰ ἐνόντα κενὰ συνιόντος τοῦ πυκνουμένου σώματος*, and the refutation in 7, p. 214 *b*, 32, *ἐνδέχεται δὲ καὶ πυκνοῦσθαι μὴ εἰς τὸ κενόν, ἀλλὰ διὰ τὸ τὰ ἐνόντα ἐκπυρηνίζειν οἷον ὕδατος συνθλιβομένου τὸν ἐνόντα ἀέρα.*

393. **vacuum**: between the two bodies which have separated (M.); the air cannot condense without a vacuum.

394. **vacuum**: on the outside of the two bodies.

395. **tali ratione**: in such a way as to produce such condensation and vacua by leaping apart and coming together. — **denserier**: on 3, 67.

396. **iam**: granting for the moment at the point now reached in the argument; see on 3, 540. — **opinor**: see on 3, 626.

397. **trahere**: intransitive as in 6, 1190 (like Eng. 'draw'); cf. *turbare*, 2, 126; *reflexit*, 3, 502. Cartault proposes *ipsum se trahere*. — **conducere**: see on 3, 534.

398–417. 'Many other proofs of void can be stated; these, however, are sufficient, for as a hunting dog follows a trail, so you can extract truth from its hiding place. But, Memmius, I can assure you, that old age will overtake me before I can pour out my whole store of proofs concerning any one principle of my philosophy.'

398. Note the alliteration throughout this paragraph. — **causando**: here only in L.; not used in Ciceronian Latin. V. *Ecl.* 9, 56, 'causando nostros in longum ducis amores.' — **multa** is object of *causando*; 5, 428, 'omne genus coetus et motus experiundo'; 5, 722, 'versandoque globum.' Bernays names some other arguments for void: the argument ἀπὸ τῆς αὐξήσεως (Arist. *Phys.* p. 213 *b*, 19): 'quippe alimenta esse corporea, duo autem corpora in eodem loco comprehendi non posse, reperiri igitur inane in re crescente,' alluded to by L. in 350–353; again, ἀπὸ τῆς πυκνώσεως, touched on in 396 sq.; then, ἀπὸ τῆς ὁλκῆς, Simplic. in *Phys.* p. 652, 21 Diels; although L. does not mention the magnet here, yet in 6, 936 sq. he recounts the arguments for void before discussing magnetism. — Brandt, *Jahrb.* 131, 609, refutes Kannengiesser as to 398–417 being a later addition. — **moreris**: 5, 91, 'ne te in promissis plura moremur.' Examples of the meaning 'hold out' in lex.

399. Cf. 330, and note that he does not say *inesse in rebus*. — **fateare necessest**: see on 3, 470.

400. Note pentasyll. ending. — **multa**: emphatic by position; also *argumenta*

in 401. — **possum**: M. comp. *Georg.* 1, 176, 'possum multa tibi veterum praecepta referre'; Cic. *Sest.* 7, 'possum multa dicere de . . . sed. . . .' *Possum* is the apodosis of a protasis implied in *commemorando;* cf. *si pigraris . . . possum*, 410–411; Lane, 2074. — **commemorando**: 6, 936, 'nunc omnis repetam quam raro corpore sint res | commemorare.'

401. **argumenta** rest on facts, *ratio* on reasoning. — **conradere**, 'accumulate,' is not found elsewhere in this meaning; 'notat anxiam diligentiam,' Bern. Bock. reads, after Gif., *contradere*, itself ἀπ. λεγ.

402. **animo sagaci**: 130 n. — **satis** is predicate; cf. *sat*, 3, 238. — **vestigia** is often used metaphorically; 3, 309 n.

403. **per**: instrumental as in 634; 2, 242, etc. — **tute**: see on 3, 627.

404. **canes**: for the gender, see on 3, 750, and for the comparison Enn. *Ann.* 340, 'veluti si quando vinclis venatica velox | apta solet, si forte feras ex nare sagaci | sensit'; Varius Rufus, *Fr.* 4, 'ceu canis umbrosam lustrans Gortynia vallem, | si veteris potuit cervae deprendere lustra, . . . non ardua tardant,' etc.; *Aen.* 12, 749; Ov. *M.* 1, 553, *Tr.* 5, 9, 27. — **ferarum**: O corr. Br. Bail.; *ferare*, OQ; *ferai*, Q corr. M. Bern. Bock. Giuss. Lachm. who cites 'montivagum ferarum genus,' 2, 597, 1081 (but there the reference is to these animals as a class; here the mountain-ranging dogs discover the lairs). Stat. *Th.* 1, 581, 'montivago pecoris custodi mandat.'

405. **intectas** is more common as adjective than as participle; here concessive. — **fronde**: as collective singular, is rather archaic; see lex. and cf. 118. — **quietes**, 'lairs' is unexampled; cf. *latebras*, 408. Liv. Andron. (?) in Terent. M. 1938, 'derige odorisequos ad certa cubilia canes.'

406. **institerunt**: for *ĕ* see on 3, 86. — **vestigia**: of the tracks of the beasts.

407. **alid**: 3, 970 n. — **per te tute ipse**: emphatic.

408. **talibus in rebus**, 'in such cases as the present'; previously in 43. — **caecasque latebras**: Ov. *M.* 1, 388, 'caecis obscura latebris'; *Aen.* 3, 424, 'caecis . . . spelunca latebris.'

409. **insinuare**: for construction see on 3, 485. — **protrahere**: 4, 1188, 'quoniam tu animo tamen omnia possis | protrahere in lucem.' Elision after the fifth dactyl is rare. Virgil elides only *que*, *sine*, *ibi*, and *ubi*, and so Ovid also except once, *male audit;* it was avoided by Prop. and Catull., but allowed by Lucil. Hor. and Persius. In Lucr., according to Eskuche, *Rh. M.* 45, 236 sq., there are 76 exx., in Virgil 20, Ovid 20; one ex. in every 31 lines of Lucil., 724 of Cic., 100 of Lucr., 64 of Horace, 681 of Tibull., 1106 of Ovid, 643 of Virgil. Cf. also on 226.

410. **pigraris**: pf. subj., cf. *locaris*, 980; *cognoris*, 6, 534. *Pigro* is ante-classic. — **recesseris**: 4, 914, 'vera repulsanti discedas pectore dicta.' Cf. *Georg.* 1, 177.

411. Note the alliteration. — **de plano**: like *de integro*, *de improviso*, *de transverso*, an adverbial expression = 'plainly.' I can see no reference to the juristic *de plano*, 'unofficially,' nor to the frequent legal phrase *unde de plano legi possit.* It means 'without formality,' then 'easily,' and, if derived from the original juristic *de plano*, it has lost consciousness of its origin. J. F. Wilson conjectures *pleno*, comp. Plaut. *Asin.* 181, *nam ibi de pleno promitur.*

412. **largos**: cf. 282. — **haustus**: Ov. *F.* 3, 274, 'exiguis haustibus inde bibi'; *Digest*, 8, 3, 3, § 3, 'haec de haustu ex fonte privato.' L. 1, 927, 'iuvat integros

accedere fontis | atque haurire.' — **e fontibu' . . . de pectore**: M. comp. 2, 447; 4, 694; 6, 721, 1012; but in all these cases except in 6, 721, the same preposition is repeated. — **fontibu'**: cf. *chartis*, 3, 10, referring to Epicurus. — **magnis**: O corr. Lachm. M. Br. Giuss. Bail.; *magnes*, O; *amnes*, Q; *largis haustos . . . amnis*, Bentl. Bern., defended by Polle, *Phil.* 26, 301, by *largus fons* in 5, 281, 596. Winck. *ceu fontibus amnis*. Wilson cj. *sanctis*. *Magnis* of *amnibus*, 296.

413. **meo diti**: M. compares 38 for this archaism, perhaps imitated from Ennius; 2, 102, 730; 4, 394; 6, 417, 618. Catull. 61, 104, 'a tuis teneris volet | secubare papillis.' — **suavis**: nom.; here for adverb. — **diti** is poetical for *diviti*. — **de** is used *metr. gr.*; so 2, 354; 4, 338; 5, 794; 6, 329 to avoid elision.

414. **tarda senectus**: 2, 392, *tardum olivom*. *Tarda s.* in Hor. *S.* 2, 2, 88; Tib. 2, 2, 19; *Aen.* 9, 610; Sen. *HF.* 853. — **per**, 'over'; 2, 40, etc. — Vell. Pater. 2, 89, 6, 'opera omne aevi sui spatium impensurum in id solum opus, scriptorem fatigent.'

415. **serpat**: Juv. 9, 129, 'obrepit non intellecta senectus.' — **nobis**: L. — **vitai**: in middle of line, see on 3, 83; cf. *vitai claustra*, 'fastnesses of life,' in 6, 1153; 3, 396, and n.

416. **versibus**: cf. 24. Other expressions of confidence in 400, 692, 698; 3, 105 n.

417. **argumentorum** fills the first half of the verse; 3, 907 n.

418–448. 'Nature consists of body and void: common sense declares the existence of the former, and it has also been proved that void is necessary for motion. There can be no third substance in addition, for if it be touched it will increase; if it be incapable of touch it will be void. Again, whatever exists will either act or suffer action; but these are characteristics of body, just as to give place is proper to void; there is no third substance, either sensible or rational.'

418. 6, 42, 'quo magis inceptum pergam pertexere dictis.' Emped. 169, *αὐτὰρ ἐγὼ παλίνορσος ἐλεύσομαι ἐς πόρον ὕμνων*. — **nunc**: 6, 936, 'nunc omnis repetam quam raro corpore sint res | commemorare'; cf. 830; 2, 142. — **coeptum**: on 55. — **pertexere**: complem. infin., as with *pergo, incipio;* Dr. § 426.

419. Lachm. Bern. Bail. punctuate *omnis, ut est, igitur*, but *ut est*, 'actually,' is rather to be taken with *per se*. For *igitur* out of place M. comp. 4, 199–204, 862–865; see also Edelbluth, *Conj.* 42. The prose order would be *omnis igitur natura ut est per se;* the interlocking is in L.'s manner. Bern. thought *omnis* a genitive, perhaps rightly. Plut. *adv. Col.* 11, *τὸ πᾶν παντὸς φύσιν ὀνομάζειν εἴωθεν* Ἐπίκουρος. — **per se**: on 3, 145. — **natura**: as in 950, 1116. Ep. *ad Herod.* 39, *ἀλλὰ μὴν καὶ τὸ πᾶν ἐστι ⟨σώματα καὶ τόπος⟩*; 68, *καθ' ἑαυτάς εἰσι φύσεις*.

420. **constitit in**: 'is made up of'; on 3, 167. For the tense see on 3, 178. — **rebus**: to call void *res* is 'propter egestatem linguae' (Woltjer, 21). L. does not deny the existence of things beside matter and void, but denies that they have independent existence. Probably, as M. implies, by *rebus* he means conceptions. Giuss. 21, understands *inane* here as the space within which things stand and through which they move.

421. **haec** refers to *corpora*. *κενόν, ὅπου ἔστι τὰ σώματα*. — **diversa**: cf. 428. — **moventur**, 'move about.' *δι' οὗ κινεῖται*, Ep.

422. **communis sensus**, 'general feeling,' M. Shaksp. *2 King Henry IV*, 4, 2,

'The time misorder'd doth, in common sense, | crowd us'; explained by Hudson as feeling which we have in common. For the expression cf. Hor. *S.* 1, 3, 66, *communi sensu plane caret*, and Bentley there, and Juv. 8, 73, with Mayor's note. Ep. *ad Herod.* 39, *σώματα μὲν γὰρ ὡς ἔστιν, αὐτὴ ἡ αἴσθησις ἐπὶ πάντων μαρτυρεῖ, καθ' ἣν ἀναγκαῖον τὸ ἄδηλον τῷ λογισμῷ τεκμαίρεσθαι, ὥσπερ προεῖπον.* M. quotes Cic. *Orat.* 2, 68, 'in sensu hominum communi, in natura, in moribus.' The 'common sense' of the Scotch philosophy, 'an acquired perception or feeling of the common duties and proprieties expected from each member of society,' quoted from Hamilton by Mayor *l.c.*, is to be distinguished from this Lucretian meaning. *Animi ratione*, 425, is opposed to this *communis sensus*. The common sense of the Aristotelian philosophy, '*κοινὸν αἰσθητήριον*,' signifies 'the faculty by which the various reports of the individual senses were reduced to the unity of a common apperception' (Hammond, *APA*. 28, ix). See in general Reid, ed. Hamilton, 774.—**dedicat**: on 3, 208.

423. The first foot should be a dactyl, as the sense is broken after it.—**cui**: Howard, *J. Phil.* 1, 118, takes *cui* with *fides*, comparing Ov. *Am.* 2, 2, 38, 'in verum falso crimine deme fidem.' Susemihl, *Phil.* 44, 84, thinks it dependent on both *fides* and *fundata* (*Aen.* 5, 759, 'tum vicina astris Erycino in vertice sedes | fundatur Veneri Italiae'), 'das Vertrauen auf sie welches ihr zu Ehren gegründet ist,' which is forced; cf. also Bruns, 60.—**prima fides**: 4, 505, 'violare fidem primam et convellere tota | fundamenta quibus nixatur vita salusque,' etc., for trust in the senses as a criterion. Cf. also 1, 694. Cic. *Fin.* 1, 22, 'iudicia rerum in sensibus ponit, quibus si semel aliquid falsi pro vero probatum sit, sublatum esse omne iudicium veri et falsi putat.' L. does not mention the two other criteria of Epicurus, viz. *προλήψεις* and *πάθη* (Bindseil, 13): DL. 10, 31, *κριτήρια τῆς ἀληθείας εἶναι τὰς αἰσθήσεις καὶ προλήψεις καὶ τὰ πάθη.* Bruns, 79, thinks 423–425 would have been changed by the poet: 'so ist die Stelle als ein Merkzeichen des allmählich geänderten Planes stehen geblieben.'

424. **occultis rebus**: cf. 145.—**referentes**: 699, 'quo referemus enim? quid nobis certius ipsis | sensibus esse potest, qui vera ac falsa notemus?'

425. **confirmare**: 2, 178, 'hoc . . . ausim | confirmare.'—**animi ratione**: on 448.

426. **tum porro**, 'then again'; on 298.—**locus**: 1, 1074, 'omnis enim locus ac spatium'; 954, 'item quod inane repertumst | seu locus ac spatium, res in quo quaeque gerantur'; cf. 472, 505. *Inane* is *τὸ κενόν*, *locus* is *τόπος*, *spatium* is *χώρα*. Sext. Empir. X, 2, *διὸ προληπτέον ὅτι κατὰ τὸν Ἐπίκουρον τῆς ἀναφοῦς καλουμένης φύσεως τὸ μέν τι ὀνομάζεται κενόν, τὸ δὲ τόπος, τὸ δὲ χώρα, κτλ.*; cf. Polle, *AV.* 17, and see on 335. L. uses these words freely, not always restricting them to their exact meaning in Epicurus, as Polle, *l.c.* and Bindseil, 17, have pointed out.

427. **foret**: *metr. gr.*; on 182.—**haut usquam** = *haud ullo in loco;* L. wished to avoid the word *locus* here.—**sita esse**: cf. 421.—Cic. *Orat.* 2, 358, 'corpus intellegi sine loco non potest.'

428. **quoquam**: OQ, Lachm. M. Giuss. Bail.; *quaquam*, Ald. 1, Lamb. Br. Bock. Br. in *Phil.* 23, 469 says *Haec* (*corpora*) *in quo sita sunt* of 421 correspond to *haud usquam sita corpora possent esse*, 427, and *qua diversa moventur*, to *neque omnino quaquam diversa meare; quoquam* he regards as meaningless. Polle, *Phil.* 23, 469 favors *quaquam;* and recently Pascal (*Riv.* 31, 7), comparing 356. But M.

makes the reference to 378, not to 421, as *meare* is different from *moveri; meare* = *procedere* and *concedere;* cf. 378–379.

429. **supera**: 335–345, and perhaps the additional proof in 370 sq. The verse is repeated in 531 and 4, 672. *Supera* occurs several times in L., *e.g.* 5, 85, 1407; 6, 262. With *supera* cf. *infera, extera,* and Lindsay, *LL.* 181. — **ostendimus ante** occurs also in 5, 355; 6, 774; *paulo ostendimus ante,* 6, 996. Bruns, 79, thinks that 429 sq. was put here by the editor; L., he thinks, would not have inserted a double proof of void.

430. **praeterea**: besides body and void; cf. 445. Caesar, *BG.* 3, 20, 'auxiliis equitatuque comparato, multis praeterea viris fortibus.' — **possis**: potential. — Ep. *ad Herod.* 40, παρὰ δὲ ταῦτα οὐθὲν οὐδ' ἐπινοηθῆναι δύναται οὔτε περιληπτικῶς οὔτε ἀναλόγως τοῖς περιληπτοῖς.

431. **seiunctum secretumque**: cf. 'seiungi seque gregari,' 452, and for the repetition of the syllable, 3, 353 n. — Cudworth, 1, 128: 'Whatsoever is is extended or hath geometrical quantity or mensurability in it; which if it be tangible then it is a body and fills up a place in the world, being part of the whole mass, but if it be intangible so that it cannot resist the passage of anything through it, then it is nothing but empty space or vacuum. There is no third space besides these two, and therefore whatsoever is not body is space or nothing.' — Note the chiasmus.

432. **quod** refers to *nil,* and agrees with it instead of with *natura;* cf. on 3, 94. — **numero**: pleonastic; 6, 414, 'at saepest numero factum fierique necessest,' and lex. s.v. — **natura,** 'element'; 446.

433. An unmelodious verse. — **esse aliquid**: εἶναι τι καθ' ἑαυτό, Bern. *Aliquo* is read by Bock. Br. Bail., who do not transpose 434–435, and accept Creech's interpretation, as Lachm. expressed it, 'quicquid enim est, quantitate aliqua, magna aut parva donatur,' to which Lachm. rejoins 'sed neque *augmen* quantitas est, neque tactus et intactile differunt inter se aut quantitate aut augmine.' Ὅσα καθ' ὅλας φύσεις λαμβάνομεν καὶ μὴ ὡς τὰ τούτων συμπτώματα ἢ συμβεβηκότα λέγομεν, Ep. *ad Herod.* 40. Winck. proposed *aliqui.* — **debebit**: cf. 441; 2, 482.

434 (435). 434 and 435 were transposed by Flor. 32 in marg. and by Lachm. M. and Giuss. We must either transfer these verses or change *aliquid.* Woltjer, *Jahrb.* 119, 773, defends the Ms. order, arguing from 2, 482; 3, 268; 5, 1171; 6, 168 that *augmen* has some notion of quantity; he would read *dum sit,* with comma, *i.e.* 'sive magna est quantitate sive parva, dummodo sit quod dicis.' — **tactus**: cf. 241, and the opposite *intactile,* 437. L. has *tactile,* 5, 151. In 304 he stated the principle *tangere enim et tangi, nisi corpus, nulla potest res.* — **levis**: 3, 196, *aura levis.* **exiguus** is 'slight.'

435 (434). **augmine**: almost a Lucretian word; it occurs also in 2, 73, 188, 495; 3, 268 (see note there), and in Arnob. 7, 24. Cf. *frustramen,* 4, 817, *vocamen,* 2, 654, and *ebriamen, genimen, linteamen, spiramen;* and see Rönsch, *Itala und Vulgata,* 27, and Roby, 850. — **denique,** 'even.' — **dum sit**: sc. *augmen.* Francken, *Jahrb.* 123, 769, would write *tactile dum sit,* or rather he would omit *dum sit,* leaving the verse imperfect. M. takes, apparently, *dum sit* with *quodcunque;* it might also be taken with *tactus.*

436. **corporis numerum,** 'amount of body'; *numerus frumenti, vini, piratarum* are cited in lex. L. would probably have written *corporum,* Polle, *Jahrb.*

101, 221, thinks, if he ever elided single dactylic words in *-um*; cf. on 1012; but here a single word is needed. *Corporum* was read by Gifanius, Havercamp, and many early editors, with necessary hiatus. Virg. *Georg.* 4, 227 has *sideris in numerum*, i.e. *inter sidera*. — **summamque sequatur**, 'go with the whole.' M. quotes Cic. *Cluent.* 87, 'cum ipsa pecunia . . . numero ac summa sua.' L. 1, 606, 'naturam corporis explent.' 'Ex translatione hominis tardius venientis, et se tandem turbae comitum immiscentis,' Wakef.

437. **intactile** (= ἀναφές, Ep.) is ἅπ. λεγ. *Intangibilis* does not occur; *tangibilis* is found in Lact. and Jerome. — **nulla de parte**: emphatic by position, = *nullo modo;* cf. 667, 843; 2, 235. Jenkin, *At. Th. l.c.*: 'Lucretius hardly adduces a single argument in support of this proposition [*i.e.* no third element], contenting himself with showing first, that no tangible thing but matter exists — a mere begging the question; and secondly, that properties and accidents are not entities distinct from matter, which is true, but little to the point.'

438. **prohibere . . . transire**: on 3, 86. — **meantem**: 2, 65, 'reddita mobilitas magnum per inane meandi.'

439. **scilicet**, 'you are to know'; on 3, 229. — **vacuum inane** seems pleonastic, but occurs in 509; 2, 151, 158, 202, 236; 6, 838, and *Aen.* 12, 906.

440. Note the monosyll. close. — **per se erit**: 'have independent existence'; on 3, 145. — **faciet quid**: 'act on something'; Cic. *Acad.* 1, 24, 'de natura autem . . . ita dicebant, ut eam dividerent in res duas, ut altera esset efficiens, altera autem quasi huic se praebens, ex eaque efficeretur aliquid,' and Reid there. Ep. *ad Herod.* 67, *καθ' ἑαυτὸ δὲ οὐκ ἔστι νοῆσαι τὸ ἀσώματον πλὴν τοῦ κενοῦ. τὸ δὲ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν δύναται, ἀλλὰ κίνησιν μόνον δι' ἑαυτοῦ τοῖς σώμασι παρέχεται.* — **aut**: a triple *aut* is not uncommon in L.; see Holtze, 187.

441. **fungi**, 'suffer,' of passive action; see on 3, 168. — **agentibus** = *facientibus*, 440; 'acting upon it.' *Ipsum* is nom.

442. **possint**: Flor. 31, and most edd.; see on 3, 715; *possunt*, OQ, M.; defended by Howard, *J. Phil.* 1, 118, who compares 2, 901, 'ita ut debent'; *possunt* is intolerably harsh. — **gerique**: cf. 472, 482. For the inartistic pleonasm cf. 5, 139, *esse et crescere*, and Kraetsch, 15.

443. **at**: in rebuttal. — **facere et fungi** is a striking alliteration, but not intentional, as *fungi* = *pati* occurred above. The sentiment is thoroughly materialistic; ποιῆσαι and παθεῖν happen also to be alliterative. — **res**: monosyll. ending. — Housman, *J. Phil.* 25, 227, *nise corpora*, following Goebel's proposal *nise conciliatum* in 2, 936. He thinks *sine corpore* a non sequitur; a third thing might suffer in conjunction with body.

444. **praebere locum**, 'give place,' or 'offer room.' — **inane vacansque**: subject. For *vacans* cf. 334.

445. **tertia**: emphatic. — **per se**: 419, n.

446. **nulla**: emphatic. — **rerum in numero**: as in 691; Howard joined *natura rerum*. — **natura** as in 432. — **relinqui**: 658, 'fugitant in rebus inane relinquere purum'; 743, 'res mollis rarasque relinquont.'

447. **sub sensus cadat**: Cic. *Inv.* 1, 48, 'quod sub sensum aliquem cadit.'

448. **ratione animi**: cf. 425, and 4, 384, 'hoc animi demum ratio discernere debet.' — **apisci** occurs also in 6, 1235; *adipisci* is more common.

449–482. 'Things talked about are either essential properties or accidents of body and void: essential properties cannot be removed without destroying the substance; it is otherwise with accidents: time is an accident, and actions have no real existence as body has; events are really accidents of body and space.'

449. **cluent**: on 119. Here = 'said to have existence.' — **coniuncta** for inherent qualities is Lucretian: τὰ ἀΐδιον συμβεβηκότα as opposed to τὰ συμπτώματα = *eventa* (Ep. *ad Herod.* 40, 71). Munro thinks the Greek words are synonyms in Ep., as no doubt they were originally in the language; see his unconvincing note. Bern. says that the later Epicureans to avoid ambiguity spoke of ἀχώριστα συμβεβηκότα, and that L. followed them here in using *coniuncta*. Lee comp. συμβεβηκότα καθ' αὑτὰ — (*coniuncta*) — 'properties,' and συμβεβηκότα μὴ καθ' αὑτὰ — (*eventa*) — 'accidents,' from the Aristotelian logic. See Francken, *Jahrb.* 121, 768, against M. and Woltjer, *L. Phil.*, etc., p. 21; and for his position, Pascal, *Stud.* 16. Cic. *ND.* 2, 82, 'corpora et inane quaeque his accidant.' — **duabus**, body and void.

450. **invenies**: 2, 348, 'invenies tamen inter se differre figuris'; cf. 2, 678. — **horum**, OQ, M. Lachm.; *harum* Bern. in comment., Bock. Br. Giuss. Bail. Br. Br. *Prol.* xx compares 4, 60 *lubrica serpens . . . illorum* where he reads *illarum*, but the use of *res* coördinate with a neuter is common in L. — **eventa**, 458, 467, 481; Lucretian in this meaning. "*Coniuncta* are permanent and essential qualities, the 'everlasting concomitants without which body cannot be thought' as described by Epicurus himself; the latter are occurrences or phenomena by which bodies manifest their action at special times. Grammatically, *coniuncta* are adjectives, *eventa* verbs. 'These,' says Epicurus, 'are distinguishable as aspects, but never exist separately from totality or aggregate which we know as body,'" Wallace, *Epicureanism*, 189. 'The properties which never vary are called the Primary Qualities of bodies; the properties which are variable are called the Secondary Qualities,' Lewes, *Problems of Life and Mind*, I, 2, 243.

451. **nusquam**, 'on no occasion'; *Aen.* 2, 620, *nusquam abero.* — **permitiali**, OQ, M. Giuss. Bail.; *perniciali* vulg. *Permities*, the noun, is well attested; there seems to be no reason for doubting *permitialis*; see M.'s courageous note and cf. 3, 326 and Stolz, *Hist. Gr.* I, § 235.

452. **discidio**: 3, 342 n. — **potis est**: on 3, 1079. — **seiungi seque gregari**: for the repetition of the syllable, see on 431, and for the tmesis on 3, 343. *Segregari* is used but once in L.

453–454. **saxis . . . ignist**, Bock. Br. Giuss. Bail.; *saxis . . . ignis* OQ; *saxist . . . ignis* Lachm. Bern. M. — **aquai**, Marull., edd.; *aquae*, OQ. 454 is rejected by Lachm. and M.; retained by Bock. Br. Bail. Br. says in *Prol.* xxxvii, 'sed primum dativo videtur esse, cf. v. 443 [*i.e.* 449], deinde cur L. ausus non sit hic Ennium imitatus (cf. Bücheler, *Grundriss d. lat. Deklens.* p. 53 [102]) dativum in *-ai* desinentem scribere? vocabulo *intactus* non inepte conferas Livianum illud *per incultum*, 42, 12, 7, ubi Lachmanni *per indultum* sententia pervertitur.' M. approves Lachmann's denial of *intactus* 'and the datives are not consistent with the genitives of 453' (but they may be regarded as datives). For a possible inconsistency between dative and genitive cf. *horum eventa*, 450, and the datives in 469–470. Polle, *Phil.* 26, 302, notices adversely Spengel's *intactile inani*, which had been favored by Goebel. Woltjer, *Jahrb.* 123, 771, would keep 454: Lachmann's arguments do not

hold, viz., that datives in *-ai* are not lawful [cf. Lindsay, *Cl. R.* 10, 425] and that *intactus* is not Latin. But grammarians [see *KGL.* 5, 555; 6, 449; 7, 57] cite Enn. *Ann.* (489) [cf. Vahlen, *Enn.*[2], p. 88] and L. for this dative; the Lucret. cases, however, may be genitive, *e.g.* 1, 41, where W. takes *patriai* as dative with *iniquo*, comp. 182; there are many datives in *-ai* in inscriptions, *e.g.* *CIL* i, 191, 813; xiv, 4270; Corssen, *Aussprache*[2], 677; Neue, *Formenl.*[2], 1, 14. For *intactus*, ἅπ. λεγ., read also by Heinze (on 3, 381), cf. *petitus*, 3, 172, *intactile*, 1, 437; and *initum*, 1, 13, etc., and the principle expressed in 1, 138. Woltjer would write *pondus uti saxis, calor ignei, liquor aquai* | *tactus corporibus cunctis, intactus inani*, but a verb is needed. Grasberger proposed *quantumst corporibus cunctis intus sine inani* (47) and Leo, *Analect. Plaut.* 1898, 35, *ignibus liquor aquis est.* Everett, *Harv. St.* 7, 26, thinks that Br.'s boldness in his treatment of 453–454 is 'titanic,' remarking that although Charisius [1, 7] says that Ennius uses the dative in *-ai*, no fragment of Ennius has one. Postgate, *J. Phil.* 24, 131, thinks 454 genuine: *aquae* (OQ) is genitive; read *igni* and *aquae* with *stat* at the end like 747, 'pausam stare fragori.' Housman, *Cl. R.* 14, 367, rejects the dative *aquai;* and modern grammarians also (*e.g.* Sommer, 355). Cooper, *Sermo Pleb.* accepts *intactus* (21); and Cartault thinks it a technical and scientific term and hence excusable (10). There are, then, four options: (1) to reject 454 (which appears to me to be genuine); (2) to regard *aquae* as an incurable corruption (but to me *aquai* is a satisfactory emendation); (3) to adopt one of the other proposed emendations (but none of them approve themselves to me). There is, then, nothing remaining but to accept, under constraint and not willingly, the dissyllabic dative *aquai* in spite of the overwhelming weight of opinion against it.

453. **pondus**: 'Accident is a modification or quality which does not essentially belong to a thing, nor form one of its constituent and invariable attributes, as motion in relation to matter, or heat to iron,' Fleming, *Vocab. of Phil.* 12. 'In those [*i.e.* atomists'] times the name of quality was applied only to those we call secondary qualities; the primary being considered essential to matter, were not called qualities,' Reid, *Works*, 2, 86.—**liquor**: but *līquorem*, the usual quantity, in 2, 847.

454. The allit. is in his style and also the play on words.

455. Notice the contrasts: *servitium* and *libertas* beginning the lines, and the other contraries placed together.—**servitium**: here only in L.—**paupertas** is 'poverty' in L.; not merely straitened circumstances: 6, 1255, 1282.—*Egestas* he has but once with this reference: 3, 65.—**que**: the arrangement is *a, bcque, d e f*, asyndetically except for the pair *paupertas divitiae*. M. comp. for these hanging nominatives Catull. 86, 3, *totum illud 'formosa' nego.* Cf. Sen. *Oed.* 691. The words *servitium*, etc., would be placed within quotation marks in a modern composition.

456. **cetera**: qualities like *servitium*, etc. L. uses the word without a connective in summing up a catalogue; cf. 2, 859, 1085; 6, 244.

457. **manet incolumis**: see on 3, 341.—**adventu**, but *aditu*, 677, 'quorum abitu aut aditu.' L. elides *ă* after the fifth ictus syllable only before a following *a*; cf. 122, 194, 264, etc., and 350 n. Notice that the line begins with *adventu* and closes with *abituque*, the important words thus coming at the ends of the verse.

458. **haec** gathers up the qualities previously mentioned.—**soliti sumus**, 'we are

in the habit'; 3, 623 n. — **par est**: *ut aecumst*, 5, 226, and on 1, 189. — **vocare**: 59, *vocare . . . suemus*.

459. **non est**, 'has no independent existence.' Serv. on *Aen.* 3, 587, 'per se tempus non intelligitur, nisi per actus humanos,' and 7, 37, 'tempora nisi ex rebus colliguntur, per se nulla sunt,' with reference to L. Kant's result: if space and time are the forms of our sensibility, and are not given in experience nor given in the material presented, we may at once assume that they have no existence out of our sensibility. Kant's reduction of space and time to formal elements of thought without corresponding objective reality has been refuted by Spencer (*Princ. of Psychol.* 52–58), who has shown that the experience hypothesis better explains the genesis of these conceptions . . . I [Lewes] will add my own conviction that space and time are objective realities in the sense that solidity, colour, etc., are objective realities; in other words, although as we conceive them they are purely subjective and do not exist externally, *as* the place and time which exist in us, nevertheless *some* external reality there is corresponding to our subjective state, Lewes, *Biograph. Hist. of Phil.* 646. 'Time is a necessary condition in the presentation of all occurrences to our mind. We cannot conceive this condition to be taken away. . . . Thus time is something distinct from the *matter* or substance of our experience, and may be considered as a necessary *form* which that matter (the experience of change) must assume, in order to be an object of contemplation to the mind,' Whewell, *Phil. of Induct. Sciences*, 1, 126. Ep. *ad Herod.* 72, touched on the question; see also the reff. in Usener, *Epic.* 379. Time to Epicurus was σύμπτωμα συμπτωμάτων παρεπόμενον ἡμέραις τε καὶ νυξὶ καὶ ὥραις καὶ πάθεσι καὶ ἀπαθείαις καὶ κινήσεσι καὶ μοναῖς, Sext. *adv. Math.* 10, 219; Zeller, *Phil. d. Griech.* 3, 1, 401; Woltjer, *L. Phil.* 22. — **ab** is used partly of cause and partly of origin, as in 4, 551, 'asperitas autem vocis fit ab asperitate | principiorum.' This is cited in *Archiv.* 10, 487 as the first example of *ab* in the order, noun prep. adj.

460. **consequitur**, 'perceives'; see lex. — **in aevo**, 'in the past.' — **sensus** and *ratio* are synonyms in a wide sense.

461. **quae res**: but *quid*, 460. — **instet**, *i.e.* present. Cf. 3, 1086, *quive exitus instet*, — 'impending.' Bernays comp. *ad Heren.* 2, 8, 'in tempora tria, praeteritum instans consequens.'

462. Notice the spondees. — **nec per se**, emphatic. *Nec* goes with *quemquam*, *per se* with *tempus*. — **sentire**, 'perceives.' — **fatendumst**: common in the older poets at end of hexameter; other elisions (or aphaeresis) of vowels or medial syllables in the sixth foot are very rare; Eskuche, *Rh. M.* 45, 390, 415.

463. **semotum**: with *tempus*. He uses only this participle of *semoveo*. — **que**: not 'but'; the thought is motion and rest. — **placidaque quiete**: 6, 73, 'placida cum pace quietos.' *Placida quies* occur also in Ov. *M.* 9, 469, *F.* 1, 205; 6, 331; *Aen.* 9, 187.

464–470. 'When you mention the rape of Helen remember that means merely that the rape occurred, not that it has independent existence (*esse*).' Bock. and Br. bracket the passage.

464. **denique**, 17 n.; here it introduces a new example. Bock. denies that *denique* can stand in both 464 and 471, and he objects to the repetition of the same illustration, *Tyndaridem raptam*, 464, and *Tyndaridis forma* in 473, because they

are proofs of the same principle: 469–470 and 481–482 being the same. No doubt L. would have made some change in revising.

465. **Troiugenas**, Q, O corr. Br. Bail.; *Troiiugenas*, O, Lachm. M.; so *Troiianis*, 476, *Graiiugenarum*, 477. The original *ii* for later *i* occurred also in *eiius quoiius*; see Birt, *Rh. M.* 51, 79; Lane, 153, 2.—**gentis** probably means 'tribes,' not 'people,' in this stage of Latinity: *Archiv* 6, 344; but cf. on 2, 1036.—**dicunt**: *e.g. Stoici*.—**esse**, purposely far removed from the participles, as if it might be thought to mean 'exist.'

466. **haec**, neuter.—**cogant esse**: on 3, 197.—**nos**, people in general.—**fateri**, 'acknowledge,' as often.

467. **saecla**, 'generations'; on 3, 629.—**quando**: on 188.—**fuērunt** also in 4, 150, 1251; 5, 1283—all at end of line; *fuere*, 1, 234; 2, 298; 4, 1019; 5, 325 also at end; and in 3, 836; 4, 841; 5, 916, elsewhere in the verse; *fuĕrunt*, 5, 474, 677, 878; (Cartault).

468. Two dactyls contained in the first word—very unusual; see on 3, 907.—**abstulerit**, subj. due to the quoted thought.—**iam** with *praeterita*; 'finally elapsed.'—**praeterita aetas**: 3, 854, 'temporis omne | praeteritum spatium'; 2, 1166, 'temporibus . . . praeteritis.'

469. †**terris** OQ; M. *Teucris*; Lachm. *per sest*; Bern. Giuss. Bail. *saeclis*; Lamb. *rebūs*; Wakef. *terris . . . legionibus*; Br. *saeclis . . . ipsis*.* Susemihl, *Phil.* 44, 61, favors *saeclis* and Purmann, *QL.* 1867, 1, objects to it. Stürenberg ejects the line, thinking the genuine verse has been forced out; but, as Susemihl remarks, an interpolator would not have been likely to set *terris* and *regionibus* over against each other. Stürenberg thinks the objection was *haec facta sunt, ergo 'sunt' facta*, which Susemihl regards as too sophistical. To him *aliud . . . aliud* means 'on the one hand . . . on the other hand.' Bock., *Jahrb.* 99, 267, remarks that historical occurrences retained in memory must become something real; they are not the *eventa* of these persons, because the persons do not exist, so they must be substantial themselves. The answer is: no, they are not *per se*, they have perished with their actors; but on the other hand the country exists, and they last as *eventa* of the country (*ipsis regionibus*). The dative is doubtful, Susemihl thinks, while holding to the authenticity of 454; the dat. *aquai* there is permissible, while a change of construction is possible. Polle, *A V.* 63, rejects all emendations and thinks 469–470 interpolated. Winck. defends the text: every happening is an event on earth, and also in the place where it occurred. Bouterwek proposed *per se est . . . tempōribus*; Bock. *terris . . . redigentibus*. Stürenberg, 26, discusses and rejects all emendations and would transfer 464–470 to follow 482, or bracket them. To my mind the passage is still unhealed, *terris* being corrupt. M. would have his *Teucris* correspond to *Troiugenas*, 465. Everett, in *Harv. St.* 7, 26, cannot find *Teucris* before Virgil; he would have *terris* = *orbis terrarum*; some occurrences belong to special parts of the earth—*regionibus*. Bock. prints *terris . . . regnantibus*. In *AJP.* 21, 186 *aliudque colentibus* (or *cluentibus*) *ipsis* was proposed by ed.

470. **dici**, 'spoken of': cf. *dicunt*, 465.

471. **fuisset . . . accendisset**: Schroeter, 16, finds the only other example in L. of this form of condition in 551–552.

472. **locus ac spatium**: on 426.

473. **forma . . . amoris**, Wakef. in notes, Bock. Br. Giuss. Bail.; *forma . . . amore* OQ; *formae . . . amore* Lachm. Bern. M. — **conflatus** is said literally of *ignis* in Plaut. *Rud.* 765. *Ignis* is very common for the passion of love; Hor. *Ep.* 14, 13, 'non pulchrior ignis | accendit obsessam Ilion'; Tennyson, 'The fire that left a roofless Ilion.' — **amoris**: defining genitive.

474. **Alexandri**: Enn. *Sc.* 53, 'quapropter Parim pastores nunc Alexandrum vocant.' — **Phrygio**: *trajectio* for *Phrygii;* on 10. — **gliscens**: on 3, 480.

475. **clara**: with reference to the metaphor in *ignis:* 5, 295, 'claraeque coruscis | fulguribus . . . taedae.' Note the interlocking *clara saevi cert. belli.* — **accendisset** of war is frequent after L.: see *Thes.* 1, 278, 33. — **certamina belli**: 2, 5; 5, 1296; *cert. pugnae*, 4, 843; *cert. belli* also in *Aen.* 10, 146; cf. νεῖκος . . . πολέμοιο, *Il.* N 271, ἀγῶνα μάχης, Soph. *Tr.* 20.

476. **clam**: if prep. with *Troianis* here only in L.; Caes. *BC.* 2, 32, 'nonne sibi clam vobis salutem fuga petivit'; with the accusative it is common in the comic poets. M. cites in addition Fronto *ad Amic.* 1, 12, 'quod clam ceteris esse velim'; *Bell. Afr.* 2, 4, 'clam hostibus.' It is difficult to say whether *Troianis* is dative or ablative; probably L. did not distinguish. — **durateus** seems to occur only here: ἵππου δουράτεου, *Odyss.* θ 492–493. — **Pergama**: here only in L. and not certainly occurring in hexameter poetry before him; it is a poetic plural here, occurring in the fifth foot also in Virgil and Ovid; Homer has only Πέργαμος: Keller, *Lat. Sprachg.* II, 213. — **partu**: for the metaphor cf. *Aen.* 2, 20, 'uterumque armato milite complent'; 237, 'scandit fatalis machina muros | feta armis,' etc. Enn. *Sc.* 76, 'nam maximo saltu superabit gravidus armatis equus, | qui suo partu ardua perdat Pergama.'

477. **equos**: nominative. M. says that *ecus* or *ecum* occurs three times, *equus* once (5, 1074) in O and Q. — **Graiugenarum**: a word used by Pacuvius, and later by Virgil and Statius.

478. **perspicere**: on 157. — **funditus omnis**: also in 572, 620, 673, 791, 854. *Funditus* occurs seventeen times in L.; in sixteen places it occupies the fifth foot. In *funditus omnes* it is impossible to say whether the adverb refers forward or back: it refers back ten times possibly; three times it is doubtful; in four places it looks forward.

479. **non . . . neque**: on 3, 92. — **ita**, 'in the same sense.' — **corpus** may be nominative or accusative; see on 3, 456. — **constare neque esse** is another example of his pairing of synonymous verbs; cf. 337 n. *Constare* corresponds to *concilia*, *esse* to *primordia:* see Pascal., *Riv.* 31, 10.

480. **cluere**, 'are spoken of'; 119 n. — **eadem**: with synezesis also in 4, 744, 786. 959, *Aen.* 10, 487, Prop. 3 (4), 6, 36; cf. on 306.

481. **magis**, sc. *ita esse ut.* — **merito**, 'properly.' 4, 160, 'ut merito celer his rebus dicatur origo'; 6, 210, 'ut merito rubeant ignesque profundant'; 2, 698.

482. Nearly = 505. — **loci**: *locus ac spatium*, 472.

483–502. 'Bodies are either first beginnings or made up of first beginnings. First beginnings cannot be destroyed, for they are solid; although there are few things that are really solid, yet reason, through my verse, will convince you that first beginnings are solid and eternal.'

483. **corpora**: 420, 'nam corpora sunt et inane.' — **porro**, 'again'; another step in

the argument; cf. 1008.—**partim . . . partim**: 4, 55, 736; 6, 20.—**primordia rerum**: here first L. distinguishes between simple and compound elements of bodies. Heretofore, except in the technical passage 55 sq., *primordia* might have been either atoms or molecules: they were the apparent elements of bodies. Ep. *ad Herod.* 40, καὶ μὴν καὶ τῶν σωμάτων τὰ μέν ἐστι συγκρίσεις, τὰ δ' ἐξ ὧν αἱ συγκρίσεις πεποίηνται. See Tohte, *Lucr. 1, 483–598.*

484. **concilio**: on 183.—**principiorum**, a pentasyll. ending; *metr. gr.* for *primordiorum*: 55 n. 'When the limit of mechanical separation is reached, we have the molecule,—an extra-sensible, but supposed to have all the properties of particles and masses,' Lewes, *Problems*, etc. I, 2, 252.

485. Monosyll. ending, weak beginning, and prosaic rhythm.—**quae**: *qua* Bock. which he thinks is the reading of the Mss.

486. First word a dactyl according to rule, as a pause follows.—**stinguere** OQ, *stringere* O corr., Nic. *Stinguere* occurs in 666, *ignis in coetu stingui;* also *stinguique colorem*, 2, 828, and *ardorem qui membris stinguere possit*, 4, 1098. Cic. *Arat. Progn.* 133, *stinguuntur radii.* Probably L. shows here Ciceronian influence. For the use of the simple verb for the compound, see on 3, 957.—**solido**: 488, 497, 512, etc. 'Αμέτοχα κενοῦ is said of the atoms by Aetius, 1, 3, 18 (in Usener *Epic.* Fr. 267), quoting Epicurus, adding τὰ σώματα ἄπειρα.—**vincunt**, 'prevail.' The lex. cites Cic. *Cluent.* 64, *vinco ab Oppianico*, for its use absolutely. Winck. proposed instead *cum sunt.*—**ea** is nom.; cf. its use as acc. subj. in 500.—**demum**, 43 n. If it be taken with *ea* then *ea demum* means *ea profecto;* if with *solido* the meaning will be equivalent to that of *omnino* or *perfecte.* But M. explains 'however long the contest, they in the end prevail.'

487. **credere**: subj. infin.: inferior Mss. have *forsitan*, and some old editions *fors ita.*

488. **in rebus**: *in rerum natura* ('in existence'), Creech, as in 497.—**posse** with two infinitives; see on 3, 359.

489. **transit**: 6, 228, 'transit enim validum fulmen per saepta domorum, | clamor ut ac voces, transit per saxa, per aera'; 2, 388, 'lumen per cornum transit'; 6, 348, 'incolumisque venit per res atque integra transit | multa,' etc. Cf. in general for the penetrability of bodies, 6, 942 sq.—**fulmen** O corr. Q corr. edd.; *flumen* OQ; **caeli . . . ut** OQ, edd.; *caelum . . . it* Lachm. Bern.; **ac** vulg. *ad* OQ. Lachm. appeals to 6, 951, 'denique per dissaepta domorum saxea voces | pervolitant,' and 1, 355, 'inter saepta meant voces et clausa domorum | transvolitant,' and maintains that the comparison between *fulmen caeli* and *voces* is absurd because *fulmen ut vox incolumes domos non facile transeat*, and that L. never says *fulmen caeli*, for in 5, 1244 he reads *caelo fulmine misso.* Susemihl, *Phil.* 14, 551, defends the Mss., following Goebel, *QL.*: *caelum* is not one of the several hard bodies. Polle, *Phil.* 25, 270, objects to the comparison of 6, 228 sq., for in the first book the subject is the nature of bodies which penetrate other bodies, in Book 6 the nature of lightning. Tohte, 4, regards 490 as interpolated, with Purmann, *QL.* 18, although it may have been added by the poet himself: there is thought to be an inconsistency with 492. See Feustell, 31 sq.

490. **clamor**, 'noise,' sc. *transit;* cf. on 6, 147.—**ferrum**: 6, 953, 'ignis, qui ferri quoque vim penetrare suevit'; 6, 1031, 'per crebra foramina ferri'; the iron is

porous, hence glows by the interpenetration of heat. — **candescit** is a rare poetical word, here only in L. Cf. 6, 148, 'ut calidis candens ferrum e fornacibus.' The following verbs in *-esco* appear first in L.: *aegrescit*, 3, 521; *albescere*, 2, 773; *ardescit*, 4, 1090; *clarescet*, 1, 1115; *candescit*, 1, 490; *haerescere*, 2, 417; *livescere*, 3, 528; *mollescere*, 5, 1014; *torrescere*, 3, 890; *valescat*, 1, 942; *vigescat*, 1, 674; *virescunt*, 1, 252; *patescit*, 5, 613. Cf. Sittl in *Archiv* 1, 480.

491. **dissiliunt**: of *primordia*, 2, 87. — **fero**, 'fierce.' — **ferventia**: Marull. edd.; *ferventi* OQ; *fere ferventi* Wakef. Bock. Housman *J. Phil.* 25, 229. Cf. *Georg.* 3, 363, *aeraque dissiliunt volgo*. Cartault, 30, would keep *ferventi*, because L. likes two epithets. — **vapore**, 'heat'; on 3, 126.

492. **tum**: vulg., *cum* OQ and Bock. — **rigor auri**: a periphrasis; cf. *vis*, 3, 7 n.; 6, 948, *frigus . . . transire per aurum*. *Georg.* 1, 143 has *ferri rigor*. — **aestu**: 'heat,' 308.

493. **glacies aeris** is unexampled, hence Francken, *Jahrb.* 121, 770, writes *acris*; *acris* and *acri* were read in some inferior Mss. and in some editions before Lamb. — **liquescit**: of *plumbea glans*, 6, 179; of *cera*, 6, 516. *Glacies* suggests the shining surface of the bronze. Mart. 1, 49, 12, 'Salone qui ferrum gelat' contains a similar metaphor.

494. **permanat**: on 348. — **argentum**: 6, 949, 'vaporem transire per aurum | atque per argentum, cum pocula plena tenemus.' — **penetrale**: cf. on 535. *Georg.* 1, 93, *penetrabile frigus*. — **frigus**: cf. 355.

495. **utrumque**: with short antepenult in 4, 503, 1212, and regularly. The word refers to *calor* and *frigus*. — **manu retinentes**: 2, 25, 'lampadas manibus retinentia (simulacra).' — **pocula**: 3, 912, 'tenentque pocula saepe homines.' — **rite**, 'in the usual manner'; here only in L. Probably the cup was held with both hands; thus the sensation would be noticeable through the extended fingers.

496. **sensimus**: aorist; so *excierunt*, 4, 37 (Bern.). — **infuso**: sc. *a servis*. — **lympharum**: 6, 1174, 'praecipites lymphis putealibus alte | inciderunt,' the only other ex. of the word in L., and there *nymphis* is read by some. — **rore**: 771, *roremque liquoris*; 4, 338, *rorem salis*. — **superne**: probably with short ultima; 4, 439; 6, 544, 597; Hor. *C.* 2, 20, 11; doubtful in 1, 1105; 2, 1153; 3, 893; 4, 173, 445; 6, 192, 254, 264.

497. **in rebus**: as in 488. — **solidi**: noun; *soliditas* is metrically impossible. — **esse videtur** closes the verse in 692, 698; 3, 555, etc., at least fourteen times altogether.

498. **sed quia**: 657, 1024; 5, 422, 826, etc. — **vera ratio**: on 51. Tohte, 16, thinks it = 'right argumentation,' as in 513 and 623; cf. *falsae rationi*, 3, 523. Giuss., correctly, 'scientific reasoning about nature.' — **naturaque rerum**: see on Title.

499. **cogit**: the verb is singular because the subject is singular in thought; cf. *conficeret*, 239; *cogitur*, 2, 152; *effervescit*, 3, 295, and note there. *Cogere* is often used of logical necessity. — **ades**, 'give attention'; here only in L.; usually *animo* is joined to the word in this meaning; see lex. — **paucis**: *percipe paucis*, 4, 115. — **dum**, 'while,' with subj., hence by Latin idiom 'until.' — **expediamus**: 2, 62, *quo motu . . . resolvant . . . expediam*; not in Cic. and Caesar with this meaning, but in Ennius and Pacuvius and other poets. The line is not musical, especially in the close: monosyl., trisyl., pentasyl.

500. **solido**, etc.: 486, 488.

501. **docemus**: didactic; 3, 31 n.

502. **omnis rerum summa**: on 235.—**constet creata**, 'was made and now consists'; on 3, 188.

503–550. 'Body and void have independent existence, and each excludes the other; bodies are solid, cannot be crushed, are eternal; out of them all things are made, and into them are dissolved. They must be of solid singleness and indestructible.'

503. **Principio**: on 271. Notice *praeterea*, 511; *tum porro*, 520.—**duplex natura**: 5, 879, 'duplici natura et corpore bino,' of the centaurs. *Natura* here forms a periphrasis as frequently.—**duarum**: *corporis atque loci*, 505.

504. **longe** modifies *dissimilis*, which is a predicate of *reperta est*. For the order cf. 2, 190, *pondera . . . deorsum cuncta ferantur*. Bentley read *longe rerum*.—**constare repertast**: 5, 59, *reperta est . . . consistere;* Dr. § 459.

505. The line is almost a repetition of 482; rejected here by Tohte.

506. **esse sibi per se**: *αὐτὴν καθ' ἑαυτήν*, Bern. Cf. 3, 145, 'sibi solum per se sapit'; 3, 684, 'per se sibi vivere solam.'—**puramque**: *purus*, 'cleared,' was originally an agricultural term; 658, 'fugitant in rebus inane relinquere purum.'

507. **quacumque** is correlative to *ea*, 508; i q. *ubi . . . ibi*.—**vacat spatium**: 6, 1030, *spatium vacat;* 2, 1053, *spatium vacet infinitum;* 1, 520, *quod inane vacaret*. See lex. for other examples of the absolute use of *vaco*.

508. **qua . . . cumque**: for tmesis cf. 873; 2, 21, 404; 3, 550 n.—**porro**, 'moreover'; 4, 649; 3, 166 n.—**tenet se**, 'maintains itself'; an expression afterward common in military language.

509. **corpus**: repeated from 508; cf. on 300.—**vacuum inane**: cf. 367. See Hoerschelmann, *Observ. L. Alt.* 35; Pascal, *Stud.* 28 sq.

510. **solida**, 'impenetrable.'—**sine inani** is equivalent to an adjective.

511. **genitis in rebus**: 266, '(res) . . . genitas'; 2, 63, 'corpora res varias gignant genitasque resolvant'; 2, 566, 'res progigni et genitas procrescere.' Bodies are made up of matter and void; when they break up the matter remains, and if there were no void they would not break up. *In* = within.

512. **circum**: *i.e.* about the atoms. *Circum* is usually separated from the verb in L.; see on 3, 141, and cf. 387, 718, 1089; 2, 326, 618, 635, 745, 802, 1144–1145; 3, 404, 408, 411; 4, 316, 608; 5, 520; 6, 427–428, 686. Tohte, 12, suspects *circum* here.

513. **probari**, 'proved,' 'accepted'; on 3, 47. Dr. § 459, 2 cites *probor*, nom. with infin., only from Ovid, *M.* 2, 92, 'patrio pater esse metu probor,' and *monstror* in a like construction first in Arnobius.

514. **corpore** is ordinary body, not technical atoms. L. is careless about the repetition of words in differing senses.—**celare**: 2, 678, 'semina rerum | corpore celare'; but 4, 1220, 'modis primordia multis | mixta suo celant in corpore saepe parentis.'—**intus**: cf. 367.

515. **si non**: '*nisi* negatives the entire protasis; *si non* negatives a single word,' Bennett, *LG.* 306; here *relinquas* is negatived, and *si non* = *nisi;* on the other hand, *nisi* = *si non* in 1, 1012; 6, 591; see M. on the former passage.—**relinquas**, 'allow'; on 3, 40.

516. **id**: *i.e.* body. — **porro**, 'again.' — **nisi**, 'but' after *nil;* Lane, 2020.

517. **concilium**: cf. 484. — **inane queat rerum**: OQ, recent edd.: *inane in rebu' queat* Lachm.; for *rerum*, *tectum* Lamb., *verum* Bern. (cf. 691). Br. in *Proleg.* abandons his former conjecture *purum*. Note the interlocking, *inane* with *rerum* and *queat* with *cohibere*, in L.'s usual manner. *Inane rerum* is the void contained in things — a bold and unexampled expression, for *rerum* is a possessive genitive. Roos, 14, thinks the expression is as good as *cavitas corporum*, which no one would question. Grasberger, 47, defends the Mss., and against Lachmann's objection that *inane rerum* might be misunderstood as *vacuum a rebus* well replies that the entire context forbids such a construction. *Inane rerum* is also retained by Winckelmann, Goebel, and Woltjer, *Jahrb.* 119, 774, who says that *inane* is a substantive more than seventy times in L., and not once an adjective joined to a genitive or ablative. Purmann and Lotze would read *circum;* Polle, after Brieger, *purum* (cf. 658). See Br. *Phil.* 14, 553; Polle, *id.* 26, 302; Tohte, 12.

518. **materies** before a vowel, not *materia:* on 58. Giuss. brackets 518–519; he is refuted by van d. Valk, 58, and Pascal, *Riv.* 31, 12.

519. **aeterna**: on 239. — **cum**: concessive; cf. Holtze, 146. — **cetera**: *i.e.* complex matter. Kannengiesser proposed *coetus*, opposed by Tohte, Giuss., and Pascal.

520. **inane vacaret** = *inane vacuum esset*, cf. 523. M. spells the word *vocaret;* see his note and Br. *Proleg.* xxxiii.

521. **omne**, τὸ πᾶν; on 74. — **certa**, 'definite,' 'certain'; cf. 169, 526, 675, etc. = *quaedam*, Wakef. Pascal interprets 'a definite portion of matter' = ὡρισμένα σώματα. Cf. the argument in 329–345.

522. **tenerent**, 'occupied,' or rather, 'might be occupying'; cf. 164.

523. Br. and Giuss. punctuate *omne quod est spatium* after Wakef. and Winck., M. and Bail. *omne quod est, spatium* with Lachm. and Bern. M.'s pointing means 'the existing universe would be empty and void space'; the other, 'all space which anywhere exists would be empty void.' *Omne quod est spatium* seems equivalent to *spatium summai totius omne*, 984: see Hoerschelmann, *Observ. L. Alt.* 38, who remarks that if there were no bodies *omne spatium esset vacuum inane*, just as, if there were no void, all space would be full. See also Kraetsch, 43. M.'s pointing makes an asyndeton necessary, which could be defended by 334. *Omne quod est spatium* occurs in 1, 969. Br. *Phil.* 14, 553 maintained that wherever *vacuum* and *inane* occur together in L. *inane* is used as a substantive; once *spatium inane* occurs in 1, 527; never *inanis* with another adjective bound to a substantive. Polle, *id.* 25, 270 insists that *inane* can only be joined to *omne quod est.* Susemihl, *id.* 44, 75, decided for *omne quod est spatium*, comparing 969 and 523.

524. **alternis**, 'in alternate layers'; 4, 790, 'mobiliter cum alternis bracchia mittunt'; 1, 767, 'alternis gignuntur enim mutantque colorem'; 1009, 'quae corpus inani | et quod inane autem est finiri corpore cogit, | ut sic alternis infinita omnia reddat'; 1066, 'alternis nobiscum tempora caeli | dividere'; 3, 373, 'alternis variare,' and n. — **inani**: abl.; cf. 527. — Bock. after Winck. *inanist;* Br. in *Phil.* 14, 553 could not decide between *inanist* and *distinctumst;* perhaps *alternist* should be read, if a verb be necessary at all.

525. **distinctumst**: Lamb. M. Br. Bail.; *distinctum*, Lachm. Bern. Giuss. Br. and Giuss. infer a lacuna between 524 and 525, and Br. supplies in his *Proleg.* p. xxxvii

inani ⟨finitumst, et corpore item quod constat inane⟩ distinctumst; Hoerschelmann, *Observ. L. Alt.* 31, also discovered a lacuna, which he would fill *distinctum ⟨est, itidem distinctum est corpore inane, omne quod est⟩ quoniam.* There seems no reason for requiring so detailed an expression; the sense can be understood readily. — **plenum**: probably adjective, as in 527; the understood subject is *omne quod est.* Discussion in *Phil.* 14, 553 and 23, 469. — **naviter,** 'completely'; see on 3, 676.

526. **porro,** 'on the other hand'; so in 529. Susemihl defends *ergo* following *quoniam,* 525, by 5, 260. (*Phil.* 23, 469). Polle, *id.* 26, 302, would punctuate after Goebel *distinctumst, quoniam . . . exstat, nec porro vacuum: sunt ergo.*

527. OQ have *poena* and *inani.* — **pleno** again an adj. (sc. *spatio*); Hoerschelmann would write *plenum,* retaining *inani,* thus keeping *inane* a noun in accordance with Lucret. usage. Polle, *Phil.* 25, 70 and Stürenberg would reject the verse entirely, and also Neumann, 49; Hoerschelmann (33) would keep it. Edd. quote Ep. *ad Herod.* 41 of the atom, πλήρη τὴν φύσιν ὄντα. Susemihl, *Phil.* 44, 75 acknowledges that *inane* is exceptionally used as an epithet for *vacuum.* See Tohte's discussion, 7. — **distinguere**: 525 = 'vary,' M.; 'durchsetzen,' not 'begrenzen,' Susemihl.

528. **plagis extrinsecus**: 1042, 'nec plagae possunt extrinsecus undique summam | conservare omnem.' — *Extrinsecus* = ἔξωθεν; *penitus* = ἔνδοθεν, cf. 222–223. — Neumann would read *quae* for *haec.*

529. Note the alliteration. — **penitus**: M. translates 'to the core.' Cf. *penitus temptata,* 537; see on 3, 273. — **retexi**: metaphor from weaving; 5, 267, 'radiisque retexens aetheriis sol'; Cic. *Orat.* 2, 158, 'reperiunt non modo ea quae iam non possint ipsi dissolvere, sed etiam quibus ante exorsa et potius detexta prope retexantur.' L. has also *textilis, textum, textura, textus.* Cf. *contextum,* 243. With *penitus penetrata* cf. *icimur ictu,* 4, 1050. He likes to place in juxtaposition adverbs and verbs of related meaning; etymological similarity in addition he does not often have: but 2, 539, *penitus penetrari;* 6, 698, *penetrare penitus. Retexi* seems to be dependent on *possunt.*

530. **temptata labare**: cf. 537. *Labare,* 'to give way,' as in 6, 1153, *vitai claustra lababant.*

531. Br. puts this verse in brackets after 537, spelling *supera.* It is repeated from 429, where see notes. The reference may be to 511 sq., but there seems to be no passage strictly applicable; for this reason the line is bracketed also by Giuss. Gneisse, 8, rejects the verse after Stürenberg, who thought it *nimiae garrulitatis.* It is defended by Lohmann, 39, who would refer it to 222–225 (but can that be *paulo ante?*) M. makes the reference to 485; Bock. prints it after 537 and Bern. refers it to 518–519. Tohte discusses it, 11 sq., and rejects it, 14. Woltjer, *Mnem.* 24, 312, makes the reference to 221 sq.: 221–224 is the major premise *quod non habet inania id perire non potest;* 526–527, *atomi non habent inane;* 528–530, *atomi non possunt perire;* Ep., ἄτομος . . . οὐ δύναται τμηθῆναι . . . οὖσα . . . ἀμέτοχος κενοῦ (Aet. 1, 3, 18).

532. **conlidi** seems to be used only here by L. The atoms would be more or less hollow if they could be crushed in.

533. **findi,** Flor. 31; edd., *fundi* OQ: L. has *diffindens* in 6, 584 and *fissa* in 4, 680. Cf. the etymological meaning of ἄτομος. *Scindi* was read in Ald. 1, Bon.,

Juntine. — **bina secando**: 4, 449, 'omnia quae tuimur fieri tum bina tuendo.' For *bina* without a substantive cf. Cic. *ND.* 2, 49, 'si bis bina quot essent didicisset.' — **secando** seems to have passive meaning here.

534. **manabile** is ἅπ. λεγ. Cf. *penetrale frigus*, 494. *Manare* is a favorite word with L. For *-bile*, active, see 11 n.

535. **penetralem**: 2, 382, *multo penetralior ignis.* — **quibus**: *frigus* and *ignis;* possibly *umor.* — **conficiuntur**: on 239.

536. **quo magis . . . tam magis**: 2, 197–199; 4, 1005. L. never has *quam magis . . . tam magis*, as Lachm. has shown on 2, 586. In 6, 460 occurs *quam quoque magis . . . tanto magis;* cf. on 5, 452. — **res** is nom.

537. **rebus**: *frigus, ignis*, etc. *Rebus* is abl. of means; cf. *quibus*, 535. — **penitus temptata**: 529, *penitus penetrata;* 530, *temptata labare.* — **labascit** is ante- and postclassic. 4, 1285, 'vincitur in longo spatio tamen atque labascit.'

538. Cf. 510.

539. **ita uti**: cf. 479.

540. **fuisset**, 'had been from the beginning.' — Ep. *ad Herod.* 41, ταῦτα δέ ἐστιν ἄτομα καὶ ἀμετάβλητα, εἴπερ μὴ μέλλει πάντα εἰς τὸ μὴ ὂν φθαρήσεσθαι ἀλλ' ἰσχύειν τι ὑπομένειν ἐν ταῖς διαλύσεσι τῶν συγκρίσεων κτλ.

541. **res quaeque**, 'things severally'; *quaeque* is not an exact equivalent of *omnes.*

542. **de niloque renata**: 674, 757.

543. **supra**: 149 sq. — **nil posse creari**, etc.: cf. 265.

544. Cf. 266.

545. **debent**: said of *primordia* in 789; 2, 750, 854; of *corpora*, 2, 972; of *semina rerum*, 1, 895.

546. **quo**: *i.e. primordia;* cf. 57. — **supremo tempore**: highly poetical; see on 93 and 3, 595.

547. **subpeditet**: on 3, 10. — **rebus reparandis**: cf. *res reparare*, 550; such assonance is very common in L.; 80 n.

548. This line is repeated in 609; 574 is nearly like it, and also 2, 157; cf. also 1, 612. Gneisse, 74, thinks 548–550 are interpolated; refuted by Lohmann, 40. — **simplicitate**, in the sense 'singleness,' is Lucretian. He means that the atoms cannot be impaired in their integrity. *Solida simplicitas* = *sŏlĭdĭtas;* but Giuss., *Note L.* 10, makes it = *continuità materiale senza conposizione sostanziale.* Pascal, *Stud.* 42, well explains that the atoms to ἰσχύοντα ὑπομένειν ἐν ταῖς διαλύσεσι τῶν συγκρίσεων must be πλήρη τὴν φύσιν ὄντα (στερεά, *solida*) and ἀδιάλυτα. Giuss. imagines a lacuna before 548, because 547 finishes the argument *paucis versibus* (499–500). Cf. Tohte 17; van d. Valk 60; Pascal, *Stud.* 39.

549. **per aevom**: also in 583, 952; 5, 61; 'through the ages,' 'forever.' — **servata**: 1029, 'summa . . . multos etiam magnos servata per annos.' — **ratione alia**: because they are *solida simplicitate.*

550. **infinito**: assumed; cf. 558, 991, etc.

551–576. 'If nature had set no limit to the destruction of bodies, all bodies would have long since been destroyed; but now a definite limit is set, since we see things renewed. If the *primordia* were soft, how could hard things like stones be formed? There are then bodies of solid singleness.'

551. The arrangement of the lines from 503–599 has caused much discussion.

Polle, *Phil.* 26, 302, reports Sauppe's arrangement as follows: 503–539, 565–576, 584–598, 577–583, 540–564, 599 sq. Christ, *QL.* 13, proposed 565–576, 584–598, 577–583, 551–564. Susemihl, *Phil.* 23, 623, arranges in detail: I, 503 *principio*, 511 *praeterea*, 520 *tum porro*, 565 *huc accedit*, 584 *denique*; II, 540 *praeterea*, 577 *porro*, 551 *denique*; III, 599 *tum porro*, 615 *praeterea*, 628 *denique*. M. remarks: 'the Juntine puts 577–583 after 627, and 551–564 after 583; Lamb. puts 577–583 after 627; all these transpositions are utterly wrong; the misapprehension of 599–634 is at the bottom of such causeless changes.' Br. in his edition places 577–583 after 550, then 551–576, 584 sq. Bock. prints 551 after 546, and after 564, 548–550. Frerichs, 9, defends the received order: A, I, 1, *principio* (503–510); 2, *praeterea* (511–519); 3, *tum porro* (520–527); 4, *haec* (528–539); II, *praeterea* (540–550); III, *denique* (551–564); B, I, *huc accedit* (565–576); II, *porro* (577–583); III, *denique* (584–598); C, I, *tum porro* (599–614); II, *praeterea* (615–627); III, *denique* (628–634). Gneisse, *Jahrb.* 123, 502, cannot accept the transition 564 to 565, and objects to *porro*, 577, as an improper connective. Woltjer, *Mnem.* 24, 316, defends the Ms. order. Giuss. arranges: 551 *Denique*, 577 *porro*, 565 *Huc accedit*, 584 *denique*.—This is another sign of the incompleteness of the first book. L. would doubtless have made some change. —**Denique**, 'again.' —**natura parasset** recurs 6, 31; *natura parat*, 4, 785.

552. **frangendis rebus**: opposite of *rebus reparandis*, 547. Note *rebus*, not *corporibus*. — **iam**, 'by this time'; 5, 278, 1026. — **materiai**: at end of the line, as commonly.

553. **usque redacta**: 4, 374, *usque secuta*. *Redigere* occurs also in 791, 2, 752, and elsewhere; it seems to be rare without the preposition *in* or *ad*. — **aevo priore**: 3, 486, *aevo futuro*. — **frangente**: cf. 559, 561.

554. **a certo tempore**, 'within,' *i.e.* since some fixed time (Frerichs, 5); 767, 'mutantque colorem | et totam inter se naturam tempore ab omni'; 5, 548, 'pariter prima concepta ab origine mundi.' The order is *ut nihil, conceptum ex illis, posset*. L. is the first to establish a rule by using *ab* before *d, n, r, s*, but *a* before all other consonants; Rolfe, *Archiv* 10, 470; Woltjer, *id.* 11, 250; cf. Hertz, 1. *Ab* before *n* was not used by the classical poets.

555. **conceptum**: 2, 545, 'unde ea progigni possit concepta.' — **ad summum . . . finis**: Br. Giuss.; *ad auctum* M.; *summum . . . finis* O, *fine* Q, *finem* Q corr.; *summa . . . finis* Lachm. Bern.; *summum . . . florem* Lamb., vulg.; *in summam . . . finis* Bock. explaining *finis* as *ad florem; primum aetatis. . . . limen* Lotze (*Kl. Schrift.* III, 1, 105); *summum . . . robur* Hidén; *rursum* Frerichs. *Finis* is probably not masc. in L.; see on 107. Lachm. says *summa = universo vivendi actu: aetatis pervadere finis = per omne vitae spatium vadere*. The present ed. proposed *floris* in *AJP.* 21, 186. *Finis* is sing. in 953, *summai quaedam sit finis eorum*, and elsewhere; but L. does not appear certainly to use the gen. sing. Francken, *Jahrb.* 121, 770, writes *fini* in the sense *usque ad*, and also *summae*; *summae* is more in L.'s manner than *summum*. Keller, 39, proposed *ad summam . . . finem*; Br. formerly (*Phil.* 23, 471) *ad summae . . . finis*. It is possible to take *finis* as gen. sing. in 5, 309, *sanctum numen fati protollere finis*. Christ, 13, defends *summam . . . finem* by 2, 1121. Tohte, 22, followed Br. in *Jahresb.* 7, and Susemihl in *Phil.* 44, 72, in reading *ad summum . . . florem*, comparing 564. Ellis,

J. Phil. 15, 10, *summum . . . fini*: 'nothing could reach through the crowning point of life with an end.' M. defends his *ad auctum* by 2, 1121 and 5, 846. Woltjer, *Jahrb.* 119, 775 thinks that *finem* was the Ms. reading, and compares *cacumen*, 2, 1130; *aetas adulta* is not *finis aetatis*, but *finis crescendi*. W. likes *ad summum . . . florem*, cf. 2, 1116; 1, 564; 5, 847, but suggests *summum . . . culmen*; *culmen* is not Lucretian; cf. on 6, 296. Polle, *Phil.* 26, 303, thinks Lachmann's *summa* indefensible; Susemihl, *id.* 14, 554, favored *summam finem*, but *id.* 23, 470 recommends *ad summae . . . finis*; Everett, *Harv. St.* 7, 26, proposed *ad oram* or *horam* with *summam*. Bail. regards the verse as corrupt. No satisfactory emendation has yet been made. 'Retinemus tamen donec melius quid invenietur,' as Bern. says of the reading he prints. — **aetatis**, 'development'; cf. 2, 1120. — **pervadere** occurs but once in L.; the usual construction has a preposition when the verb means 'to reach.'

556. **nam** refers back to *redacta forent*. Christ (14) objects and would write *iam*. Susemihl thinks *nam* refers to *rursus refici*, 557. Cf. also Edelbluth, 29.

557. **rursus**: 'reversing the operation.' L. is fond of pleonasm with *rursus*; see on 3, 848. — **refici**: cf. 562. — **quapropter**: cf. Plaut. *Amph.* 815, *qua istaec propter*, and Lindsay, *LL.* 569. — **longa**, etc.: a remarkable example of interlocking; the order is *longa infinita aetas omnis diei anteacti temporis*. Cf. 2, 1168, 'tristis item vetulae vitis sator atque vietae'; 5, 52, 'cum bene praesertim multa ac divinitus ipsis | immortalibu' de divis dare dicta suerit,' and on 123. Kraetsch, 54, explains *infinite longa temporis aetas superiorum saeculorum omnium*. Polle, *Phil.* 26, 303, thinks the Ms. reading is hard to defend. Giuss. makes *diei aetas = aetas*; the asyndeton of the adject. is softened by distance. Cf. Ennius, *Ann.* 401, *longinqua dies confecerat aetas*. — **diei**: 233, 'infinita aetas consumpse anteacta diesque.' Faber and Madvig conjectured *dies et* for *diei*; Sauppe, *longa dies in infinita aetate*, showing that *et* does not come at the end of the hexameter in good poets. Cf. Br. *Jahresb.* 9, 154. Howard, *J. Phil.* 1, 118, would join *longa diei = longaevi*: Tac. *Ann.* 1, 20, *vetus operis ac laboris*, with which may be compared 2, 650, *nil indiga nostri*; 2, 843, *secreta teporis*; 6, 69, *alienaque pacis* in L.

558. See on 233. *Omnis* is nom.; see on 7. Cf. *ante acta vetustas temporis aeterni*, 3, 972.

559. **adhuc**, 'up to the present'; 5, 378, 'ex infinito . . . tempore adhuc,' 1027, 'nec potuisset adhuc perducere saecla propago.' — **disturbans dissoluens**: for the assonance see on 3, 353; other examples of repetition of *dis* in 2, 953, 'discutere ac dissolvere'; 1, 651, 'disiectis disque supatis'; 5, 360, 'discedere dissoluique'; Kraetsch, 5. Note the basic meaning of *frango*, *disturbo* (*turba*), *dissolvere* (*solvo*).

560. **relicuo reparari**: note the assonance. — **posset**: the subject is the omitted antecedent of *quod*: *id* was supplied in the old vulgate from inf. Mss. — **relicuo**: for the length of *re-* see on 228; for the four syllables on 3, 648 and cf. 4, 976; it occurs only in these three places in L.

561. Cf. 577. — **reddita . . . manet** = *reddita est et manet*; cf. 203.

562. **manet**: variation for *est*; cf. on 363.

563. Note a kind of interlocking: *finita tempora* and *generatim rebus* go together. — **finita tempora**: 5, 314, *aevi . . . finiti*. — **rebus**: dative; cf. 844, *corporibus finem esse secandis*.

564. Punctuation within the first foot is a blemish. — **stare** = *esse:* 5, 199, 'tanta stat praedita culpa'; 1, 747, 'pausam stare fragori.' — **aevi**: 3, 1008, 'aevo florente' and note there. — **contingere**: 5, 847, 'aetatis tangere florem'; 5, 391, 'contingere finem.'

565. **huc accedit uti**: one of his prosaic formulas: 192 n. Br. brackets 565–576: 'argumentum neque cum eis quae praecedunt neque cum eis quae sequuntur ullo vinculo continetur,' *Proleg.* xxxviii. I can see no objection to this addition: why should not L. guard against misapprehension of bodies apparently soft? Bern. calls the argument a corollary. — **solidissima**: the superlative occurs also in 951 and in Ov. *M.* 15, 262. Bock. thinks its use vulgar; cf. *parvissima*, 615, etc.

566. M. absurdly reads and punctuates *possit tamen, omnia, reddi.* He is liberal enough with his pointing when he forces a meaning. Mss. and edd. **possint**. Br. interprets (*Prol.* xxxviii), 'omnes res, quae molles fiunt, possint probari atque ostendi quo pacto ex solidis primordiis fiant molles,' quoting Bern. *Praef.* viii. Epic. *ad Herod.* 55, βέλτιον γὰρ . . . τὰ κατὰ τὰ πάθη . . . ἀποδοθήσεται. See Duff in *Cl. R.* 13, 170; Polle, *Phil.* 26, 303. — **cum constant**: cf. on 3, 363. — **reddi**: i.q. *rationem reddi* 'explained'; 2, 179, 'confirmare aliisque ex rebus reddere multis.' Cf. *ratio reddi*, 572. Bock. strangely makes *reddi* = *refici.*

567. An unmusical verse. — **aer aqua terra vapores**: a reference to the traditional four elements; cf. 714–715.

568. Lachm. puts this verse after 585; Bentl. rejected it; Marull. and Juntine read *fiunt . . . geruntur*, and *fiant* in 567. Lamb. *cumque gerantur.* Creech wished to eject it; discussion in *Phil.* 14, 555; 23, 627; 26, 303. Bock. puts it after 571.

569. **admixtum**: on 369. Cic. *Acad.* 2, 121, 'qui asperis et levibus et hamatis uncinatisque corporibus concreta haec esse dicat interiecto inani.' — **semel**: see on 3, 647. Goebel and Bock. read *simul*, as Pius did before them. Giuss. comp. Epic. *ad Herod.* 57, ἐπειδὰν ἅπαξ τις εἴπῃ ὅτι κτλ.

570. The third foot does not often end in a dactyl: cf. 4, 493, *et quaecunque coloribu' sint.* L. Müller, *RM.* 217, cites these two verses and Hor. *Ep.* 1, 18, 52; 2, 3, 41 as the only classical examples of spondee or dactyl closing the third foot.

571. **validi silices**: 2, 449, 'validi silices ac duri robora ferri.' *Validus* is an *epitheton ornans:* see on 3, 126.

572. **funditus** modifies *carebit:* see on 478. The assonance *funditus . . . fundamenti* is in his manner, although Bentley preferred *solidamenti.*

573. **principio fundamenti**, 'beginning of a foundation,' *i.e.* 'a foundation to start with' (Lee); 'a principle of solid stability,' Giuss. Cf. *principium cedendi*, 339.

574. Note the alliteration. — **solida simplicitate**: cf. 548, 612.

575. **condenso magis conciliatu**: 2, 100, 'quaecunque magis condenso conciliatu'; 6, 100, 'magis denso sunt agmine'; 4, 57, 'partim contexta magis condensaque.' For the position of *magis* cf. 2, 385, 'suptilem magis'; 5, 111, 'multo certa ratione magis.' — **conciliatu** is a Lucretian word, a translation of σύνοδος, and occurs only in the ablative singular. The classical word is *conciliatio*, metrically impossible in the ablative.

576. **artari** is used this once by L.; it is not in Cic. L. has the adverb; 610 n. — **ostendere**, 'manifest.'

577–598. If no limit has been set for the breaking up of bodies, yet elementary bodies do survive; they cannot survive if they are fragile: but since things have a limit of growth and development, there must be unchangeable elements, or progeny would not be faithful to its progenitor.

577. Br. puts 577–583 after 550; Giuss. after 564; Bock. ejects the lines altogether. The older editors put them after 634. Van d. Valk, 64, shows that the passage contains the second (infrangibility) of three arguments; the first (hardness) being contained in 565–576, and the third (immutability) in 584–598. — Thales, Aristotle, Chrysippus, Descartes supported the infinite divisibility of matter; the Epicureans denied it.

578. The third ictus syllable may be a monosyllabic disjunctive or copulative conjunction, or a preposition. — **tamen,** 'nevertheless,' even in this present time; cf. on 3, 553. *Si* may be taken, also, as = *etiam si* of a supposition granted for the sake of argument. Heinze (Comment. on Book 3, p. 132) explains *ex tempore quamvis longo.* — **ex aeterno tempore**: as if from a *terminus a quo;* cf. 550, 991. — **quaeque corpora,** 'various bodies,' constituents of things; cf. on 129. — Lamb. Lachm. *quaedam.*

579. **nunc etiam** also in 5, 40, 797; *etiam nunc,* 5, 884. — **superare**: of *primordia,* 790, 'immutabile enim quiddam superare necessest, | ne res ad nilum redigantur funditus omnes'; 672, 'aliquit superare necessest incolume.' *Superare* = *superesse* and used in the infin. in this sense, as M. remarks. — **rebus,** dative. M. explains *superare cuique rei sua corpora.*

580. **clueant** = *sint;* on 119. For its use with a participle cf. 4, 53, *cluet fusa vagari;* 2, 351, *nota cluere,* 525, *infinita cluere.* — **temptata**: cf. 537.

581. **quoniam**: 'if,' for *quoniam* refers back to *si,* 577; 'since on this (false) supposition.' — **praedita constant**: 236, 'sunt natura praedita'; 2, 758, 'sunt praedita,' 972, 'esse ullo praedita sensu'; 5, 199, 'tanta stat praedita culpa'; 1, 625, 'praedita partibus extent,' 848, 'praedita constant natura'; 5, 144, 'constant divino praedita sensu'; 6, 219, 739, 'natura praedita constent.' These verbs are all verbs of existence.

582. **discrepat**: only here in L. It is the contrary of *convenit,* 881; 3, 455. The construction with infin. seems unexampled: other writers use it with a relative clause and *quin:* see lex. In 4, 766, *dissentit* takes an infin. being, like *discrepat,* in effect a verb of narration.

583. For the metrical structure see on 3, 907. — **vexata per aevom**: *servata per aevom,* 549.

584. **denique iam**: 915; 2, 431; 'finally now.' Note the unusual assonance *iam quoniam.* — **generatim,** 563. — **finis**: *finita,* 561. Giuss. places 584 sq. after 576.

585. **crescendi,** edd.; *crescendis* OQ; 2, 1116, *crescendi finem.* — **vitamque tenendi**: 3, 257, *vitam retinere.* Ald. 2 and Junt. *tuendi;* Cic. *ND.* 2, 134, 'nam cum tribus rebus animantium vita teneatur.'

586. **queant**: it is unnecessary, as Kelsey remarks, to supply *facere.* Bacon, 'the best condition is not to will, the second not to can.' — **foedera naturai**: there is law in nature, and this law has the character of a compact; both principles are assumed. Manilius uses the expression. — 'Not what we understand by laws of nature; that is, uniformities of causation underlying all phenomenal differences, to understand which

is an exaltation of human dignity . . . but the limiting possibilities of existence, the barriers against which human hopes and aspirations dash themselves in vain . . . an objective logic which guards us against fallacies instead of enabling us to arrive at positive conclusions,' Benn, *Greek Philosophers*, 2, 101.—See on 3, 416.

587. **sancitum**: i.e. *per foedera naturai.* Elsewhere he uses only the pf. part. of this word, in its contracted form. *Sancitum* is quoted from Cass. Sev.—**quandoquidem**: 3, 457 n. There is but one other example of elision of a middle syll. in this place, viz. in 226, where see n.

588. **constant,** OQ, M. Bock. Giuss.; *constent* Lachm. Bern. Br. Bail. Lachm. says Lucr. does not use the indic. with *quin* except with *quin etiam* (731) or *quin ipse;* but here *quin* does not mean 'but' in the sense of 'that not' or 'without' joined to an English participial clause; it is corroborative, meaning 'really,' 'verily,' 'but,' as in Ter. *HT.* 581, 'credo: neque id iniuria: quin mihi molestumst.' Faber was right in interpreting *imo constant;* the old reading *quando* shows that the difficulty was felt early. Giuss. would have *quin* = *quin etiam.*

589. **variae volucres**: a phrase repeated at 2, 145, 344; 4, 1007; 5, 801, 1078. It is interpreted in 5, 825, 'volucres variantibu' formis,' and means there 'painted'; see on 3, 315, and cf. *Georg.* 3, 264, 'lynces Bacchi variae' (spotted); *Aen.* 4, 525, 'pictaeque volucres.' But *variae* may mean 'different' (3, 32 n.), referring to species, when *in ordine* would refer to the genus. *Varius* is often ambiguous in L.—**in ordine**: *i.e.* generation after generation; cf. 4, 973, 'dies multos ex ordine ludis.'

590. **generalis,** 'generic,' is very rare. It is cited from Cic. *Inv.* 1, 10, *constitutio generalis.* In the meaning 'general' it is common from the Aug. period.—**corpore inesse**: see on 3, 634.

591. **inmutabili',** Lachm. for *inmutabiles.* Bock. alone of modern edd. keeps *inmutabile* of the old vulgate, taking *corpus* as 'flesh.' Winckelmann would read *inmutabile materies . . . debet.* The *s* was so weak that these three forms were carelessly sounded alike: 2, 623 n.

592. **debent**: sc. *omnia* (588) or *res* (585).

593. **possent,** OQ edd.; *possint* M. Winck. Dr. II, § 550 *c* defends the Mss., explaining *constet* 'um die Behauptung zu mildern (denn dürfte sich auch nicht bestimmen lassen).' He also compares 5, 1056, 'quid in hac mirabile tantoperest re, | si genus humanum . . . notaret.' See also Schroeter, *Conditionalsätze d. L.* 21, 'folgte nun *constaret*, so würde dem negativen Urtheil, das auch dem Hauptsatze dann zu Grunde läge, der Charakter der Bestimmtheit aufgedrückt sein, die Folge als ganz unzweifelhaft aus der Bedingung sich ergebend hingestellt werden.' Goebel would write *constat* 594, *possunt* 597.—**revicta**: 5, 409, 'cadunt vires aliqua ratione revictae.' The *re-* is merely intensive here.

594. **quid possit . . . haerens,** 596; see on 75–77, where the same words occur. Gneisse, 65, thinks *incertum . . . haerens* is all interpolated; refuted by Lohmann, 19.

597. **possent,** OQ, edd.; *possint* M.—**generatim**: 20, *generatim saecla propagent. Saecla* is here subject.—**referre**: 4, 1218, 'fit quoque ut interdum similes existere avorum | possint et referant proavorum saepe figuras,' 1224, 'maiorumque refert voltus vocesque comasque.'

598. naturam: 2, 369, 'quod natura reposcit, | ad sua quisque fere decurrunt ubera lactis'; 5, 879, 'duplici natura et corpore bino.' — **mores**: 2, 665, 'dissimili vivont specie retinentque parentum | naturam et mores generatim quaeque imitantur'; 3, 315, 'naturas hominum varias moresque sequacis.' — **victum**, 'mode of life'; 5, 1105, 'victum . . . commutare.' — **motus**, 'gestures': Cic. *Brut.* 116, 'celeri motu et difficile utuntur.' But as applied to animals it would mean methods of movement, — creeping, flying, etc.

599–634. 'There is an extreme point of each atom, which cannot have independent existence: atoms are then again of solid singleness. If there were not such least parts, then the smallest bodies would consist of infinite parts, and what difference would there be between the largest and the smallest? Again, if there were resolution into these least parts, the latter could not have the qualities which birth-producing matter has, *i.e.* combination, weight, strikings, and the like.'

599. See Munro's note, who says among other things, 'L. therefore seeks to maintain at the same time that cardinal point in the epicurean physics that atoms are impenetrable and indestructible, and yet possessed of weight, shape, and extension, and to shew how particles thus endowed are incapable of further division: atoms have parts, but these parts are *minima*, the *ἐλάχιστα* of Epicurus, not able to exist alone, abiding therefore in the atom from all eternity in unchangeable juxta-position.' Munro infers a hiatus after 599 i.q. *corporibus, quod iam nobis minimum esse videtur.* | *debet item ratione pari minimum esse cacumen* | *corporis*, etc. Lachm. changes *quoniam* to *quia nam*, Bern. to *quod iam;* Br. follows M. except in writing *quoniamst.* Woltjer, *Lucr. Ph.* 26, thinks the Mss. are sound, and there is no necessity of hiatus; so Goebel, and Albert in *Phil.* 56, 251; L. is not bound to consider everything suggested by Epicurus. Stürenberg has a long discussion, p. 32. Lotze, *Kl. Schrift.* 3, 1, 106 sq., would write *tum porro quoniam extremum est quoiusque cacumen.* Winck. proposed *quod iam est extremum cumque cacumen.* Susemihl and Br. defended *quod iam* in *Phil.* 14, 555, and Bouterwek, *Vict.* 16, *quoniam.* Woltjer later in *Jahrb.* 123, 772, while favoring *quoniam* and *illius* thinks four verses are missing, corresponding to Epic. *ad Herod.* 58, *ταύτῃ τῇ ἀναλογίᾳ νομιστέον καὶ τὸ ἐν τῇ ἀτόμῳ ἐλάχιστον κεχρῆσθαι. μικρότητι γὰρ ἐκεῖνο δῆλον ὡς διαφέρει τοῦ κατὰ τὴν αἴσθησιν θεωρουμένου, ἀναλογίᾳ δὲ τῇ αὐτῇ κέχρηται.* Susemihl, *Phil.* 44, 75, is not satisfied with M.'s supplement. — **quodque**, 'a kind of.' — **cacumen**: cf. 749. Epic. *ad Herod.* 59, *ἔτι τε τὰ ἐλάχιστα καὶ ἀμιγῆ πέρατα δεῖ νομίζειν τῶν μηκῶν.* Creech and Lotze explained *cacumen* by the mathematical point, an unfortunate comparison; see Polle, *Phil.* 26, 303. Epic. wrote Περὶ τῆς ἐν τῇ ἀτόμῳ γωνίας.

600. corporis, 'atom,' with Woltjer, *Lucr. Ph.* 26; but Susemihl, *Phil.* 14, 555, thinks the discussion is too long to justify that meaning. — **illius**:, Lachm. and Bern. *ullius*, cf. Grasberger 47; Winck. and Br. *illius;* defended by Christ 14. Lotze *ulterius quo.* Br. and Susemihl, *Phil.* 14, 555, defended *ullius* formerly. Bouterwek changed to *cuiusvis* because he regarded *ullus* without a negative as not Lucretian: but see on 3, 640, and Polle, *Phil.* 26, 303. — **cernere**, 'distinguish': 2, 312, 'omnis enim longe nostris ab sensibus infra | primorum natura iacet: quapropter, ubi ipsa | cernere iam nequeas,' etc.

601. iam, 'on and on,' in a series, 'quite'; *i.e.* 'finally the senses cannot discern.' Cf. 2, 314, 333. — **nequeunt**, Lachm. writes as an interrogative. — **id**, *cacumen.*

602. **minima**: cf. Aet. 1, 3, 18 (p. 286 D.), *εἴρηται δὲ ἄτομος οὐχ ὅτι ἐστὶν ἐλαχίστη, ἀλλ' ὅτι οὐ δύναται τμηθῆναι, ἀπαθὴς οὖσα καὶ ἀμέτοχος κενοῦ.* — **natura**, 'substance'; 3, 137 n. — **fuit**, 'has never existed.'

603. **valebit**: 3, 257 n.

604. **alterius**: for *alīus*, as usual: 3, 97 n. — **ipsum**: sc. *cacumen*. — **primaque**: M. translates 'and so a first.' — **una**, 'single,' M. The old vulgate was *ima*; favored by Purmann, *Jahrb.* 115, 273. Epic. *ad Herod.* 58, *ἑξῆς τε θεωροῦμεν ταῦτα ἀπὸ τοῦ πρώτου καταρχόμενοι.* The *cacumen* is the first part of the atom and so leads the atom in a manner, as the beginning of the atom must be the angle of its sides. There are several variant readings of this difficult line: see Forbiger's note. Winck. translates *primaque et una* 'the first and only part,' which Polle, *Phil.* 26, 303, favors.

605. Notice the harsh elisions. — **inde**: join with *ex ordine*. — **ex ordine**: in order one after the other, without intermission of void. Cf. 5, 418, 679. — **partes**: i.e. *cacumina*.

606. **agmine condenso**, 'in close ranks.' Cf. *Georg.* 1, 322, *agmen aquarum*; in L. *agmine dulci* of water 5, 271; 6, 637; *denso agmine nubes*, 6, 100. Cartault, *augmine*. — **corporis**, 'atom.'

607. **constare**, 'exist,' as in 480 and often.

608. **haerere unde**: the antecedent of *unde* must be supplied. M. cites Hirtius *BG.* 8, 14, 5, 'aciemque eo loco constituit unde tormento tela conici possent.' — **nulla**: Flor. 31, edd., for *ulla*: *ut nequeant ulla* Q corr. Lamb. Roos, Lotze. — **revelli** he has only here (*metr. gr.?*); *avelli* occurs several times: *e.g.* in 613.

609 = 548. Gneisse (73) regards the verse as genuine here.

610. **cohaerent . . . arte**: 6, 1010, *arte conexa cohaeret*.

611. **illarum**: Preiger, Oppenrieder, Winck. Lotze, Purmann (*Jahrb.* 115, 273), recent edd.; *illorum* OQ; *ullorum* old vulg. Lachm. Bern. It refers to *partibus* (if not to *cacumina*). *Illarum* occurs nowhere in O and Q: Br. has introduced it at 5, 1187 and 4, 62, and Giuss. in 4, 1199. Possibly *illorum* was a feminine form in L.'s time. *Harum* does not occur in our Mss.: *e coni.* in 1, 450. *Earum* in 3, 900; 5, 532. — **conventu**: a word L. avoids, using it only here and in 4, 784.

612. **sed magis** = *sed potius*: 2, 97; 3, 819, 982, etc.; so previously in 481. — **pollentia**: cf. 574.

613. **iam**: as in 601.

614. **natura**: as in 224. Here is the usual weakness of appeal to a first cause or governing principle, which appears so often in the poem. — **semina**: for if the seeds were to be destroyed things could not grow.

615. **parvissima** is used because *minima* is restricted to its technical meaning: see on 3, 199. Rönsch, *Itala und Vulgata*, 279, quotes the form also from Vegetius, Celsus, Acron *ad Hor. C.* 2, 15, 14, and other late authors. — Hildebrandt, *De primordiis*, 19, discusses the question of the *minima*.

616. There is infinite divisibility of matter, still the *minimae partes* cannot be divided. The modern atom cannot be divided. Epic. *ad Herod.* 56, *πρὸς δὲ τούτοις οὐ δεῖ νομίζειν ἐν τῷ ὡρισμένῳ σώματι ἀπείρους ὄγκους εἶναι οὐδ' ὁπηλίκους οὖν. ὥστε οὐ μόνον τὴν εἰς ἄπειρον τομὴν ἐπὶ τοὔλαττον ἀναιρετέον, ἵνα μὴ πάντα ἀσθενῆ ποιῶμεν κἀν ταῖς περιλήψεσι τῶν ἀθρόων εἰς τὸ μὴ ὂν ἀναγκαζώμεθα τὰ ὄντα θλίβοντες*

καταναλίσκειν, ἀλλὰ καὶ τὴν μετάβασιν μὴ νομιστέον γενέσθαι ἐν τοῖς ὡρισμένοις εἰς ἄπειρον μηδ' ἐπὶ τοὔλαττον. οὔτε γὰρ ὅπως, ἐπειδὰν ἅπαξ τις εἴπῃ ὅτι ἄπειροι ὄγκοι ἔν τινι ὑπάρχουσιν, οἱ ὁπηλίκοι οὖν, ἔστι νοῆσαι· πῶς τ' ἂν ἔτι τοῦτο πεπαρασμένον εἴη τὸ μέγεθος; **ex partibus**: before *p* L. writes *e* except before *pars*, and sometimes even with it; Hertz, 5.

617. **quippe ubi**: cf. 182 n. — **partis pars**: for repetition see on 3, 71. *Pars* = half; lex. s.v. II, *G*; Lucr. 2, 200. — **habebit,** 'must have.' Lane, 1624.

618. **praefiniet**: only here in L. Wakef. explains 'prae illa, quasi in eius fronte scilicet, finem ponet, quem transgredi et perrumpere non liceat.' The old vulgate had *perfiniet*.

619. Evelyn translated: What difference would there be | Betwixt the least and greatest quantitie? — **inter . . . escit**: perhaps a case of tmesis, but L. does not join this preposition closely to verbs. Cf. *inter saepta*, 354; *inter cursant*, 3, 262; *inter iecta*, 3, 860; *inter saepit*, 4, 948; *inter rumpere*, 5, 287, 289; *inter currere*, 5, 1374; *inter fugit*, 6, 332; in Müller, *RM.* 370. Ennius, *Ann.* 494, has *superescit*. *Esco* is the inceptive of √*es*; see Lindsay, *LL.* 479. *Erit* would be unmetrical here; Bock. reads *minimumque quod hiscit.* — **minimam**: i.e. *minimam partem rerum.*

620. **distet,** OQ, Giuss. and most edd.; *distent* old vulgate, Winck. Br.; see on 3, 715. Bock. reads *haut distent* after Wakef., who proposed *haud distet.* — **funditus omnis**: 478 n.

621. **summa**: sc. *rerum.*

622. **infinitis**: edd. notice the fallacy of Kanada that all infinities are equal, and the refutation by Newton: see M.'s note. — **aeque,** 'in the same manner'; *pariter*, 'in the same degree'; Dőd.

623. Note the alliteration. — **quod,** 'which fallacy.' The thing believed sometimes is put in the acc. with *credo*: see lex. s.v. II, *C.* 2. — **quoniam**: as often (2, 95, 478, 522; 3, 791) the second word *metr. gr.*; cf. on 4. — **ratio vera**: on 498. — **reclamat negatque**: L. uses *reclamo* but once. See on 337.

624. **victus fateare necessest**: also in 5, 343; *fateare necessest*, 3, 470 n.

625. Note the alliteration. — **ea,** 'atoms,' which cannot be mathematical points, since points have no extension. — **iam**: 601 n. — **praedita,** 581 n. — **extent,** *expuere*, 2, 1041; *exurgendi*, 3, 174; *extat*, 3, 194; *expirant*, 3, 720; *exurgendi*, 3, 174; *exanguis*, 3, 721; *extiterint*, 5, 70; *exilit*, 6, 163; *extructis*, 6, 268; *exultant*, 6, 550; *existit*, 6, 660; *exolvit*, 6, 878; 3, 97 n.

626. **constent,** M. Ald. edd.; *constant* OQ. — **quae quoniam sunt**: the order is *metr. gr.; sunt quoniam quae* would have been worse.

627. Too many elisions. — **illa,** the atoms. — **solida atque aeterna**: 500. — **fatendum** ⟨est⟩: see on 111.

628. **si,** OQ, M. Br. Bail. Lotze, Oppenrieder, Winckelmann; *ni*, Lamb. Lachm. Bern.; see Br. *Proleg.* x; Hildebrandt, 23. — **minimas partis**: sc. *atomorum.* — **resolvi,** 1055. — 'We do not assert that there is an absolute limit to the divisibility of matter: what we assert is, that after we have divided a body into a certain finite number of constituent parts called molecules, that any further division of these molecules will deprive them of the properties which give rise to the phenomena observed in the substance,' Clerk Maxwell in Masson, *At. Th.* 22.

629. **natura creatrix**: 2, 1117; 5, 1362. 'quid est aliud quam deus ipse Stoi-

corum?' Hignard, *De Phil. Poem. cond. apud. L.* 35. — Sen. *NQ.* 6, 32, 6, 'rerum natura te quae genuit exspectat.'

630. **iam nil**: 'nothing whatever'; present as regards *valeret*, in comparison with *consuesset*. — **ex illis reparare**: cf. 3, 965. — **eadem**: sc. *natura*.

631. **quia**: when the second foot ends in a word, the foot is regularly a dactyl; so 632. — **nullis**, OQ, Wakef. and recent editors; defended by Purmann (*Jahrb.* 67, 669), Oppenrieder, Lotze, Winck.; *multis* Lamb. Lachm. Bern. — **aucta**: 3, 626 n.

632. **ea** is probably nom., but may be acc. — **debet**: Lotze proposed *debent, genitalis habere* | *materiae varios*. — **genitalis materies** occurs only here: see on 167.

633. **varios** in thought goes with all the nouns. — **conexus**: a Lucret. word, used also by Varro and Vitruvius; see on 3, 557. — **pondera**: 2, 725, 'semina cum porro distent, differre necessust | intervalla vias conexus pondera plagas | concursus motus.'

634. **res quaeque geruntur**: 472, 482, etc. — **concursus**: (concūrsiō, Cic. *Fin.* 1. 20) σύγκρουσις. — **motus**: τὸ ἀμερὲς οὐκ ἐνδέχεται κινεῖσθαι, Arist. *Phys.* 6, 10, 1 (Pascal, *Stud.* 56). — **quae**, Marull. edd.; cf. 567; *quas*, OQ; *quos*, Pascal.

635–644. 'So those who, like Heraclitus, think that primal matter is fire are mistaken; but the foolish Greeks are easily deceived by his obscure statements.'

635. **materiem**: subject, not predicate. Verses 635–636 recur at 705–706, and because *quapropter* usually introduces a conclusion, not a transition, Gneisse, 30–32, thinks they do not belong here; he is refuted by Lohmann, 14, who yet rightly thinks the poet would have made some change if he had had the opportunity. 'Quapropter positis et stabilitis Epicuri principiis, aliorum sententias convellit,' Creech. Giuss. infers a lacuna before 635.

636. **atque** for *et*, metr. gr. — **igni**: 'It is clear that we must not interpret this to mean that Heraclitus regarded fire as the original material or fundamental element of things, after the manner of the Ionics. If he ascribed reality only to the becoming, it is impossible that he should have set by the side of this becoming, yet another elemental matter as a fundamental substance. . . . We might name fire, in the Heraclitic sense, the symbol or the manifestation of the becoming, but it is also with him the substratum of movement, *i.e.* the means with which the power of movement, which is antecedent to all matter, serves itself in order to bring out the living process of things;' Schwegler-Seelye, *Hist. of Phil.* 33. 'Das ewige Weltganze identificirt Heraklit mit dem Feuer selbst, das bald erlischt, bald sich wiederum entzündet. . . . Die Stoiker haben in ihrer Naturphilosophie und Theologie die Lehre Heraklits wieder aufgenommen;' Ueberweg-Heinze, *Gesch. d. Phil.*[6] I, 47, 49. 'Das Feuer ist ihm nicht eine unveränderliche Substanz, aus der die abgeleiteten Dinge zusammengesetzt wären, die aber in dieser Verbindung qualitativ unverändert bliebe, wie die Elemente des Empedocles, oder die Urstoffe des Anaxagoras, sondern es ist das Wesen, welches unaufhörlich in alle Elemente übergeht, der allgemeine Nahrungsstoff, der in ewigem Kreislauf alle Theile des Weltganzen durchdringt, in jedem ein andere Beschaffenheit annimmt, die Einzeldinge erzeugt und wieder in sich auflöst. . . . Unter dem Feuer oder dem Feuerstrahl verstand Heraclit nicht blos das sichtbare Feuer, sondern überhaupt das Warme, den Wärmestoff, oder die trockenen Dünste, wie es spätere bezeichnen, wie er denn aus diesem Grund statt des Feuers auch geradezu den Hauch, die ψυχή setzt;' Zeller, *Phil. d. Gr.*[5], 1, 647. 'Perverse L. Heraclitum intellexit ignem statuisse tamquam vulgare ignis elementum. Huic

enim ignis esse videbatur summa vis caelestis et divina, quae et subtilissima esset et semper in motu, omnia penetrans et per omnia vigens, denique summa causa omnis vitae, omnis motus, omnis intellectus. . . . Nur neuere, in den Sinn der griechische Lehre nicht eingedrungene Berichterstatter fassen das heraklitische Feuer als das in die Dinge sich verwandelnde Element und lassen diese durch Verdichtung und Verdünnung aus ihm hervorgehn. Wie verbreitet diese falsche Auffassung schon zu Lucretius Zeiten war, sieht man aus seiner Kritik der heraklitischen Lehre;' Hildebrandt, 24 sq., quoting Brandis, *Gesch. d. Philos.* 1, 67. The opposition to Heraclitus was traditional. Diogenes of Enoanda, 18, *c* 9, *κακῶς, Ἡράκλειτε, πῦρ εἶναι στοιχεῖον λέγεις· οὔτε γὰρ ἄφθαρτον ἐστιν, ἐπεὶ φθειρόμενον ὁρῶμεν αὐτό, ὄντα δύναται γεννᾶν.* . . .

637 is repeated in 2, 176. See on 3, 105. — **videntur**, a true passive: 3, 182 n.

638. Note the alliteration at close and the interlocking. — **Heraclitus** of Ephesus, younger than Pythagoras, older than Parmenides: his two cardinal principles; *πάντα ῥεῖ* and *πυρὸς ἀνταμείβεται πάντα καὶ πῦρ ἁπάντων, ὥσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός*: see Ueberweg-Heinze,[6] I, 44 sq. — **init proelia**, 'enters the lists.' *Georg.* 4, 314, 'prima leves ineunt si quando proelia Parthi'; *Aen.* 7, 647, 'primus init bellum.' — **quorum** refers back to *qui*, 635.

639. **clarus** is opposed to *obscuram* in his manner. — **ob**, added by Festus. — **obscuram**: Tert. *de Anima* 2, 'ut merito Heraclitus ille tenebrosus vastiores caligines animadvertens apud examinatores animae.' Cic. *Fin.* 2, 15, 'quod (*i.e.* ut non intellegatur) duobus modis sine reprehensione fit, si aut de industria facias, ut Heraclitus, cognomento qui *σκοτεινὸς* perhibetur, quia de natura nimis obscure memoravit, aut cum rerum obscuritas, non verborum, facit, ut non intellegatur oratio, qualis est in Timaeo Platonis'; *ND.* 1, 74, 'nec consulte dicis occulte, tamquam Heraclitus.' "His enigmatic philosophy is addressed to the fit and few, without regard to the multitude 'baying like curs at a stranger';" Gomperz, *Greek Thinkers*, 1, 61. — **inanis**, like the Stoics ('empty headed').

640. **quamde**: 'quamde pro quam usos esse antiquos, cum multi veteres testimonio sunt . . . Lucretius,' Festus, 261 M. The *de* is a suffix seen in *inde*, *ἔνθενδε*; Lindsay, *LL.* 570, 607. — **gravis**, 'serious,' 'sensible,' like the Epicureans. **Graios**: on 66. — **vera requirunt**: *veritas* is not quoted before Cicero and would hardly be good Latin in the sense here demanded.

641. Note the effect of the alliteration. — **stolidi** is used in 1068, where a Stoic doctrine is discussed. Such people persist in their error: *stulti* (3, 1023) have no capacity for sound judgment. — **magis**: with the verbs. — **admirantur**: Hor. *Ep.* 2, 2, 58, *mirantur amantque.*

642. **inversis**, 'perverted and involved.' Ter. *HT.* 372, *inversa verba.* — **latitantia** of things is poetical. — **cernunt**: their vision is so sharp.

643. **constituunt**, 'set up'; 743; 2, 419. — **belle tangere**, 'prettily tickle,' M. *Belle* occurs only here in L. Wakef. compares Pers. 1, 107, 'teneras mordaci radere vero | auriculas.'

644. **lepido** occurs only here in L., but *lepos* is one of his favorite words. For its use with *sonore*, cf. 1, 934, etc., *musaeo lepore.* — **fucata** he has only here: the underlying metaphor is 'dye' or 'paint'; here 'embellish.' Cf. 1, 936 sq., where the bitter draught of doctrine is sweetened. Cf. the English expression 'tone color,'

645–689. 'How can things be made of fire? Condensation and rarefaction would not avail, for temperature would vary; and they even deny void, which is necessary for this condensation. But if they think fire is extinguished, then all things will come from nothing. There are certain bodies of constant nature which make up fire and other things too.'

645. **possent,** OQ, edd., except M. and Bock., who write *possint.* The same considerations apply here as in 356, 593, 597; cf. also 5, 185–186. *Requiro* is parenthetical and does not affect the tense of *possent.* — **cur,** 'how.'

646. **ex . . . creatae:** cf. 763; 2, 790, etc. Roos proposed *et vero si sunt igni vereque creatae:* OQ have *uro,* O corr. and inf. Mss. *vero,* Q. corr. *uno.*

647. **nil prodesset** is one idea, hence *enim* is regular in its position. — **calidum:** see on 3, 126. — **denserier:** on 3, 67. Πῦρ εἶναι στοιχεῖον, καὶ πυρὸς ἀμοιβὴν τὰ πάντα, ἀραιώσει καὶ πυκνώσει γινόμενα, DL. 9, 1, 8.

648. **rarefieri:** a Lucretian word; see on 3, 442.

649. **naturam,** 'natural quality'; eight times in the poem. — **super,** 'as well,' M. For the adverb cf. 6, 514, *Aen.* 10, 488, and on 1, 39. — **haberent,** Flor. 30, edd.; *haberet,* O, *habere,* QG.

650. **conductis:** 3, 534 n. The abl. abs. represents a protasis.

651. **languidior,** 'fainter'; 5, 758, 'solque suos etiam dimittere languidus ignis.' — **porro,** 'on the other hand.' — **disque supatis:** for the tmesis see on 3, 343. For the *u* instead of *i* cf. *lubido,* 4, 1046; instead of *o, Acherunte,* 3, 984, *rutunda,* 4, 502; for *e, dicundumst,* 1, 382; all archaisms. For the assonance with *disiectis* see on 1, 559.

652. The order is *nil est quod amplius hoc rearis posse fieri. Hoc* is abl.

653. **causis:** by rarefaction, etc., of fire. — **nedum,** 'not to mention.' Ter. *HT.* 452, 'satrapa si siet | amator, numquam sufferre eius sumptus queat: | nedum tu possis'; see Richardson, *De Dum particula,* 15; Walden, *Nedum,* in *Harv. St.* Vol. II. — **variantia,** 3, 318 n.

654. **rarisque:** not *ve,* because the final result comes from both qualities.

655. **id quoque** is absolute. Vahlen, *Berlin Index,* 1881, 4, compares Plaut. *Men.* 107, 'id quoque iam cari, qui instruontur, deserunt' of the Mss., where Ritschl reads 'sed quoniam' but Leo retains the Mss.; and L. 6, 145, where Lachm. reads *id quoque* for Ms. *fit q.;* and also Ov. *Tr.* 5, 3, 53, 'id quoque, si vestrum merui candore favorem,' where Merkel reads *idque ita si.* Cf. *quod,* 221 n. — **faciant,** 'assume,' 783; 3, 878; 4, 825; 5, 1187; eight times in the poem according to Reichenhart, *Inf.* 504. — **rebus:** dative.

656. **denseri:** cf. 395 sq. — **rarique** here = *rarive.*

657. **contraria,** 'contrarieties.' — **rursum,** Winck. Br. Giuss.; *nasci* M. Ritschl; *muse* O, *mu* QG; *mussant* Flor. 31; *multi* Lamb. 1, Itali; *adesse* Lachm.; *amussim* Bern., who, in *Rh. M.* 8, 159, would interpret *contraria amussim* 'gerade entgegensetzt'; cf. Polle, *Phil.* 26, 305; *in usu* Bock. Palmer; *mixta* Pascal (*Stud.* 66).

658. **fugitant** is intensive, as in 4, 324, 'splendida porro oculi fugitant vitantque tueri.' Its use with inf. is poetical: Dr. § 424, 5. — **inane purum,** 'unmixed void.'

659. Note the alliteration. — **ardua:** here only in L.; see lex. for *ardua montis, terrarum, Alpium,* from poets and late authors. The climbing of mountains is

avoided; the reward is noticed in 2, 7. — **dum** is here apparently causal. — **vera viai**: 315 n. For the gen. ending, 29 n.

660. **rursum**, 'on the other hand.' — **cernunt**, 'geistige Wahrnehmung bezeichnet das Verbum nur 1, 660 und 2, 985,' Reichenhart, *Inf.* 485. — **rebus** is probably abl. as the dative is rare with *eximo.*

661. **que**, 'and so.'

662. **corpus**, 'solid body.' — **mittere**: for *emittere:* 5, 593, 'queat tantum sol mittere lumen.' — **raptim**, Pontanus, edd.; *raptis* OQ; *natum*, Marullus. M. translates 'briskly.'

663. **aestifer**: 3, 11 n. — **iacit**: 2, 675, 'ignem iacere et lumen summittere.' — **atque**: *metr. gr.*; on 636. — **vaporem**, 'heat'; 3, 126 n.

664. The ictus after the principal caesura comes on *e* in 3, 1001; 5, 949. The third ictus syllable may be a copulative or disjunctive conjunction or a preposition; cf. 835, 836, 854, 857. — **ut videas**: cf. 2, 269; 3, 348. — **e esse**, 'consists of.' — **stipatis**: cf. 329.

665. **quod si forte**: a common formula; see on 3, 533. — **alia**: *i.e.* than by admitting void. Mss. have *mia* or perhaps *onia;* late edd. since Lachm. *alia;* Polle in *Phil.* 25, 271 *aliqua*, appealing to 1, 593. Br. in *Jahresb.* 24 calls the use a grecism. — **credunt**: Stoics; the present is real, as in 658. — **potesse**: 3, 319 n.

666. **ignis** for *ignem*, *metr. gr.* Keller, *Lat. Sprachgesch.* II, 315, says that acc. *ignis* is found 17 times in L., *ignes* 5 times. — **coetu** (Pontanus, edd.), as in 2, 920, *coetu concilioque; coetus*, OQ, is retained by Pascal (*Stud.* 69). — **stingui**: 486 n. — **mutareque**: *que* is not usually added to a short final syllable in *e* according to the best poetical usage; yet Cic. in prose has *docereque*, *cohibereque;* see Reid on *Acad.*, p. 210, and Reisig, *Sprachwissenschaft* 3, § 233. In L. *videreque*, 2, 983; *obstareque*, 1, 973; *penetraleque*, 1, 494; *lacrimareque*, 2, 420, etc. — **corpus**, 'substance.'

667. **scilicet**, 'I mean'; on 3, 229. — **facere** represents either *stingui mutareque*, in which case the subject of *reparcent* is *ignes;* or more probably *credunt*, when the subject of *reparcent* will be *Stoici*. The general thought seems to be 'I mean if at all times and circumstances they insist on the changing of fire into everything.' — **parte reparcent**: for the assonance see on 3, 71. *Reparcent* 'if they shall abstain'; only here in L.; it is ante- and post-classic. Cf. the assonance in *terras terminat*, 1000; *vi . . . viscera viva*, 2, 964.

668. **funditus**: a favorite adverb in L.; 478 n. — **ardor**: as in 650.

669. **e nilo**: because heat or fire would disappear. *E* was added by Lachm., edd.

670, 671 repeated at 792; 2, 753; 3, 519, where see n.

672. **proinde**, 'so then'; see on 3, 870. — **aliquit**: 977; 4, 1134; see on 3, 1083. — **superare**: cf. 579. — **ollis**: 2, 64, 1003; 3, 271 (where see n.); 4, 177, 5, 382, 1291, 1390; 6, 208, 475, 687; all but twice in the sixth foot. In 4, 719 *illis* is read in the sixth foot, Q corr., for *ilus*. As the forms from the stem *ollŏ-* do not occur in the comic poets, Sommer, 458, regards the use as a conscious archaism of the dactylic poets.

673 is repeated at 797; 2, 756, 864. See on 248. — **tibi**, 'you have'; ethical dative; 3, 197 n. List in M. on 1, 797.

674. **vigescat**: 757, 'de niloque renata vigescere copia rerum.'—**de niloque**: so *de terraque*. 6, 884; L. avoids *deque*, which was used by Livy; see lex. '*que*,' vii.—**copia rerum**, 'store of things,' *i.e.* things in their abundance. In 5, 1008 the expression means 'wealth.'

675. Note the alliteration.—**nunc igitur**: 3, 203 n.—**certissima**: only here in L. Purmann, *Jahrb.* 115, 273, would write *parvissima*, but the question is not about the smallness of bodies but about the certainty of their existence.

676. **semper** is almost an adjective; cf. *tamquam partu*, 2, 933; *tum tempore*, 3, 863; see on 3, 662.

677. Note the alliteration.—**abitu aut aditu**: *adventu abituque*, 457.—**mutato ordine**: 686, 801; 2, 769, 'ordo | principiis mutatus et addita demptaque quaedam.'

678. **convertunt**, into new substances.—**sese**: *metr. gr.* for *se;* so in 2, 250, 435; 4, 323, 472, 497.

679. **scire licet**: on 3, 229.—**ignea**: predicate.

680. **enim**: in the third place; Hor. *S.* 2, 7, 105, *tergo plector enim;* Cic. *Att.* 14, 6, 1, *odiosa illa enim;* cf. on 219.—**decedere**: edd. for *descendere* OQ; *discedere* Q corr. *Decedere abire* corresponds to *abitu aut aditu*, 677; cf. 320. Grasberger, 48, would read *adire* with some older edd.; Bock. *ab igne;* Goebel, *decedere dempta;* Polle, *de corpore abire* (*Phil.* 25, 271); Pascal, *discedere ab igni*. For the asyndeton cf. 3, 395 n.

681. **alia**, Marull. edd.; *alio* OQ, Lachm. Bern.: see *Phil.* 26, 305.—**adtribui**: 3, 242 n.

682. **naturam**, 'natural property'; 687; 2, 533; 6, 219, 755.

683. **omnimodis**: 2, 489; 3, 406; 5, 1024, etc.; see on 3, 115.—**crearent**: edd. since Lamb., sc. *corpora;* OQ have *crearet*, sc. *corpus* (Bock.), which may be right.

684. **verum**, 'but in truth,' 'really'; 822, 895, 902; 5, 330.—**opinor**: 3, 626 n.—**itast**, 'this is the way of it'; 4, 489, *non, ut opinor, ita est.*

685 is repeated at 2, 1021. Other notable cases of asyndeton in 633; 2, 670, 726; 3, 156, 217; 4, 458, 784, 1013, 1132; 5, 261.—**figurae**: this word is used by L. and Catullus only at the end of the line: Jessen, *L. u. Catull.* 14. M. cites Arist. *Met.* VIII, 2, p. 1042, *b* 11, *διαφέρειν δὲ ἢ ῥυσμῷ ὅ ἐστι σχῆμα, ἢ τροπῇ ὅ ἐστι θέσις, ἢ διαθιγῇ ὅ ἐστι τάξις*, from Democritus.

686. **ignis**: hence fire cannot be an element; cf. 697.

687. **naturam**: sc. *rerum creatarum.*

688. **praeterea** approximates to an adjective.—**rēi**: on 2, 112.

689. Note the alliteration at the end.—**sensibus**: *tibi missa*, 416–417; *manibus mittunt*, 3, 52–53.—**adiectu**: 4, 673, *adiectus odoris;* a Lucret. word. Rönsch, *Itala u. Vulg.* 91, cites *adactus*, *adfectus*, *algus*, *comptus*, *coortus*, *offensus* from L. and some of these from ante- and post-classic authors.—**tangere tactus**: cf. *exaestuat aestus*, 2, 1137; *fulgere fulgur*, 4, 190; *voce vocare*, 4, 711; *cecidere casu*, 1, 741. For *tactus* cf. 2, 816, *variantes edere tactus.*

690–704. 'It is folly to maintain that fire is the original element, for this is against the evidence of the senses; and if the senses cannot be trusted, what criterion is there? Why not deny fire, and affirm the existence of something else?'

690. **Dicere**: subject infin.; see on 3, 731.—**porro** sends the reader back to the main argument.—**ignem**: predicate.

691. veram, 'real.' — **numero rerum**; 446 n. — **nisi** = *praeterquam*: see Zumpt, *LG.* § 735.

692. facit = *dicit*; cf. 667 n. — **hic**: Heraclitus. *Hic idem* is classical: Reisig-Schmalz, § 216. L. has *hĭc* (i.e. *hicc*) before a vowel 16 times, *hic* 4 times; Cartault, *Flexion*, 68. Sommer, 453, cites *hicc est* from *CIL.* 9, 60. — **perdelirum,** 'altogether off the track.' Bock. calls this 'unparliamentary language'; see on 3, 105. The word itself does not seem to occur elsewhere except as cited by the grammarians. — **esse videtur**: a favorite cadence; cf. 698 and on 3, 105.

693. ab sensibus, 'on the side of the senses.' 4, 482, 'quid maiore fide porro quam sensus haberi | debet? an ab sensu falso ratio orta valebit | dicere eos contra, quae tota ab sensibus orta est?' Cf. 4, 473–481, and on 1, 423. Lamb. and Faber take *ab sensibus* as *pro sensibus*; Creech as *sensuum ope*; Havercamp, *ab iis sumens argumentum*; the grammarians mostly explain it as instrumental abl. with inserted *ab*, as commonly in L. (cf. on 3, 323). For *ab*, meaning the party with which one stands or fights, see Dr. § 285, 3, and many examples in *Thes. LL.* 1, 22, 41 sq.

694. labefactat: 4, 435, 'labefactari undique sensus'; 3, 593 n. — **unde** = *e quibus*; the usual construction with *pendere*. — **credita** = *quae credimus*. — This principle is Lucretian, not Heraclitean: DL. 9, 1, 7, *τὴν ὅρασιν ψεύδεσθαι* ⟨ἔλεγε⟩ of Heraclitus.

695. cognitus: especially of knowledge gained through the senses: 2, 742, *cognoscant corpora tactu.* — **ipsi**: *Heraclito.* — **ignem**: attracted to case of *quem*; 3, 94 n.

696. vere, 'aright.' Zeller, *Phil. d. Griech.*[5] 1, 715, doubts Lucretius' fairness in this remark: Arist. *Met.* 1, 6, *ταῖς Ἡρακλειτείοις δόξαις, ὡς τῶν αἰσθητῶν ἀεὶ ῥεόντων καὶ ἐπιστήμης περὶ αὐτῶν οὐκ οὔσης.* See Munro's note.

697. clara, 'plain' (to the senses), as fire.

698. cum . . . tum: the second member is emphatic: 3, 374–376.

699. referemus: 424. — **enim**: postponed; 704, 680 n.

700. qui stands for *quibus* in 4, 615; 5, 233, 854; Lindsay, *LL.* 446; here it = *quo* referring to *quid.* — **vera**: 640 n.; 4, 764, 'falsum veris convincere rebus.'

701. tollat, 'abolish.'

702. linquere, 'leave remaining.'

703. quidvis: edd. since Lachm.; omission in OQ; *illa attamen*, Bock.; *ignis tamen*, Winck.; *ignem tamen*, Roos; *summam*, vulg. before Lachm. Everett, *Harv. St.* 7, 26, supplies *istam*, acknowledging that *iste* is not used by L. Nencini, *eadem tamen* (Br. *Jahresb.* 24, 203). The reading is still highly uncertain. — **esse,** 'the existence of.' — **relinquat,** 'grant'; 3, 40 n.

704. dementia: only here in L.

705–733. 'So they who think that fire is the primal substance, and those also who make air or water or earth, or who by a combination of these make things to exist, are all wrong. Empedocles, the great Sicilian, held the last opinion, and Sicily with all its wonders has produced nothing greater than the man who unfolds his philosophy with such divine song that he appears scarcely human.'

705. Quapropter: 334 n. — **qui**: like Heraclitus. — **materiem**: see on 58. — Lohmann, 15, quotes with approval Tohte's opinion that 635–704 were a later addition, and that the poet would have changed the form of 705 sq. into something

like 'quoniam qui ignem constituerunt principium, demonstravi errasse, etiam ceteros, qui umorem aera . . . posuerunt, lapsos esse expediam.'

706. Harsh elision; cf. 636.—**summam**: 235 n.

707. **qui**: like Anaximenes.—**principium**: the only example of the sing. of this word in the meaning 'element.'—**gignundis**: L. prefers *-undis* to *-endis*: 2, 855; 5, 181; see on 3, 409.

708. **constituere**: as in 643.—**umorem**: as Thales. 'Ardebat Heraclitus, udus Thales, circumfusus atomis Democritus videbatur,' Mart. Cap. 2, 212.

709. **fingere**: probably with an underlying suggestion that the action is vain, as elsewhere in L. There seems to be no other ex. of *fingere* = *fabricari* in L. unless 5, 3 be so interpreted.—**ipsum per se**: cf. *ex igni solo*, 636.—**terramve**: as Pherecydes.

710. **naturas**: the plural occurs here and in 3, 315, 320. See on 3, 43.—**vertier**: middle; cf. 4, 402 (*pueri*) *desierunt verti*. For the ending, see on 3, 67.

711. Cf. 637.—**derrasse**: on 43. *Longe derrasse*, Vat. 3275, edd.; *longi errasse* O; *longi derrasse* QG.

712. **adde**: 3, 829 n.—**conduplicant**: *metr. gr.* for *duplicant*; cf. 3, 71.

713. **aera . . . igni**: as Oenopides of Chios.—**terramque liquori**: as Xenophanes; see Ueberweg, *Gesch. Phil.*[6] 1, 64. Parmenides united fire and earth; Hippo of Rhegium fire and water.

714. **quattuor**: 'It is well known that Empedocles was the first philosopher to adopt the four elements, which since his day continued to rule supreme over natural science until modern analysis revealed a far simpler and broader basis. . . . The four elements appear to have been suggested to him partly by his familiarity with contemporary speculation and partly by his observation of nature. They held their ground so long in scientific theory, because they answered so exactly to a superficial view of the world: earth with everything of a solid quality, water including every kind of fluid, fire that burns or emits light, air that can be breathed, appear to constitute an exhaustive division of the universe;' *North British Rev.* 45, 436. *Antony and Cleopatra*, v. 2, 'I'm fire and air: my other elements | I give to baser life.' *K. Henry V*, iii. 7, 'He is pure air and fire; and the dull elements of earth and water never appear in him.' Firm. Mat. 1, 'quattuor elementa esse principia creaturarum nemo est qui dubitet, id est, ignem, aquam, aerem et terram.' (Ovid) *Ibis*, 111, 'nec se vulcanus, nec se tibi praebeat aer, | nec tibi det tellus, nec tibi pontus iter.' Lucil. 28, 4, 'ἀρχαῖς hominem et στοιχείοις simul | privabit; igni cum et aqua interdixerit, | duo habet στοιχεῖα—ad superat anima et corpore; | γῇ corpus, animast πνεῦμα.' Varro, *RR.* 1, 4, 'principia sunt eadem, quae mundi esse Ennius scribit, aqua, terra, anima et sol.' Aetius, 1, 3, 20 (see Hildebrandt, *De primordiis*, 25), translated by the *North British Rev.* writer, 'First learn what are the four chief roots of everything that is: fiery Zeus, and Here, source of vital breath, and Aidoneus and Nestis with her tears, who is the fount of moisture in the world.'

715. **igni terra atque anima . . . et imbri**: this copulation may be expressed by the symbols *ab* atque *c* et *d*; other irregular copulations are *ab* atque *c d*que, 2, 511; *ab* et *c d*que, 2, 1063; *a* atque *b c*que, 5, 1241; cf. on 17.—**anima**: variant from *aera*, 713, and *imbri* from *liquori*, in his manner. V. *Ecl.* 6, 32, 'semina terrarumque animaeque marisque'; Cic. *Tim.* 5, 'quem ad modum ignis animae, sic

anima aquae.' — **procrescere**: an archaic word: 2, 546, 566; 6, 664. — **imbri**: for the element, 784; 6, 149; but uncommon in L. *Aen.* 1, 123, 'accipiunt inimicum imbrem ramisque fatiscunt'; *id.* 1, 743, 'unde imber et ignes.' Enn. *Ann.* 522, 'cui par imber et ignis, spiritus et gravis terra': see lex. for other examples. The abl. in *e* is more frequent. Serv. quoting from memory gives, on *Ecl.* 6, 31, *nascuntur et igne;* on *Aen.* 1, 123, *nascuntur et imbri.*

716. **quorum** has the same antecedent as *qui* in 714. — **Acragantinus**: from Acragas, a mountain and city of Sicily, the birthplace of Empedocles. The adjective seems to occur nowhere else. The Romans usually called the city *Agrigentum.* 'Ακραγαντῖνος is cited from Herod. 7, 170. — **cum primis**: 638, 'quorum dux proelia primus'; the construction is plainly *cum primis quorum.* — **Empedocles**: see *Introd.* p. 40. Grasberger, 12, notices that L. praises Empedocles alone; Heraclitus he blames, Anaxagoras he refutes (830); twice he mentions Democritus, once in refutation, once in stating probability. Cf. also Eckman's *Controversial Element in L.*

717. **triquetris**: also of Sicily in Hor. *S.* 2, 6, 55. L. uses the word in its primary meaning in 4, 653, *triquetra aliis, aliis quadrata.* — **terrarum** with *oris*: *terrarum oras,* 721; 2, 555; 4, 215. — **gessit**: 6, 790 (*semina*) *gerit tellus; Georg.* 2, 70, *steriles platani malos gessere valentes.*

718. **circum**: there is no verb *circumfluitans;* for the postposition of the prep. see on 26. — **magnis**: *longis,* Wakef. — **anfractibus**, 'bights,' 'bays' ('cranklings,' M.); 5, 683, *currens amfractibus* of the sun's wanderings; Sil. Ital. 11, 22, *Ionio luitur curvata profundo.* — Bentley queried whether *anfractibus* refers to shore or sea.

719. **Ionium**: between Sicily and Crete. — **glaucis**: only here in L.; *Aen.* 12, 888, *glauco amictu* of water. — **aspargit**: but *asperguni,* 3, 20: see on 3, 539. A dative is understood from *quam* for the indirect object of *aspargit.* — **virus**, 'saltness'; 2, 476; 5, 269; 6, 635. — **ab** with *aspargit;* not *virus ab undis,* as suggested by Städler, 47: see Holtze, 53, Hertz, 15.

720. **undis**, OQ, M. Bail.; *undans* Lachm. Br. Giuss.; *almae* Bern. M. translates 'divides by its waters'; Cic. *Verr.* 2, 5, 169, *perangusto fretu divisa,* a passage cited by Gellius, 13, 20, 15, and compared with *manifesto peccatu* as an example of elegance: 'erat enim crassius iam vetustiusque perangusto freto dicere.' *Fretus* occurs again in 6, 364. Cf. Catull. 64, 178, 'ah, gurgite lato discernens ponti truculentum ubi dividit aequor,' where the reading is disputed. Grasberger, 48, thinks that *undans* is as faulty a repetition as *undis,* since *fluitans* occurred in 718; he proposes *intrans.* Ennius, *Ann.* 302, has 'Europam Libyamque rapax ubi dividit unda.' Goebel proposed *dividit oris | Italia terrarum oras affinibus eius.* Wakef. gives the order: *mareque, rapidum angusto fretu, dividit oras undis,* i.e. *mare, quod rapidum efficitur, vel celeratur, angustiis freti.* Sen. *Ep.* 71, 1, *mari dividi.* Avienus *Descr.* 398, *Europam et Libyam rapido disterminat aestu.* Perhaps *undis* carelessly repeated has displaced a word like *aeque.*

721. **Italiae**, Flor. 30, edd.; *Haeliae* OQ; *Haeoliae* O corr.; *Aeoliae,* Heins. Voss. M. quotes Gerard Voss, 'puto olim sic dictam eam partem Italiae quam inhabitavit Iocastes Aeoli filius qui ad fretum Siculum habitabat: vid. Diod. Sic. lib. 5 (ch. 8).' *Italiae* is probably a gloss, and the correct reading lies concealed in *Haeliae.* — **eius**: we should have expected a relative coming earlier in the sentence. Munro in his long note compares 2, 87, 'durissima quae sint . . . neque quicquam a

tergo ibus obstet'; 4, 962, 'et quo studio . . . aut quibus in rebus . . . atque in ea ratione.'

722. Of all the mighty phenomena of nature none is greater than Empedocles. — **vasta**, 'destructive.' Catull. 64, 156, *vasta Charybdis*, where Ellis quotes Odyss. μ 428, ὀλοὴν Χάρυβδιν, also *Aen.* 7, 302, where the verse of Catullus is appropriated; *beluam vastam et immanem*, Cic. *Div.* 1, 49. Prop. 3, 32, 54, *vasta Charybdis aqua.* — **Aetnaea**: 6, 669, *ignis Aetnaeus;* 2, 593, *impetus Aetnae.* — **minantur . . . colligere**: the future would be expected from the meaning of the verb, after the analogy of *spero;* but cf. 5, 386–387; 4, 403; Schmalz, *Synt.* § 226, 4. With *minantur murmura* cf. *minitanti murmure*, 68; *minaci murmure*, 276, and n. there.

723. Note the tone color of the repeated *m.* — **flammarum iras**: i.q. 'angry fires.' *Irarum flammas* occurs in Arnobius, ed. Reiff., p. 123, 4; 135, 24; 249, 16. — **rursum . . . iterum**, 724, are synonymous. Preiger changed *rursum* to *sursum*.

724. **faucibus**: of a mountain, 6, 639, 702. — **eruptos**: OQ, edd., except Br. Giuss. who read *eructans*, comparing 3, 1012. The order is *ut vis vomat ignis eruptos faucibus*. Cf. 6, 582, *post incita cum vis | exagitata foras erumpitur.* For the passive, 4, 1115, *se erupit;* 5, 598, *erumpere lumen;* examples from Cic. in M. The prolepsis is not too bold for one who likes to join participles to finite verbs. — **vis ut vomat**: Lamb. ed. 3, and most edd.; *vis ut omniat*, OQ; *ut vis evomat*, old vulg. 6, 828, *vita vomenda;* Ov. *Her.* 12, 125, *quaeque vomit totidem fluctus totidemque resorbet*, of Sylla.

725. Note the alliteration, which is more frequent in the descriptive passages. — **ad caelumque**: *que* is not joined to *ad* in L. and perhaps not in classical Latin: Plaut. *Capt.* 369, Schoell, has *ad te atque ad illum;* others read *adque;* see Schmalz, § 170, and *Thes.* 1, 473, 7. — **flammai**: Woltjer, *Jahrb.* 119, 776, favors *flammarum* of Q corr.; *flammai* is the corr. of O; the corrector of Q is older than the corr. of O; W. compares *flammarum* in 723 and the plural *ignis* in 724. *Flammai* occurs in 900 and in 5, 1099, but in 1, 900 it is a correction, as here, of *flammae*.

726. Note the repeated *m.* — **cum . . . tamen**: cf. 1, 566; 2, 859, 309–310. — **magna**: Wakef. takes *magna miranda* for *magnum miranda* like the Virgilian *rauca fremens;* M. *quae magna videtur multis modis miranda;* Kraetsch, 42, correctly regards *magna* and *miranda* as asyndetical, comparing 2, 1028, *nil adeo magnum neque tam mirabile quicquam*, and such was Lambin's opinion. — **modis multis**: 759; cf. *multimodis*, 2, 1060, etc.

727. **gentibus humanis**: 2, 595; 5, 161; cf. 119. *Gens humana* is poetical for *genus humanum:* Madv. on Cic. *Fin.* 5, 65. — **visendaque fertur**, 'is said to be worth visiting'; L. had probably never seen it. *Visenda* is often used in this sense; Cic. *Verr.* 4, 132, 'ei, qui hospites ad ea, quae visenda sunt, solent ducere et unum quidque ostendere, quos illi mystagogos vocant.'

728. **rebus . . . bonis**: 3, 1004 n. — **opima** he uses only here. — **multa virum vi**: cf. 2, 326, and see on 3, 8. Cf. *multa vi muniit Albam*, *Aen.* 1, 271, for form, not sense. — **virum** instead of *hominum* is due to the desire for alliteration.

729. **praeclarius**, 'a more brilliant product.'

730. **magis**: because he does not use the anteclass. *mirius.* — **carumque**, of value: here only in L. in this sense; once in another (3, 85). M. cites Livy 35, 21, 16, *sancta caraque*.

731. **divini**: elsewhere said only of Epicurus and his productions. Democritus' opinion is *sancta*, 3, 371.

732. **vociferantur**: on 3, 14. The long word makes a bad beginning of the verse. Reid on Cic. *Acad.* 2, 14, *Empedocles . . . mihi furere videatur*, quotes this passage and *Lael.* 24, where *vaticinari* is said of him. — **exponunt**: 121 n. — **reperta**: 5, 2 n.

733. **vix humana**: cf. the praise of Epicurus: *deus ille fuit*, 5, 8. M. quotes Emped. 392, *ἐγὼ δ' ὔμμιν θεὸς ἄμβροτος οὐκέτι θνητὸς | πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικα.* Cicero, of Archimedes, *Rep.* 1, 22, 'plus in illo Siculo ingenii quam videretur natura humana ferre potuisse indicavi fuisse.' — **stirpe**, 'stock': *Aen.* 10, 543, 'Vulcani stirpe creatus'; Ov. *M.* 1, 760, 'caelesti stirpe creatus.'

734–762. 'Yet Empedocles and the other philosophers I have mentioned, although right in much, yet went astray in their theory of first beginnings; first by denying void, second by allowing indefinite division and denying the least parts, third by making the first beginnings soft and destructible.'

734. **Hic**: Empedocles. — **tamen . . . quamquam . . . tamen** is uncommon. — **supra**: 705 sq. — **inferiores**, nom. probably, but may be acc. agreeing with the antecedent of *quos*.

735. Note the alliteration. — **partibus multis**: 4, 317, 'multis partibus hic est | mobilior'; 3, 1026, 'melior multis rebus'; see lex., *pars*, 7. — **egregie** modifies *inferiores* as *multo* modifies *minores*. Faber cites a passage from *ad Heren.* 3, 35, where *egregie* modifies *turpe*. Gell. 20, 1, 13, *egregie homo improbus*.

736. Note pentasyl. close. — **multa**, 'many single points' (Reisacker). — **invenientes**: 4, 970, '(naturam) inventam patriis exponere chartis'; cf. 5, 13, 'divina aliorum antiqua reperta.'

737. **adyto** is an accepted correction from Niccoli of *adito*; here only in L. and not cited elsewhere in this figurative meaning, carrying out the suggestion of *divinitus*. Lucan, 9, 564, 'ille deo plenus, tacita quem mente gerebat, | effudit dignas adytis e pectore voces,' cited by Preiger. Wakef. quotes Ov. *M.* 15, 145, 'reserabo oracula mentis,' and other passages. Cic. *Rep.* 5, 1, 'tamquam ex oraculo mihi quodam esse effatus videtur'; Pers. 2, 73, 'sanctosque recessus | mentis.' — **responsa**: of weighty opinion as given by oracles and jurisconsults.

738. This and the next verse are repeated at 5, 111–112. — **certa ratione**: 2, 94, 'certa ratione probatumst.'

739. Note the alliteration. — **quae** may be accusative, although it is generally taken as nom. In 5, 112, it may refer to *fata*. — **tripodi**: Lachm. compares *Cilici*, 2, 416; *Heliconi*, 3, 132 (see n. there); *Troezeni* and *Clitori* in Vitruvius, and the common *Acherunti*, *Sicyoni*, *Lacedaemoni*, *Sidoni*. — **lauro**: 6, 154, *Phoebi Delphica laurus*. With the thought cf. Ter. *And.* 698, 'non Apollinis magis verum atque hoc responsumst.' Cic. *Tusc.* 1, 17, 'nec tamen quasi Pythius Apollo, certa ut sint et fixa, quae dixero, sed ut homunculus unus e multis probabilia coniectura sequens.' *Ad Brut.* 1, 2, 6, 'haec ex oraculo Apollinis Pythii edita tibi puta: nihil potest esse verius.' Callim. *in Del.* 5, 94, *ἀλλ' ἔμπης ἐρέω τι τορώτερον ἢ ἀπὸ δάφνης.* Aristoph. *Plut.* 39, *τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων.* Ov. *AA.* 3, 789, 'sed neque Phoebei tripodes, nec corniger Ammon | vera magis vobis, quam mea Musa canet.' See Otto, *Sprichw.* 30. — **a**: Grasberger, 49, says that L. never postpones *a* after a

noun unless an adjective follows, and hence doubts the reading. Rolfe, *Harv. St.* 12, 255, says that genuine anastrophe of *ab* is very rare and occurs only in early Latin.

740. **tamen**: 'as I was saying'; it recalls *tamen* of 734.—**fecere ruinas**: *dare* is more common, *e.g.* 2, 1149; *dedere* would be unmetrical here; so *ruinas* | *in patinam fecere*, Hor. *S.* 2, 8, 55.

741. **graviter**: 6, 758, *graviter concidere. Aen.* 5, 447, *ipse gravis graviterque ad terram . . . concidit.*—**magni magno**: for the juxtaposition see on 3, 71. *Magni*, great as they were. Hom. Σ 26, *μέγας μεγαλωστὶ τανυσθείς.*—**cecidere casu**: on 689.

742. **exempto rebus inani**: 660. Orelli quotes Emped. 63, *οὐδέ τι τοῦ παντὸς κενεὸν πέλει οὐδὲ περισσόν.* Empedocles acknowledged pores.

743. **mollis rarasque**: 2, 860, 'molli lenta, fragosa putri, cava corpore raro.'—**relinquont**: see 446. For the *o* cf. *vivont*, 2, 665; *dissoluont*, 6, 356.

744. **rorem**, Bock. Br. Giuss. Bail. after Christ, comparing the enumeration of the four elements in 567, 'mollia quae fiunt, aer aqua terra vapores,' and 776, 'mixtusque videbitur aer | cum terra simul atque ardor cum rore manere'; 771, 'aerias auras roremque liquoris.' *Solem* OQ, Lachm. M.—**frugis**, OQ, M.; *fruges*, Lachm., who reads *voces* in 4, 577 and 992 also against the Mss. See notes of Lachm. and M.

745. **nec tamen**, 'and yet for all that'; 3, 231 n.—**admiscent**: 369, 655. For the construction with *in* cf. Cic. *Phil.* 12, 16, 'ad consilium admiscear'; Pliny, *NH.* 26, 104, 'admixtis in heminam . . . coclearibus duobus,' and *Thes.* 1, 746, 3.

746. **finem**, 'limit'; so 844 and 2, 1116, *crescendi finem;* 1, 577, *frangendis reddita finis* | *corporibus.* So *gignundis*, 204, 707, has an implication of futurity. The dative is one of purpose.

747. **faciunt**: 655 n.—**pausam**: 3, 860 n.—**stare**: synonym of *esse;* 564 n. 'The rejection of endless divisibility is the keystone of the doctrine of atoms and void space;' Lange, *Materialism*, 2, 135.—**fragori**, 'breaking,' seems unexampled; but cf. 5, 317.

748. **nec prorsum**: 3, 45 n. and Munro's note here, where he shows it = *omnino non.*—**minimum**: 602 n.—**consistere**: another synonym of *esse;* 235 n.—**in rebus**: cf. 511. M. quotes Cic. *Acad.* 1, 27, 'cum sit nihil omnino in rerum natura minimum,' as a prose translation of 748; Cicero there does not acknowledge that infinite division will lead to complete destruction: 'eaque etiam interire, non in nihilum, sed in suas partes quae infinite secari ac dividi possunt'; see Reid's note there. Polle, *AV.* 21, compares also *Fato*, 9, 18, *Div.* 2, 37, *Phil.* 7, 27 for stylistic similarity. **quicquam**, Mar. edd.; *qui* OQ, *quire* Pascal, inferior Mss.

749. **cacumen**, 'limit,' 599 n.

750. **ad sensus**, 'according to the standard of our senses.' 2, 281, *ad arbitrium.* M. thinks it is used instead of the dative with *videtur.*

751. **conicere**, 'infer'; here and in 2, 121 with this meaning; see lex. For the spelling see on 3, 639.—**cernere**, 'distinguish.'—**non quis**: see on 3, 554. There is no form *nequis.* Creech's interpretation was: 'et inde facile possimus colligere id extremum rerum quod nos videre non valemus, esse in rebus minimum.' Lambinus: 'conicere ut possis ex hoc extremo cacumine quod iam cernere non potes, et quod ad sensus nostros videtur esse minimum, id extremum esse in rebus minimum,

quod extremum ipsae res habeat,' or with the reading *quae:* 'conicere ut possis ex hoc extremo quod extremum habent ea, quae cernere non quis, esse aliquid minimum in rebus.' *Quae cernere non quis*, M. says, are atoms : 600, 'corporis illius quod nostri cernere sensus iam nequeunt.' *Quae* is the reading of OQ; *quod* Veron. and old vulg.

752. This line is so long that the end is lost, as in 748. *Rebus* was read before Lachm., who supplied *prorsum*, and is followed by Bern. and Giuss.; M. and Bail. *in illis;* Br. after Winckelmann *vere;* Bock. *id horum;* van d. Valk, *rerum.* Postgate, *J. Phil.* 24, would add *et illis.* — **quod**: the conjunction.

753. **item**, OQ, M. Giuss. Br. Bail.; *utei* Lachm.; *item ut*, Edelbluth. — **huc accedit item**: 6, 1022; see on 1, 192.

754. **nos**, 'observers.' In 749 it was omitted. — **nativa**: 3, 417 n. — **videmus**: plainly mental. M. quotes Empedocles, 178, αἶψα δὲ θνήτ' ἐφύοντο τὰ πρὶν μάθον ἀθάνατ' εἶναι. L. is hardly fair here.

755. **mortali cum corpore**: 232 n. *Cum* is unnecessary; 276 n. — **funditus** probably looks forward, as commonly; instead of *funditus omnes* we have here *funditus summa.* — **utqui**, OQ, M. Br. Bail.; *usque* Lachm., who did not understand *utqui*, which was discovered by the American N. P. Howard, a Virginia lawyer; see on 3, 738, and *J. Phil.* 1, 118.

756. **debeat** is dependent on *accedit utqui.* Cf. 673 for the thought.

757. Nearly the same as 674.

758. **utrumque**: *reverti, renata.* Reichenhart, *Jahrb.* 121, 846, noticed that *uterque* occurs 6 times immediately after the relative (1, 758, 975; 2, 565; 4, 1212; 5, 1101; 6, 365); in 3, 421 the demonstrative is separated far from *utrumque;* once only, 5, 729, *quod pugnat uterque.* — **iam** goes with *habebis*, as appears from the sense. For the broken order cf. on 6, 158. — **distet**: 620. — **habebis**: O corr. for *habes;* 3, 831 n. Cartault would write *habemus.*

759. **veneno**: O *vene;* Q *veneni;* O corr. *venena; veneno* Wakef. edd.; *venena*, old vulg. Wakef. noticed that L. does not use *venenum* in the plural. Faber and others quote Varro, *RR.* 1, 218, 'quaedam enim pecudes culturae sunt inimicae ac veneno.' With *inimica . . . veneno* cf. 6, 1094, 'quae sint vitalia nobis, | et contra quae sint morbo mortique necessest | multa volare.'

760. **ipsa sibi inter se**: pleonastic; cf. 2, 1092, *ipsa sua per se sponte.* Naeke on Valerius Cato, p. 318, noticed that L. used *inter se* in 14 places in Book 1 and 2 in the second foot; Virgil also used the preposition in the same place. Thielmann, in *Archiv* 7, 380, shows that here we must interpret *ipsa sibi* and *inter se*, like *mutuo* and *inter se.* — **congressa peribunt**: 2, 549, *congressa coibunt*, also closing the line.

761. **diffugient**: 2, 457, 'diffugere, ut primum nebulas flammasque.' — **coacta** probably ablative; 6, 196, 'venti cum tempestate coorta complerunt.' Lamb. wished to read *coorta* here.

762. **fulmina atque . . . que**: not two members but three; 5, 1241, 'aes atque aurum ferrumque repertumst'; 5, 1428, 'purpura atque auro signisque.'

763–781. 'If all things are made and dissolved into four elements, how can you tell which are the first beginnings, whether the elements or the things they make? But if you think the four elements come together in such a way that in union no one of these is unchanged, you cannot make anything out of them, for each element

will appear in the product; you must have first beginnings of a secret and hidden nature, which will not appear nor prevent the proper existence of the thing created.'

763. **Denique**: as in 551. — **ex**: *metr. gr.* Bock. transfers 763–769 to follow 770–781.

764. **rursum** has its proper meaning. — **dissoluuntur**: on 223.

765. **qui**: 2, 917, 'qui poterunt igitur rerum primordia dici?' 5, 648, 'qui minus illa queant.' — **illa**: to *quattuor ex rebus*, 763; see on 3, 185. — **rerum primordia**: a similar order in 55. — **dici**, 'called'; 3, 100 n.

766. **contra**, as in 521, 'on the other hand.' *Contra . . . retroque*, cf. 3, 108. — **res illorum**: sc. (*queunt*) *primordia dici*. — **retroque putari**, 'the supposition being reversed,' M. translates; *putari* is in the same construction as *dici*.

767. **alternis**: on 524. — **enim**: postponed *metr. gr.* — **mutantque colorem**: 2, 1005, *mutentque colores*.

768. **tempore ab omni**: on 554.

769 = 762.

770. **coire**: 2, 549, *congressa coibunt* (*corpora*), and elsewhere. *Ignis* is gen. Bock. reads *terrasque coire in*.

771. **aerias auras**: 3, 222 n. — **roremque liquoris**: on 496. Notice the chiasmus.

772. *ut nil eorum in concilio mutet naturam.* **nil**, 'no one'; cf. 854. Cartault proposed *natura*. — **concilio**: 183 n.

773. **nulla . . . res**: variation from *nil*, 772. — **tibi**, 'I tell you'; ethical dat. — **ex illis**: not a variety for the gen., but to be taken with *creata*.

774. **animans**: this form occurs only here and 3, 573 in L.; of course an adjective. OQ, *animas*; cf. *libes* for *libens*, and Lane, *LG.* 902. — **exanimo**: on 3, 714. — **cum** is here unnecessary; 276 n. — **arbos**: the same form in 6, 786 at end of line; *arbor*, 3, 784, etc. *Arbos* at end also in V. *Ecl.* 3, 56; *Georg.* 2, 57, 81; *Aen.* 3, 27; 6, 206; he does not have *arbor* at all. *Colos* occurs in third and fourth feet in 6, 208; *vaposque* at close in 6, 952. Polle, *AV.* 23, after Purmann, would reject this line: (1) the mention of *arbos* merely fills the verse; (2) the added example is unnecessary. Polle maintains that *exanimus* cannot mean *anima carens* (*inanimus*) but *anima privatus, mortuus*. Still L. for the moment regards a tree as dead in comparison with higher animal life; cf. the inexact statement in 3, 784. Bock. reads *exsangui*, and interprets 'no living thing, especially a tree.' Br. seems to favor *ex animo* for the metre, in *Jahresb.* 24, 128.

775. **quippe**: 3, 190 n. — **variantis**: 5, 71, *variante loquella*. This participle = *varius*. — **acervi**: not homogeneous.

776. **ostendet**: 5, 355, *naturam ostendimus*. — **videbitur**: passive; 3, 182 n.

777. **ardor** corresponds to *ignis*, 770; *cum* to *mixtus*, 776; *rore* to *roremque liquoris*, 771. — **manere** = *esse*; 363 n. OQ *et quodam*; Lamb. edd. *atque ardor*; Bock. *simile atque idem*.

778. **oportet**, Mss. and edd. except Lachm. Bern. who read *necessest*. Lachm. says L. does not use the word, and that it is avoided in general by all poets except the comic ones. Bock. *apertumst*.

779. **clandestinam**: 2, 127, 'tales turbae motus quoque materiai | significant clandestinos caecosque subesse.' — **caecam**: on 3, 247. — **adhibere**: cf. 828.

780. **emineat**: 3, 284 n. — **pugnet**: 2, 794, 'qui contra pugnet et obstet.'

781. The order is *quominus quodcumque creatur queat esse proprie*; 'have its proper existence.' — **proprie**: 6, 985, 'quisque suam proprie rem percipit in se.'

782–802. 'They make a constant interchange of fire, water, air, earth, but first beginnings cannot thus change, for an unchangeable element must survive to prevent total destruction; by the adding or taking away of such elements they can make fire or any other thing.'

782. **repetunt**, 'go back to'; see lex. The subject is no doubt *Stoici*, *i.e.* Heraclitus. The insertion of this passage in the refutation of Empedocles has led Hallier to regard it as addressed to the followers of the latter; but see Pascal, *Stud.* 76. — **eius**: closing the verse in 219, 721, 731, 965; 2, 490; 3, 208, 328, 440, 734; 4, 185, 261, 356, 372, 960; 5, 629; 6, 421, 694, 916; within the verse, 2, 736; 3, 235, 357; 4, 51, 236, 780, 934, 1152, 1231; 5, 4, 459, 686, 709; 6, 128, 234, 965. Not in Virgil, twice in Horace's Odes; see Bentley on Hor. *C.* 3, 11, 18, and *Archiv* 11, 374.

783. **faciunt**: 5, 713, 'ut faciunt, lunam qui fingunt esse.' — **vertere**: cf. 710. — **auras aeris**: 3, 222 n. M. quotes a Stoic opinion in Cic. *ND.* 2, 84, 'cum quattuor sint genera corporum, vicissitudine eorum mundi continuata natura est. nam ex terra aqua, ex aqua oritur aer, ex aere aether; deinde retrorsum vicissim ex aethere aer, inde aqua, ex aqua terra infima. sic naturis eis, ex quibus omnia constant, sursus deorsus ultro citro commeantibus mundi partium coniunctio sustinetur.' Cf. also Ov. *M.* 15, 239 sq., where the Pythagorean doctrine is explained. — Pascal, 84, with great probability, makes the reference to cosmic periods; cf. Aet. 1, 3, 11.

784. **hinc**, *auras aeris*. Wakef. quotes Sen. *NQ.* 3, 20, 'ex spiritu qui in aquam transfiguratus est.' — **imbrem**: 715 n. The Mss. have here *ignem* . . . *igni*; the change to *imbrem* . . . *imbri* by Marull. is accepted by all except Pascal. M. notes the same corruption in Catull. 62, 7.

785. The caesura falls between *retro* and *que*; see Meyer, *Gesch. Hex.* 1045. — **retro . . . reverti**: 2, 283, *retroque residit*; 2, 516, *retroque remensumst*; 5, 269, *retroque remanat*; 6, 573, *retroque recellit*; *Georg.* 1, 200, *retro referri*.

786. **umorem**: variation from *imbri*, **calorem** from *ignem*.

787. **mutare**: absolute, according to Ellis on Catullus, 22, 11; but for *inter se mutare*, 'to change with each other,' see lex. '*sui*,' III; the *se*, direct object, is not usually expressed. Sall. *J.* 18, 9, *mutare res inter se instituerunt*. — **meare**: 354.

788. **a**, 'away from'; *de*, 'up from'; there is ὁδὸς ἄνω and κάτω; usually the prepositions mean just the opposite, *a*, 'away from upwards,' and *de*, 'down from'; *de* is probably used here for metrical convenience to avoid hiatus. *Thes.* 1, 17, 40, quotes Plaut. *Ps.* 1224, 'auferen' tu id praemium a me . . . ? de improbis viris auferri . . . decet.' — **sidera mundi**: at end of verse 5, 433, 514; 2, 328; *Aen.* 9, 93. L. and Catullus have *sidera* and *sidere* only in the fifth foot: Jessen, *L. u. Catull.* 6.

789. **facere** refers to the preceding verbs; 667 n. Verses 789–793 are repeated, 2, 750–754. — **haud ullo**: 2, 747.

790. Cf. 579 and 672. — **immutabile**: 591.

791. Cf. 673. — **redigantur**: 553 n.

792 = 670.

793 = 671.

794. **quae paulo diximus ante**: 907; 4, 383, *paulo quod diximus ante.* — **quae**: mentioned 783 sq.

795. **commutatum**: *metr. gr.*, for *commutationem*, like *mactatus, summatus, adauctus, disiectus, intactus, transpectus*, etc.; see Wolff, 24, and on 689 and 3, 525. Cic. *ND.* 3, 31, 'haec tum intereunt cum in naturam aliam convertuntur quod fit cum terra in aquam se vertit et cum ex aqua oritur aer, ex aere aether, cumque eadem vicissim retro commeant.'

796. **aliis**: the true elements. — **ea**: the so-called elements. — **convertier**: the same form in 4, 317: see on 3, 67, and cf. 1, 710.

797 = 673.

798. **quin potius**, 'why not rather.'

799. **constituas**: 2, 418, 'neve . . . simili constare colores | semine constituas.' For the subjunctive, Morgan in *Harv. St.* 12, 232, compares Pl. *Mil.* 426; Ter. *Ph.* 1015, *Eun.* 811, and other passages. — **crearint**: *velarint*, 930; *violarint*, 2, 614; *suerint*, 4, 303; *exsuperarint*, 5, 384; *crerint*, 5, 782. — Bentley missed an *ut* and proposed *ignem ut si forte*, but *tali posse* = *tali ut possint.*

800. Notice the alliteration and chiasmus. Müller, *RM.* 456, criticises the assonance in this verse, comparing 2, 552, 'sed quasi naufragiis magnis multisque coortis'; see on 677.

801. **ordine mutato**: 827, *permutato ordine;* cf. 677, 686; 2, 1021, *concursus motus ordo . . . permutantur.*

802. **alias aliis rebus**: for the ellipsis cf. 2, 471, 'aspera levibus esse principiis'; 1, 822, 'aliis alioque modo.' Faber read *res vertier* for *mutarier.* — **mutarier**, 'changed into,' lit. 'exchanged with': see lex. — **omnis**: emphatic by position.

803–829. 'Fact shows, you say, that things grow into the air from the earth, and that moisture and heat are necessary for their development. True, because many first beginnings are mixed in various things, and the arrangement in different ways makes up different objects.'

803. **manifesta**: on 3, 690. — **indicat**: 4, 396, *res indicat ipsa.* — **inquis**: cf. 897. Earth, air, heat, moisture are necessary for the growth of things, hence are elements; no, says Lucretius, they are *alimenta*, not *primordia.*

804. **res**: in different sense from 803; such repetitions are common with L. — **alique**, 191 n.

805. **tempestas**: on 178. — **indulget**: 5, 1368, 'terram . . . indulgendo blandeque colendo.'

806. **imbribus**: abl. of means; the indirect object of *indulget* is *rebus* understood. — **ut**, Prisc. edd.; Lachm. keeps *et* of OQ and transfers 806 and 807, changing *arbusta* to *ambusta;* Purmann, *Jahrb.* 67, 670, thinks *ambusta* cannot be defended by *ambusta pruinis.* — **tabe**: 3, 553 n. Priscian (768 P.) quotes this passage as an example of *ē*, and also Lucan 10, 158, Juv. 15, 102, *famē;* cf. *Aen.* 6, 421; all under the ictus: see on 3, 734. The clouds dissolve into rain; *nimbi rigantes*, 6, 521. — **arbusta**: 187 n. M. translates, 'that the trees reel beneath the soaking storms of rain.' — **vacillent** is not often used of concrete subjects, except of parts of the body; *Archiv* 4, 238.

807. **pro parte sua**: 5, 257; cf. 4, 550. — **fovet**: 1032, *solis terra vapore fota.*

808. **possint**: following *indulget;* cf. 5, 211, *cimus . . . nequeant;* Schroeter, 19; Dr. II, § 548, A, *e.* — **animantis**: -*is* in nom. pl. is an archaism; cf. 2, 577, *visentis;* 955, *vitalis;* 4, 397, *montis,* 1221, *parentis;* 5, 216, *imbris,* and Lachmann's note, p. 56. M. admits 14 cases into his text.

809. **scilicet et**, 'yes, and'; 901; 4, 848, 1126; 6, 674. — **cibus aridus**: 864, 'cibus omnis, et aridus et liquor, ipse.' The adjective brings out the opposition of solid food to liquid moisture; the moisture is 'soft' in contrast to the 'hard' dry food. *Tener umor* also in *Georg.* 2, 331.

810. **adiuvet**; cf. *adiutamur,* 812. Roos, 22, would read *adiuvat* after *indulget* following Preiger and Wakef. — **corpore**, 'substance,' M.; 4, 535, 'quid corporis auferat . . . perpetuus sermo'; 1, 1038, 'privata cibo natura animantum | diffluit amittens corpus.'

811. **nervis**: see on 3, 217. 3, 697, 'omnibus e nervis atque ossibus articulisque.' — **exsoluatur**: on 223. *Aen.* 11, 829, 'exsolvit se corpore.'

812. **adiutamur**: a popular word; see lex. and Wölfflin in *Phil.* 34, 157. — **dubio procul**: 2, 261; 5, 258; 6, 249, 719, 1039; said in lex. to be very rare. Schmalz, *Synt.* § 144, says *procul* first appears as a preposition in L., then in Hor., Livy, Tac.; but Roby, 2082, cites it from Ennius: see on 3, 433.

813. **certis**: 521. — **ab**: 3, 323 n. — **aliae atque aliae**, 'other things in succession'; cf. 605; 2, 776; 5, 303, 1090, 1367, and lex. — **res**: sc. *aluntur.*

814. **multa modis multis**: 341 n. Note the alliteration and assonance of *m.* — **communia** in fifth foot, cf. 824; 2, 689, 695; 4, 1195.

815. **rerum**: the commentators notice the repetition of *res* here, 6 times in 4 lines; cf. 893 sq. Livy, 4, 61, has *arx* in various cases 6 times in §§ 6–9; cf. on 128.

816. **ideo**: 1089; 3, 535 in the same metrical position; not in 4, 330. — **res rebus**: 3, 71 n.

817. **magni refert**: 2, 760; 4, 984; 5, 545. 817–819 are nearly = 908–910; cf. 2, 760–762, 1007–1009. Gneisse, 58, thinks they are interpolated here; refuted by Lohmann, 20. Adverbs are more common than genitives with *interest* and *refert;* Dr. *Synt.* 1, § 201, 3.

818. **positura**: *metr. gr.* for *pŏsitione.*

819. **inter se**: 760 n. Here first appears the doctrine that the atoms within bodies are in motion, and mutually cause and receive motion; defended in 2, 308 sq.: see Masson, 37.

820. Asyndeton; 685 n. The first catalogue is of prominent natural objects, the second of the living beings produced in or by them. — **eadem**: sc. *primordia.* — **flumina**: such words naturally come in the fifth foot; cf. *pectora,* 19. — 820–821 are almost = 2, 1015–1016. On the inadequacy of this conception, see Martha, 247 sq.

821. **constituunt**: as in 2, 104, 671 (670); 6, 226. — **fruges arbusta animantis**: 808.

822. **verum**: 684. — **aliis commixta**: Kühn, 21, sees a dative here; Holtze, 19, an abl. Bock. *alias.* — **moventur**: middle.

823 = 2, 1013 nearly; 2, 688 exactly. — **nostris versibus**: 949; 4, 24; *meis versibus,* 3, 36.

824 = 2, 689.—**elementa**: 197 n. Kelsey calculated that the 24 letters of the Latin alphabet could be arranged in 620,448,401,733,239,439,360,000 combinations.

825 = 2, 690.—**cum tamen**: 2, 29; 6, 140.—**inter se**: 760.—**versus ac verba**: Fronto, p. 161 N., has *versu et verbo*.—**necessest confiteare**: 269.

826. **-are et re et**: cacophonous, and elision in second foot; see on 150.—**re**, 'meaning.'—**-r'et r'et -son. -son.**: remarkable assonance. Cf. *exaestuat aestus*, 2, 1137; *anxius angor*, 3, 993, and n. there.—**sonanti** occurs also in *Aen.* 1, 246 and Ov. *M.* 12, 46.

827. **ordine**: 801: e.g. *latum*, *altum*, *ultam*, *latam* (Bock.); *Roma*, *amor* (Giuss.).

828. **rerum**: contrasted with *verbis*, **primordia** with *elementa*.—**plura**: *i.e.* combinations. *Plura* is the classical form; *pluria* anteclass. Bentl. proposed *adhiberi*.

829. Cf. 157.

830–874. 'Anaxagoras' theory of homoeomeria is wrong also, for he allows no void, and his elements are too weak to survive. Again, food must by his theory have in it bodies of blood and bone; and whatever things grow from the earth, if they are previously in the earth, make earth heterogeneous; so smoke and fire in relation to wood.'

830. **et**, OQ, edd.; *ut* Lachm., who will not tolerate *et* = *etiam*: see on 3, 234. —**Anaxagorae**: of Clazomenae, born about 500 B.C.—**homoeomerian**: the word occurs first in Epic. and L.; Aristotle has τὰ ὁμοιομερῆ; ὁμοιομέρειαι, plural, comes first in the later writers like Plutarch and Sextus: Zeller, I[4], 982. Arist. states the view as substances 'consisting of parts like to themselves,' but L. evidently calls the principle itself homoeomeria (Gow's *Comp. to School Classics*, 305). 'Anaxagoras asserted that the primary elements of everything were similarities of parts, for as we say that gold consists of a quantity of grains combined together, so, too, is the universe formed of a number of small bodies of similar parts;' Diog. Laert. II. *Anaxag.* § 4. 'This singular opinion is intelligible when we remember his theory of knowledge. The sense discerns elementary differences in matter, and reflection confirms the truth of this observation. If nothing can proceed from nothing, all things can only be an arrangement of existing things; but when in this arrangement certain things are discovered to be radically distinguished from each other—gold from blood, for example—either the distinction observed by the senses is altogether false, or else the things distinguished must be elements;' Lewes, *Biog. Hist. of Phil.* 75. Cf. Gomperz, *Greek Thinkers*, 1, 173, and Hildebrandt, *T. L. de Primord.* 26. M. quotes Epic. Περὶ Φύσεως, 28, 6, Gomperz, τό γε [στοιχεῖον] ἤδη τὴν ὁμοιομέριαν τῷ φαινομένῳ κεκτημένον, to show that the term does occur before L. Cic. *Acad.* 2, 118, renders the word by 'particulas similis inter se minutas.' The verse is quoted with *ad* for *et* by Serv. *Aen.* 4, 625.

831. **Grai memorant**: *i.e.* it is a Greek word; there is no implication here that the term was unknown to Anaxagoras.—**lingua** should perhaps be written *dingua* to alliterate with *dicere*.

832. **concedit** with inf. is poetical and late; Dr. II. §§ 393, 419.—**patrii sermonis egestas**: Tac. *Ann.* 4, 45, *sermone patrio*; see on 3, 260. Latin has no combination like *homoiomeria*.

833. sed tamen, 'yet in spite of it.' — **ipsam rem,** i.e. *rem de qua loquor;* cf. 864; 3, 1041; Hermann, *Opusc.* 1, 308. — **exponere**: 121 n.

834. quam, OQ, edd. Goebel, Polle (*Phil.* 26, 306). *quom* Lachm. B. M. — **principio**: on 271; early edd. *principium . . . quam.*

835. videlicet, 'he means.' — **e**: Pont.; 664 n. OQ have the unmetrical *de.*

836. hic: Anaxagoras. — **pauxillis**: for the repetition see on 3, 822.

837. visceribus viscus, 'flesh'; 3, 566 n. The sing. *viscus* is quoted from Ov. *M.* 15, 365 and from Celsus. For the repetition, 3, 71 n. The verse is quoted in full by Nonius and in part by Servius. — **sanguen**: 853, 860; anteclass. for *sanguis.* L. does not have *sanguinem.*

838. coeuntibu': 3, 52 n.

839. auri . . . aurum: Bentl. proposed, followed by Wakef. and Bock., *aurae . . . auram* (cf. 853), but Simplicius (*Arist. Phys.* 27, 2) *πάντα τὰ ὁμοιομερῆ οἷον ὕδωρ ἢ πῦρ ἢ χρυσόν*, and *terra, ignis, umor* are not parts of the body; and although they are elements, yet *aurum* is a stock illustration in this matter. Arn. 2, 49, 'aut esse auream terram, quod in verrucula collis unius insint exiguae miculae.' — **ex aurique,** not *exque;* but *eque* 37 and n. — **micis,** 'grains'; here only in L. — **consistere posse**: 706.

840. terris terram: cf. the juxtaposition in 837 and 841.

841. ignibus ex: 316 n. Br. prints *ignibus exiguis,* following Susemihl in *Phil.* 44, 77, cf. 23, 461, and infers a lacuna after 840; Vict. corr. and Juntine had *exiguis.* The singular *umorem* seems out of place, and the omission of a preposition with *umoribus* is strange. Neumann, 48, rejects the verse with Polle, *Phil.* 25, 272. Lamb. ed. 2 had *ignibus ex ignem humorem ex humoribus,* favored by Roos, 22.

842. fingit putatque: pleonastic, after his manner.

843. ulla idem ex parte: Lachm. and most edd.; *ulla idem parte* OQ; *ulla parte idem* Preig. M. Bock. Lachm. will not allow omission of the prep. unless a gen. is added, to which M. replies that *in rebus* is the equivalent of one. The verse is clumsy at the best, but probably Lachm. is nearer right than Munro here. Bergk, *Jahrb.* 67, 318, writes *nec tamen ex ulla parte idem rebus inane,* which has a Lucretian rhythm; Polle, *Phil.* 26, 306, thinks it 'sehr ansprechend.' Roos, 23, objects to the metrical effacement of *idem,* if transposed. Holtze, *Synt.* 9, cites 4, 328 (304), *quae parte interiore latebunt;* Hertz, *Praep.* 5, proposes *ulla idem parte in rebus.* M. cites Livy, 10, 14, 10, *nulla ex parte,* 16, *nec parte ulla.*

844. Cf. 746–747. Woltjer, *L. Phil.* 29, discusses the relation of Anaxagoras and Epicurus, and compares with this passage Anaxagoras *Fr.* 3 D., *οὔτε τοῦ σμικροῦ γέ ἐστι τό γε ἐλάχιστον ἀλλ' ἔλασσον αἰεί*; cf. Zeller, *l.c.*

845. utraque ratione, 'both theories': (1) denial of void, (2) acceptance of infinite division with imperishability. — **mihī**: here only in L.; elsewhere *mihĭ;* notice that here it is under the ictus. For *mihī*, etc., see Cramer, *Jahrb.* 155, 101.

846. supra, 734 sq. The reference is to Heraclitus and Empedocles with their followers. Wakef. reads *illis iuxta;* O has *illis vira quod,* Q *quo.* The accepted reading is the vulgate, that of Flor. 32 in marg.

847. adde quod: 3, 829 n. — **nimis**: the only occurrence in the poem; elsewhere

nimis; s was weak; the next occurrence in hexam. verse of *nimīs* is in Cicero's translation of the *Iliad* in *Div.* 2, 64. Cf. Leo, *Plaut. Forsch.* 268.

848. **si primordia,** 'if they can properly be called *primordia.*' — **praedita constant**: 581 n.

849. Notice the spondees; a monotonous verse. — **atque,** 'as': 4, 756; 5, 350, 1260–1261. — **res,** 'things which they constitute.' — **que . . . et**: 1106; 2, 652–653; 4, 509; 6, 1102. — **laborant**: 3, 176 n.

850. **refrenat**: a picturesque word: 6, 568, 'vis nulla refrenet | res neque ab exitio possit reprehendere euntis.' — For the form of the sentence cf. 721 n.

851. **oppressu**: here only in L.; cited from Sid. Apoll. once. *Oppressio* was the common word; see on 795. The order is *oppressu sub ipsis dentibus leti,* as Howard says, *J. Phil.* 1. Cf. *lapis oppressus,* 3, 694. — **durabit,** 'hold out.' — **eorum,** separated from *quid* for metrical convenience.

852. Highly poetical. — **dentibus**: Cic. has *faucibus fati,* Arnobius, *mortis in faucibus.* Everett, *Harv. St.* 7, 72, wonders if Dante thought of this passage in *Purg.* 7, 32, *dai denti morsi della morte.*

853. **ignis,** 841; **umor,** 841; **aura,** not previously mentioned in this discussion, but one of Empedocles' elements; **sanguen,** 837; **ossa,** 835 and 860. — **aura**: Neumann, 48, thinks this word a certain proof of an interpolated verse; *aura* he thinks an ignorant plural of *aurum* (839). — **an ossa,** marg. Flor. 32, edd.; *os aurum* Lachm.; *sanguis an os* OQ. 'Argumentis non levibus impugnat versum Stürenberg, p. 424, sed videtur ferri posse, ut in opere imperfecto. certe *aurum* poeta in rebus, quae in valido oppressu durare non possent, potuit non sine ratione omittere'; Br. *Proleg.* xxxix. — Karsten, *Mnem.* 18, 30, proposes the unmetrical *ignis an umor an aurum? terram an sanguen an ossa,* thus bringing in six examples but omitting *viscus;* so he would reject the verse as a gloss on *eorum,* 851. Goebel and Bock. read *sanguinis an ros;* there are several other attempts; see Havercamp. Polle, *Phil.* 26, 306, favors *ossa,* as in 835, plural, where other singular substantives follow. — **sanguěn**: as he writes *sanguīs,* 4, 1050, etc.

854. **nil,** 'no one.' — **ex aequo**: 3, 125 n. — **funditus omnis**: 478.

855. **mortalis**: as in 3, 532. — **manifesta,** adj. = φαινόμενα, evident to the senses; 4, 504, *manibus manifesta suis emittere.* Cf. on 188.

856. **ex oculis perire**: the lex. cites *abire ab oculis* from Plaut. and Sen., *ab oculis concedere* from Cic., *recedere* from Pliny the Younger, *ex oculis abire* from Livy and also *ex oculis elapsa.* — **vi victa,** Cic. *Milo* 30; *vi victum,* Livy 3, 49, 6.

857. **reccidere,** cf. *reddere, relligio, redducere; reccidere* 1063; 5, 280, and in Propertius, Ovid, and Juvenal; see lex. and cf. on 1, 228. — Lamb. comp. Cic. *Phil.* 7, 27, *ad nihilum recidere.* — **neque autem** is unclassic for *neque vero;* cf. Dr. II, § 335, and cf. 4, 152; 5, 366; 6, 103, 779.

858. Purmann, *Jahrb.* 115, 273, says L. wrote *crescere de nīlo res ullas ante probatumst;* the Ms. reading *res ante probatas* is to him unintelligible, and so is *testor.* Goebel objected to the repeated *res,* and the use of *res,* 858, which occurs, he says, only in 1117 in this book with this meaning; to which Polle, *Phil.* 26, 304, replies that *res* is used in different meanings in 803 sq.; 849 sq. in different cases; and he thinks the second *res* has the same meaning as *res* in 416, 833; 2, 1024; 3, 47, 206, etc. Goebel proposed *testaberis ante probatum.* — **crescere de nilo**: cf. 185. —

testor: apparently used here only in L.; the construction is regular. — **res**: as in 150, *nullam rem e nilo gigni*; 216, *neque ad nilum interemat res*.

859. **cibus**: 6, 946, 'diditur in venas cibus omnis auget alitque | corporis extremas quoque partis'; cf. 1, 873. — 'The process of nutrition is not a selection merely, but an assimilation; the organized system does not find, but make, the additions to its structure;' Whewell, *Phil. of Ind. Sc.* 1, 581.

860. **scire licet**: on 3, 229. — **venas**: 3, 217 n. — There is a lacuna after 860: Lamb. supplied a makeshift verse, 'et nervos alienigenis ex partibus esse'; Goebel, 'nervosque ex alienigenis consistere rebus'; Lachm. and M. approve Lamb.'s stopgap as satisfying the argument, but Susemihl, *Phil.* 23, 631, infers a greater gap, missing a proof that we eat what is not contained in the body and do not eat what is contained in the body (as *ossa*). Roos, 24, would emend 860, *sive licet nervos venasque et sanguen et ossa*. Woltjer, *Jahrb.* 119, 777, proposes *nervosque . . . ex alienigenis consistere debet*; 'cibus ex alienigenis consistere debet quoniam corpus, *i.e.* venas sanguinem ossa nervos augit alitque'; the construction is not easy. Lohmann, 59, thinks there is no lacuna. Karsten would have *nervos* for *nobis*.

861. OQ have *sine . . . core . . . esset*: the reading in the text is the received vulgate. — **cibos**: 2, 879, *natura cibos in corpora viva*.

862. **nervorum**: first mentioned here in this discussion.

863. **ossa** = *corpora ossium*; L. does not use *ossium*, probably for metrical reasons. — **omnino**: in a catalogue; Cic. *Inv.* 2, 161, 'vis aut iniuria et omnino omne'; it is common with *omne*; see lex. — **cruoris**: *cruor* in a catalogue 2, 670, 'ossa cruor venae calor umor viscera nervi.'

864. **liquor, ipse**, Br. Giuss. after Lohmann, 59; *liquor ipse* edd.; *liquor* corresponds to *tener umor* in 809; here = *liquidus*. — **ipse**: join with *cibus*; M. makes it = *etiam*. Punctuation as in 873, 645.

865. **alienigenis**, 'heterogeneous,' is Lucretian: 869, 874; 5, 880. — 'Blood can only become blood, gold can only become gold, mix them how you will; if blood can become bone then does bone become something out of nothing, for it was not before and it is bone now. But as blood can only be blood and bone only be bone, whenever they are mingled it is a mingling of two elements, homoeomeriae'; Lewes, *Biog. Hist. Ph.* 76. L. replies that food must be heterogeneous if it contains particles of bone, etc.; hence cannot be of like nature to itself.

866. **sanieque**, OQ, M. Giuss. Bern. Polle (*Ph.* 26, 207); cf. Postgate, *J. Phil.* 24, 133; *venisque* Avanc. Lachm. Br. (who favors *sanieque* in *Append.*), Susemihl, *Phil.* 14, 563. L. does not use *sanie* elsewhere, but cf. Ennius, *Sc.* 363, *sanie et sanguine atro*. M. quotes Arist. *Part. anim.* 1, 1, p. 487 *a* 1, where in the enumeration of bones, sinews, etc., in relation to *homoeomeria*, αἷμα, νεῦρον, ὀστοῦν are mentioned with ἰχώρ, = *sanies* according to Celsus 5, 26, 20. — **mixtim**, Politian, marg. Flor. 29, Bern. Br.; *mixto* Lamb. Lach. M. Bail.; *mixta* OQ. *Mixtim* occurs at 3, 566 in the sixth foot.

867. **corpora** = *res*.

868. **terris**, *i.e.* the particles of earth as in 840; but *terram*, 'earth as a whole.' — Bergk, *Jahrb.* 67, 320, would read, 'si sunt e terris, terram constare necessest | ex alienigenis ⟨quoniam constare fatendumst ex alienigenis⟩ quae terris exoriuntur'; which is hardly necessary.

869. **quae**: such as trees, plants.—**exoriuntur**: with simple abl. in 2, 152; 4, 1172.

870. **transfer,** 'take other cases'; cf. Cic. *Orat.* 1, 133, 'sermonem alio transferamus.' M. quotes Sen. *Ep.* 65, 3, 'quod de universo dicebam ad haec transfer.'—**totidem**: here only in L.; he means 'the same remarks will apply.'—*Item totidem* is an inelegant assonance.—**utare licebit**: for subjunct. with *licet* see on 3, 46. Lotze, *Kl. Schrift.* 3, 1, 104, rejects the verse.

871. **lignis**: pl. in L. except in 912, and 4, 148, *materiam ligni.* In classical authors the word in its literal sense (firewood) is used only in the plural; here it means particles of wood.—**si flamma**: then wood having flame within it is heterogeneous.—**que . . . que**: poetical, and silver prose; cf. 2, 557.

872. **consistant**: variation from *constare,* 868.

873. After this verse M. suggests a lacuna to be filled up 'ex alienigenis quae tellure exoriuntur. | sic itidem quae ligna emittunt corpora, aluntur, | ex,' etc. Br. would have no lacuna, but transfers 873 to follow 869 where he brackets it; cf. *Phil.* 23, 633 sq. Lachm. Bern. have no lacuna. The verse is rejected with 874 by Marullus, Bergk, Goebel, Christ, Siebelis, Roos, Susemihl; Wakef. rejects 873. The verses lost were so similar in form to some of the lines in 867–872 that the copyist overlooked them. Susemihl, *Phil.* 44, 78, transfers 873 to follow 860; he regarded it as another recension of 867. Giuss. brackets it with no lacuna. Polle, *id.* 25, 272, puts 870 after 874, and reads *lignis exoriuntur.*

874. M. added *his;* Lachm. Bern. *quae alienigenis oriuntur.* L. Müller, *RM.* 284, objects to the elision of a monosyllabic diphthong before a short vowel. Lamb. Wakef. Br. Giuss. Bail. read *lignis exoriuntur,* with Flor. 31, for *oriuntur* OQ. Woltjer in *Jahrb.* 119, 778 and 123, 773 would put 873–874 before 861, supplying after 860 *nervosque . . . ex alienigenis consistere debet; oriri* is not used elsewhere by L. with the simple abl.; this arrangement is opposed by Susemihl, *Phil.* 44, 78. Woltjer later, in *Mnem.* 24, 318, approves Lachm. reading, and against Müller cites Plaut. *Trin.* 7, *quae abiit.*

875–896. 'Anaxagoras avoids a difficulty by supposing all things to lie concealed in all things, but the most prominent element appears; if this were so then grain when ground would show blood, and grass would exude milk, and clods grain, and the like; but none of these results occur, and the supposition is incorrect.'

875. **Linquitur**: in the discussion.—**latitandi,** 'evasion'; 642 n. The word in juristic Latin means a hiding from justice.—**copia**: *fugae copia,* 983.—**tenvis,** 'slight.' For *v,* see 3, 232 n.

876. **sumit**: 974, 'alterutrum fatearis enim sumasque necessest'; 2, 547, 'sumantur uti.'—**omnibus omnis**: 3, 71 n. See the citations from Aristotle in Zeller 1^6, 987. This principle was no evasion to Anaxagoras, but in controversy with Epicureans it would serve his followers as a logical escape. L. strangely ignores the *νοῦς.*

877. **inmixtas**: *in . . . mixtas,* 894.—**latitare,** 'lie concealed,' 890; cf. 892, 895, differing in meaning from the word in 875.

878. **plurima**: sc. *corpora.*

879. **magis in promptu,** 'more ready to hand,' M.—**primaque in fronte locata**: 4, 71, 'sunt prima fronte locata,' 97, 'est in prima fronte locata.'

880. 2, 645, 'longe sunt tamen a vera ratione repulsa'; 5, 406, 'quod procul a vera nimis est ratione repulsum'; 6, 767, 'quod procul a vera quam sit ratione repulsum'; cf. 1, 637 n.

881. **conveniebat**, 'it were fitting'; cf. *decebat* below, and for the tense Holtze, 137, and for the construction, 3, 56 n. — **fruges**: 2, 655, *Cereremque vocare . . . fruges.* — **minaci**, 'formidable'; *Aen.* 8, 668, *minaci pendentem scopulo.*

882. **robore saxi**: 2, 449, *duri robora ferri.* Pac. 11, *fruges frendo sola saxi robore. Saxum* is the millstone. — **signum**, 'trace'; 3, 521, *mortalia signa mittit.*

883. **aliquid** for *eorum quae;* Plaut. *Men.* 192, 'quam quisquam qui impetrant.' — **aluntur**, OQ and most edd., to me seems suspicious. 2, 674, *tamen haec in corpore condunt* (?). But perhaps *aluntur* is simply 'grow.'

884 (885). **herbis** OQ, M.; *herbas*, vulg. Br. Giuss. Bail. Harder (*WKP.* 19, 166); cf. for *herbis manare*, 259.

885 (884). **in**, OQ, M. Giuss. Harder; om. vulgo. Howard and M. transposed 884–885. Br. *aluntur.* ‖ * *cum lapidi . . . cruorem.* ‖ *consimili*, etc.; this he apparently withdraws in *Jahresb.* 24, 128 and Appendix to his edition. Transposition, a lacuna or emendation is necessary here. Bergk in *Jahrb.* 67, 318 would read *cumque lapi lapidem terimus manare cruorem*, comparing Ennius, *Ann.* 398, *occumbunt multi letum ferroque lapique.* Howard, *J. Phil.* 1, 122, advocating transposition, says the construction is 'consimili ratione decebat herbas quoque, cum eas lapidi terimus in lapidem, saepe manare cruorem, et mittere dulces guttas,' etc. Grass when cut should distil blood and emit fluid similar in taste to sheep's milk. M. does not change *herbis*, and makes *cruorem* subject of *manare*, and *latices* = 'water they drink.' Bock. accepts the transposition in his edition, withdrawing his opinion expressed in *Jahrb.* 99, 266, that the verse was a gloss on *minaci robore saxi;* the verse was rejected by Faber, Creech, and Bentley; Purmann, *Jahrb.* 115, 274, regarded it as an interpolation; Woltjer, *Jahrb.* 123, 773, favored the transposition, but in *Mnem.* 24, 319 defends the Ms. order and reading, comparing Pliny, 24, 174, *haec* (*herba*) *inter duos lapides trita*, and supplying *herbas* from *herbis;* the meaning to be 'cum lapide herbas in lapidem terimus manare sanguinem consimili ratione ex herbis quoque oportebat, nam si herbae mechanica ratione ita sunt compositae ut sanguis in iis insit, qui ex iis transiit in venas animalium, mechanica ratione fieri poterit, ut sanguis secernatur.' Harder transposes, and reads *liquorem* for *cruorem.* — **lapidi**: 3, 132 n. The millstone of course is meant. — **terimus**: Plaut. *As.* 31, *ubi lapis lapidem terit.*

886. **latices**, OQ, M. Bock. Roos, Harder; *laticis* vulg. Giuss.; *salices* Bruno, Br. Bail.; favored by Susemihl, *Phil.* 44, 78, and by Postgate, *J. Phil.* 16, 126; cf. 2, 361. — **simili que sapore**: qualitative to *guttas* understood. Bock., after Wakef., *similesque*, the reading of Q corr.

887. **lanigerae**: elsewhere *pecudes* is written. Pius, *lanigero;* but *laniger* occurs Ov. *M.* 7, 312. Br. after Bruno reads *lanigeris* in 6, 1132. — **quali**, Q; *qualis* O; *quales* O corr. The construction according to Lachm. is *guttas mittere* tales *quali oves sunt lactis ubere.* — **ubere lactis**: *ubera lactis*, 2, 370. 'Simili sapore quali sapore est lac ovile. ubera lactis id est lac, lanigerae id est ovis seu ovi,' Lamb. 'Herbas ita debere mittere humorem similem illi quem lanigerae pecudes ubere lactis continent,' Preig. *Ubere = sapore uberis*, M. Wakef. hesitates between

quales sunt guttae lactis in ubere lanigerae and *quales guttae sunt lanigerae in ubere lactis.* Postgate, *J. Phil.* 16, 126, *qualis* (acc. pl.) *dant lactis* (gen. sing.). Br. (*Proleg.*) *quali* (*sapore*) *sunt* (*guttae in*) *ubere lactis; ubera* Lamb. Bruno, Giuss., but Br. *Append.* says 'ubera non habent saporem nisi cum cocta edimus.' He interprets *quali sapore guttae lactis sunt in lanigerae ubere.*

888. **scilicet**: *scire licet*, 894. — **glebis terrarum**: 5, 142. — **friatis**, 'crumbled'; rare and technical; especially in Pliny the Elder.

889. **herbarum genera**: 5, 921; *genus herbarum*, 5, 783. — **fruges frondesque**: alliterative, but rare combination. — **videri**, 'found'; so in 891; both dependent on *decebat.*

890. **inter** (Lachm.), 'within'; 3, 236 n. OQ *in*. — **minute**: 6, 353. 'Anaxagoras reduced chemistry to mechanics, and stripped physiology of every taint of mysticism till it was likewise brought within the purview of mechanics. . . . The theory . . . was an experiment . . . to conceive all material occurrences as effects of mechanical motion;' Gomperz, *Greek Thinkers*, 1, 212.

891. **lignis**: 871.

892. **foret**: *metr. gr.* Roos, 27, would reject 891 and 892: (1) *postremo* offends as there is no enumeration; (2) *praefracta* in literal sense, when it ought to mean *perfracta = vi magna fracta;* (3) *cinerem fumumque* is an unnecessary repetition; the verses are made up of 872–873. But *praefracta* means 'broken off,' and the repetition is justified in refutation.

893. **quorum**: videri, etc.

894. **rebus res**: 3, 71 n. — **ita**: as Anaxagoras teaches.

895. **semina**: *primordia*. — **multimodis**: 3, 115 n.

896. Notice the interlocking order; the grammatical would be *semina multimodis inmixta, multarum rerum communia, in rebus latere debent.* Cf. 814, 815.

897–920. 'But tree-tops burst into flame through mutual friction; yes, still the fire is not latent in the wood, but seeds of fire meet together and produce flame; otherwise the woods would have burnt up long ago. It is of great importance how elements are arranged, just as it is with letters in words. It is ridiculous to explain phenomena by imagining first beginnings of like nature with their substance; you really lose your first beginnings by such reasoning; they themselves would laugh at you (for they would, by the hypothesis, be miniature men).'

897. **At** introduces an objection: 803; 6, 673. — **magnis montibus**: 201 n. — **inquis**: 803. Surely he is not addressing Memmius. — **altis**: 2, 20; 5, 935, 1393.

898. **arboribus**: 5, 1096, 'et ramosa tamen cum ventis pulsa vacillans | aestuat in ramos incumbens arboris arbor, | exprimitur validis extritus viribus ignis | et micat interdum flammai fervidus ardor, | mutua dum inter se rami stirpesque teruntur.' Manil. 1, 857, 'cum silva sibi collisa crematur'; Thucyd. 2, 77; *Aetna*, 365; Vitruv. 2, 1.

899. **validis austris**: *validis ventis*, 3, 509 n. — **facere id** refers back to *terantur;* 667 n. — **cogentibus**: 6, 718, (*aquilones*) *cogentes.*

900. Note the alliteration. — **donec**: 222 n. — **flammai flore**: πυρὸς ἄνθος; 4, 450, 'florentia lumina flammis'; Naev. *Tr.* 48, 'ut videam Volcani opera haec flammis fieri flora.' — **coorto**: 2, 382, *ignis . . . e taedis . . . ortus.*

901. **scilicet**, 'yes'; 809 n. — **et tamen**: 3, 51 n.

902. **semina ardoris**: 5, 660, 'semina multa | confluere ardoris.' The seeds of heat finally produce flame. — **terendo**: 312 n.

903. **silvis**: abl.

904. **facta foret abscondita**, 'had been made and stored up'; cf. *inmixta latere*, 895; *concussa cachinnent*, 919; there is no necessity for taking *facta* as 'finished,' an adjective to *flamma*, which is not Lucretian. The position of *facta* is emphatic. Purmann, *Jahrb.* 115, 274, reads *caeca* for *facta*. — **abscondita**: Thielmann, *Archiv* 6, 164, notices that this participle in the hexameter poets has this metrical position. — **flamma**: not heat.

905. A monotonous verse. — **tempus**: cf. 582. — **celarier**: in fifth foot and before a vowel; 3, 67 n.

906. **conficerent**, 'destroy'; 238, *volgo | conficeret*. — **arbusta**: 187 n. For the asyndeton cf. 3, 156; owing to the harshness Bock. reads *conficere et;* Mss. have *conficeret* changed by Q corr.

907. **iamne vides igitur**: 2, 277, 883; 4, 214; cf. 5, 561; 'do you finally see then (from my explanation)?' — **paulo quod diximus ante**: 794 n.; *ante, i.e.* 817 sq.

908. Cf. 817, 'atque eadem magni refert primordia saepe.' Gneisse, 56, thinks there is an interpolation here as far as 914, from 2, 1008–1009, on account of *saepe*, where the sense demands *semper*, and he also thinks that the comparison between *ignis* and *lignum* is not due to the author; refuted by Lohmann, 21, as *lignum* and *ignes* are *paulo inter se mutata* in respect to their letters; cf. 902. Cf. Feustell, 24.

909 = 818.

910 = 819. Notice the varying position of *inter se* in 910, 911, 913.

911. **mutata**: in position.

912. **pacto**: 84 n. For the comparison, see 823 sq. Cf. Arist. *Met.* 1, 4, διαφέρει τὸ μὲν Α τοῦ Ν σχήματι, τὸ δὲ ΑΝ τοῦ ΝΑ τάξει, τὸ δὲ Ζ τοῦ Ν θέσει. Faber illustrated by *amor, mora, roma;* κοινός, κενός, κεινός. M. translates 'fires and firs.'

913. **sunt elementis**: 3, 216 n. Tetrasyll. at close, but word accent retained.

914. **notemus**, OQ, edd.; *notamus* Br., but cf. 519. Good translates, 'as flue and fuel, terms of different sound.'

915. **denique iam**: 584. — **rebus apertis**: cf. 297 n.; 4, 54, 811; 5, 1062.

916. **fieri**: the subject is the omitted antecedent of *quaecumque*. — **materiai | corpora**: 565, 951.

917. **consimili**: 842; cf. 848.

918. **hac ratione**, 'on this theory.' — **tibi pereunt**, 'you lose your first beginnings,' because they will be concrete and animated substances. Br. in *Proleg.* translates, 'du hast in ihnen keine Urkörper mehr.'

919. 2, 976–977, 'scilicet et risu tremulo concussa cachinnant | et lacrimis spargunt rorantibus ora genasque,' of *primordia;* 4, 1176, *famulae c.;* always of scornful laughter in L. — **concussa**: Juv. 3, 100, 'cachinno | concutitur.' Vss. 919–920 were suspected by Forbiger (*Diss.* 47), and rejected by Polle, *Artis Vocab.* 26, who after stating Forbiger's objection that they are abrupt and out of place, and Purmann's opinion that they would have been rejected on the revision of the poem, rejects them on the ground (1) of the asyndeton, (2) of the inconsistency in the connection here and in Book 2, there *hominum primordia*, here *rerum primordia* are

described. Gneisse, 76, rejects them also on the ground of *pereunt*, because *concussa cachinnent*, not *pereunt*; and Neumann, 23, also, as an annotation of Lachmann's *lector philosophus*. Lohmann, 27, defends them. It is not necessary to presume that Anaxagoras gave his elements these qualities; L. means that they might have had them by the doctrine of *homoeomeria*. Br. *Prol.* cites a similar asyndeton in 4, 940 (959); the poet might have written *nam pars certe eorum fleret et cachinnaret*, if he had wished.

920. **salsis**: 125 n. — **umectent**: *Aen.* 1, 465, 'umectat flumina voltum'; Ov. *M.* 9, 656, 'umectat lacrimarum gramina rivo.' — **ora genasque**: on 3, 1094. M. remarks on L.'s custom of closing a long discussion with a short argument appealing to common sense as in 701, 759, 998. Cf. also 4, 1286; 5, 561, 602, 646.

921–950. 'Now for the rest listen; I know the obscurity of the subject, but great hope of praise has inspired me to tread these untrodden byways of the muses, and to seek there an illustrious crown, because I teach great things and relieve the mind from religion, touching all with the charm of poetry. For as physicians sweeten the wormwood, so I set forth this doctrine with the honey of the muses, that I may hold your attention until you see the shape and frame of nature.'

921. **quod superest**: 50 n. Bock. *superent*, sc. *primordia*. — **cognoscere**: 403. — **clarius**: of hearing; see lex. Cf. Bruns, 7, for the relation of this passage to the invocation at the beginning of the book; and on verse 1.

922. Br. infers a lacuna between 921 and 922, on account of the use of *quod superest* as object; but cf. 2, 183 and the contrast between *clarius* and *obscura*. See *Phil.* 14, 564, and Polle, *id.* 26, 307. — **fallit**: 136 n. — **acri**: 3, 461 n.

923. **percussit**: 2, 886, 'animum quod percutit'; 3, 159, 'quae (anima) cum animi vi | percussast'; Hor. *Epod.* 11, 2, 'amore percussum gravi,' and Bentley there; *Georg.* 2, 476 '(Musarum), quarum sacra fero ingenti percussus amore'; *Aen.* 9, 197, 'magno laudum percussus amore.' — **thyrso**: 'goad'; Ov. *Tr.* 1, 43, 'sic ubi mota calent viridi mea pectora thyrso'; id. *Am.* 3, 1, 23, 'tempus erat thyrso pulsum graviore moveri.' — **laudis** modifies *spes*.

924. **incussit amorem**, 19 n. — **mi in**: legitimate elision; Müller, *RM.* 283. *Mi* for *meum* as *tibi*, 948, *nobis*, 3, 120; *Archiv* 8, 42.

925. **instinctus**: classical only in pf. pass. part.

926. **avia**: 2, 145, *nemora avia* and elsewhere. — **Pieridum**: only here and in the repetition in Book IV, 1–25 in L. Grasberger, 31, and Forbiger think the passage is interpolated here. Quintilian quotes the first four words as an example of allegory (8, 6, 45). — **peragro**: 74 n. — **nullius**: 3, 97 n. — For his boast see *Introd.*, 21.

927. **intĕgros**: V. *Ecl.* 4, 5; Hor. *S.* 2, 2, 113. — **accedere**, 'draw near'; 5, 1199, 'omnes accedere ad aras.' Cic. and Caes. do not have *accedere* with direct object, and L. only here; cf. *Thes.* 1, 271, 52. — **fontis**: 412, 'largos haustus e fontibu' magnis.' — For the thought cf. *Georg.* 2, 175, 'sanctos ausus recludere fontis'; *id.* 3, 289, quoted on 136; Stat. *Silv.* 2, 2, 38, 'reseretque arcana pudicos | Phemonoe fontes.' Nem. *Cyn.* 8, 'ducitque per avia, qua sola numquam | trita rotis. iuvat aurato procedere curru.' In Hor. *C.* 1, 26, 6, 'O, quae fontibus integris | gaudes,' *integris* is 'pure.' Parody in Hor. *S.* 2, 4, 93, 'at mihi cura | non mediocris inest, fontis ut adire remotos | àtque haurire queam vitae praecepta beatae.' — Ov. *M.* 15,

143, 'et quoniam Deus ora movet, sequar ora moventem | rite deum, Delphosque meos ipsumque recludam | aethera et augustae reserabo oracula mentis. | magna, nec ingeniis evestigata priorum, | quaeque diu latuere, canam. iuvat ire per alta | astra; iuvat terris et inerti sede relicta | nube vehi.' — Hor. *Ep.* 1, 19, 21, 'libera per vacuum posui vestigia princeps, | non aliena meo pressi pede.'

928. **haurire**: Prop. 3, 1, 5, 'dicite, quo pariter carmen tenuastis in antro? quove pede ingressi? quamve bibistis aquam?' Lucil. 30, 2, 'quantum haurire animus Musarum ec fontibu' gestit.'

929. **insignem**: 6, 95, 'te duce ut insigni capiam cum laude coronam.' — **inde**, 'from the place where'; but Bock. thinks it means Epicurus' philosophy, as it does metaphorically.

930. **nulli**: dat., as in 3, 971. — **tempora**, 'temples'; 6, 1194, *cava tempora;* Hor. *C.* 1, 7, 7, *undique decerptam fronti praeponere olivam.*

931. **primum . . . deinde**: notice the reasons given. — **magnis**, 'important'; 4, 1018; 5, 393, 1164. — **doceo**: 3, 31 n. — **rebus**: cf. 127, 'cum superis de rebus habenda | nobis est ratio.' — **artis**: 70 n.

932. **religionum nodis**: L. evidently felt the connexion of *religio* with *ligare*, whose root is found in Eng. 'oblige.' For the etymology see on 109. Lact. *Inst.* 4, 28, 3 sq., rejects Cicero's derivation (*ND.* 2, 72) from *religendo*: 'eo melius ergo id nomen Lucretius interpretatus est, qui ait religionum se nodos solvere.' Lact. quotes this line of L. in *Inst.* 1, 16 (reading *animos . . . pergo*) with the remark, 'qui quidem hoc efficere non poterat, quia nihil veri afferebat.' — **pergo**: 16 n. Roos keeps *porgo* of OQ.

933. **deinde**: dissyllabic, as necessarily when in this metrical position. — **obscura . . . lucida**: 136 n. sq., where *obscura* and *inlustrare* are opposed; cf. also on 639. — **pango**: 25 n.

934. **musaeo lepore**: 947, *musaeo melle;* 2, 412, *musaea mele.* — **contingens**: 938; 4, 407, '(montes) contingens fervidus igni,' of the sun; 6, 1188, 'croci contacta colore'; Catull. 64, 408, 'nec se contingi patiuntur lumine claro.'

935. **id**: i.e. *contingens lepore.* — **ab**: '*ab* originem exprimit, quasi: non ab nulla ratione profectum,' Holtze, 53. Cf. 5, 604, *solis ab igni . . . ardor* and Hertz, 17. Cf. on 693. — **ratione**: 215 times in all; *ratio*, 44; *rationis*, 7; *rationi*, 2; *rationem*, 17; *ratione*, 139; *rationes*, acc. 3; *rationibus*, 3. Metrical position: 1st and 2d feet 29 times, 2d and 3d, 38; 3d and 4th, 49; 4th and 5th, 84; 5th and 6th, 15.

936. **veluti**: *sic*, 943. — **pueris**: 3, 87 n. — **absinthia**: pl. *metr. gr.;* Quint. 3, 1, 4, quotes these lines, adding, 'sed nos veremur ne parum hic liber mellis et absinthii multum habere videatur, sitque salubrior studiis quam dulcior.' Quint. reads *ac veluti . . . aspirant mellis.* Cf. Sir Philip Sidney's *Defence of Poetry*, ed. Cook, p. 23, 'Even as the child is often brought to take most wholesome things by hiding them in such others as have a pleasant taste, — which, if one should begin to tell them the nature of the aloes or rhubarb they should receive, would sooner take their physic at their ears than at their mouth.' Hor. *S.* 1, 1, 25, 'ut pueris olim dant crustula blandi | doctores, elementa velint ut discere prima.' Pius quotes Jerome, *in Ruf.* I, § 463 M. 'te veneni calicem circumlinere melle voluisse ut simulata dulcedo virus pessimum tegeret,' and Aus. *Ep.* 17, 'tum absinthium meum resipit et

circumlita melle tuo pocula deprehendo.' Cf. also Sen. *Suas.* 6, 16, 'decipere vos cogar veluti salutarem pueris daturus potionem absinthiati poculi'; Pliny, *Ep.* 1, 8, 12, 'medici salubres sed voluptate carentes cibos blandioribus adloquiis prosecuntur.' Something similar in Plato's *Laws*, 659 *e*, *καθάπερ τοῖς κάμνουσί τε καὶ ἀσθενῶς ἴσχουσι τὰ σώματα ἐν ἡδέσι τισὶ σιτίοις καὶ πώμασι τὴν χρηστὴν πειρῶνται τροφὴν προσφέρειν κτλ.* — **taetra**, of *viri* 2, 476, *veneno* 4, 685. It evidently = 'bitter' from 1, 940; 2, 400. — **medentes**, 'healers,' poet. and post Augustan.

937. **conantur**, 'purpose'; 25 n. — **oras**, 'rims.' — **circum**: anastrophic, 316 n.

938. Spondaic monotony. — **mellis**: *mellis lactisque liquores*, 2, 398. — **flavo**: Mart. 1, 55, 10, *flavaque de rubro promere mella cado.*

939. **aetas**: 2, 1071, *enumerare aetas animantum non queat omnis.*

940. **tenus**: usually with abl.; with gen. rarely: Cic. *Arat.* 83, and L. here furnish the earliest examples; Dr. *Synt.* I, § 295. Peck, *APA.* 28, 68, notes that Cic., Lucr., and Catull. (64, 18) each use *tenus* but once with the gen., the noun being in the plural, denoting bodily organs, and placed at the beginning of the line. Lane, *LG.* 1420, explains the word here as a substantive, 'the length' = 'up to.' Cf. also *Archiv* 1, 426, and 9, 15. — **perpotet**: *per*, 'up'; an unexampled meaning except in the Vulgate; Rönsch, *Itala*, 375.

941. **absinthi**: L. contracts *ii* in the gen. sing. of nouns; Cartault, 16; cf. on 313 and on 5, 1006. — **deceptaque non capiatur**, 'though beguiled yet not betrayed,' M. For the oxymoron see on 3, 779. M. compares *Ant. and Cleop.* 5, 2, 40, 'Who are in this | Relieved, but not betrayed,' and Fairfax, 'They drink deceived and so deceived they live.' Sen. *de Clement.* 1, 17, 'citius meliusque sanaturus remediis fallentibus.'

942. **pacto**, edd., *facto* OQ; *furto* Bock. (*Jahrb.* 99, 267); *tactu* Lamb. Lachm. shows that *facto* refers to the subject of the verb and would refer to *aetas* if read; in 3, 850, the sense is ambiguous; *hoc facto, tali f., quo f.* are not used by good poets (*in cultiorem poesin non admittitur*). Cf. the same corruption in 789.

943. **ratio**, 'doctrine,' philosophy; 51 n.

944. **tristior**, 'rather bitter'; *tristia centaurea*, 4, 125; *sapore tristia*, 6, 780; *triste et amarumst*, 4, 634, opposed to *suavis et almus.* Livy 42, 40, 3, 'medici cum causa salutis tristiora remedia adhibent.' — **quibus**: dat. of person concerned; 'for whom it is an untried theme,' Holtze, 43. L. does not use the dat. of agent with the pf. part.; that the person interested is the agent is only an inference: Gild.-Lodge, *LG.* 354.

945. Note the dactyls. — **volgus**: 315 n. — **abhorret**, 'shrinks back from'; rare in this sense. — **suaviloquenti**: L. is fond of such compounds; cf. *suavidicis*, 4, 180; *horrisono*, 5, 109; *altivolans*, 5, 433; the first and third had been used by Ennius. Gellius (12, 2) says Ennius' *suaviloquens* (*ἡδυεπής*) was criticised in Cicero by Seneca, and also *breviloquentia.*

946. **carmine**: with two adjectives; 258 n. — **exponere**: 121 n.

947. **melle**: *poetica mella*, Hor. *Ep.* 1, 19, 44 and Schmid, Hor. *Ep.* 1, p. 93.

948. **animum . . . tenere**: 4, 972, 'in somnis animos hominum frustrata tenere.'

949. **possem**, 'in the hope that I might,' etc.; *si* = (to see) whether. — **dum**: 5, 769, 'cur nequeat (luna) certa mundi languescere parte | dum loca luminibus propriis inimica per exit.' Richardson, 'De Dum particula,' 61, gives many examples

of *dum*, 'until,' with pr. ind., *e.g.* Plaut. *Curc.* 227, 'hic dum abit, huc concessero'; Ter. *Ad.* 196, 'delibera hoc dum ego redeo.' Cf. Dr. II. § 507; Lane, 2006.

950. **qua**: 'of what shape it is made up'; *i.e.* its shape and frame, as M. puts it. — **compta**: 3, 259 n. For the synonymous verbs, 3, 30 n. **figura**, 'shape'; cf. on 3, 190.

951–957. 'The next question is whether there is any limit to the sum of first beginnings; and as to the void, whether that is limited or unmeasurable.'

951. **docui**: 486 sq. But strictly speaking, he has not discussed the constant movement of atoms yet, and does not until in the second book. See Braun, *L. de atomis doctr.* 34. — **solidissima**: 565.

952. **perpetuo**: 5, 161, 'perpetuo aevo.' — **volitare**: 3, 33 n. — **invicta**: cf. 612.

953. **summai**: 2, 338, 'nam cum sit eorum (principiorum) copia tanta | ut neque finis, uti docui, neque summa sit ulla.' Bock. thinks *summai* a dative; cf. 453. There is some ambiguity as to whether the poet means that there is a limit to the sum, *i.e.* the number of the atoms; or that there is a limit to the universe which is the aggregate of atoms, disregarding the void; the former is more likely. Watson's tr. 'whether there be a limit to their aggregate,' keeps the ambiguity.

954. **necne**: 4, 381, *eadem vero sint lumina necne.* — **evolvamus**: metaphor common in this period but here only in L.

955. **seu**: 6, 1003, *semina sive aestum;* Dr. II, § 346. — **locus ac spatium**: 472 is almost the same as 955.

956. **pervideamus**: 2, 90. — **funditus**: 478.

957. **immensum**: adj. agreeing with *omne.* — **vaste**, 'enormously'; cited in lex. from Mela, 1, 1, 4.

958–983. 'The universe is unbounded, for it has no outside. A thing cannot have an outside unless there is a boundary there; there is nothing outside of the universe. If there were an extreme border, one might throw a spear and it would go on or something would stop it; whether it goes or stops, in either case, you have not reached the end.' — On this argument see Hörschelmann, *Obs. L. Alterae*, Susemihl, *Phil.* 44, 78, Woltjer, *L. Phil.*, etc., 31 sq.; Gneisse, *Jahrb.* 121, 837. Susemihl and Hörschelmann hold that there are but two parts of the general discussion, viz. 958–1007 and 1008–1051. Most scholars find a threefold division; 958–983 illimitability of the universe, 984 sq. illimitability of space, and finally 1008 sq. illimitability of the atoms. Susemihl would bracket 958–967. Br.'s last arrangement is 958–967, 1008–1013, 998–1001, 968–983, 984–997, 1002–1007 (*Jahresb.* 30, 161).

958. **omne quod est**, the existing universe (cf. 523, 969) made of body and void; τὸ πᾶν ἄπειρόν ἐστι, Ep. *ad Herod.* 41. — **igitur** seems to refer back to *locus ac spatium*, etc., in 955 and *omne* in 956. *Igitur* is sometimes used to introduce a disquisition ('well, then'). — **regione**, 'direction'; 2, 249 '⟨recta⟩ regione viai declinare'; 4, 1272, 'recta regione viaque vomeris'; *Aen.* 1, 737, 'regione viarum,' cf. 7, 215, etc.; Livy 21, 31, 9, 'recta regione iter instituit'; Roby, 1173. In general, 2, 1048, 'principio nobis in cunctas undique partis | et latere ex utroque ⟨supra⟩ supterque per omne | nulla est finis.' M., 'take whichever of the roads through the universe you please, at no point in any of them will you reach its bound.'

959. **finitumst**: cf. 961, 998, etc. — **debebat** is Lucretian; 3, 187 n. Bock.

debebit after Faber. — **extremum**: 752, 964; *oris extremis*, 5, 583. Epic. *ad Herod.* 41, τὸ γὰρ πεπερασμένον ἄκρον ἔχει.

960. **porro**, 'on the other hand.' — **nullius**: 3, 97 n. 960 and 961 were rejected by Faber; they are discussed by Roos, 27 sq., who would supply *finis* as a subject for *videatur*, making the sense 'ita ut finis rei, quae finitur, appareat, ultra quem natura sensus haec, *i.e.* hanc rem persequi non possit.' Creech's interpretation was 'extremum vero non potest esse, nisi sit aliquid extra id quod terminat (id extremum), ex quo videri possit; et ultra quod nostra videndi facultas non progrediatur (et quod sistat aciem oculi).'

961. **ultra**: *i.e.* there cannot be an outside unless there is something beyond this outside to bound it. — **videatur**: sc. *finis* (or possibly *locus*); M. is content with *illud*. — Cic. *Div.* 2, 103, "videsne Epicurum . . . quem ad modum quod in natura rerum omne [esse] dicimus, id infinitum esse concluserit? 'quod finitum est,' inquit, '⟨id⟩ habet extremum,' quis hoc non dederit? 'quod autem habet extremum, id cernitur ex alio extrinsecus.' hoc quoque est concedendum. 'at quod omne est, id non cernitur ex alio extrinsecus.' ne hoc quidem negari potest. 'nihil igitur cum habeat extremum, infinitum sit necesse est.'" — Lee tr., 'so that you may see the point beyond which our vision cannot follow the thing.' Lamb. understands *id extremum quod finiat* as the subject of *videatur*.

962. **quo** is abl. with the comparative; *Phil.* 14, 565. — **haec**: *haec sensus natura* = *sensus* (*i.e. videndi*); 3, 43 n. Epic. *ad Herod.* 41, τὸ δὲ ἄκρον παρ' ἕτερόν τι θεωρεῖται. Br. takes *sensus* as object (*Jahresb.* 24, 9). — **sequatur**, *non possit pervenire*, Lamb. — Bock. places 963 before 962.

963. **summam**, 'the whole of things.' — **fatendum**: without *est*; on 111.

964. **habet**: sc. *summa*. — **fine**: 2, 92, *spatium sine fine modoquest.* 'Modum aliquem et finem orationi nostrae . . . faciamus,' Cic. *Verr.* 2, 2, 18. Ep. *l.c.*, ὥστε οὐκ ἔχον ἄκρον πέρας οὐκ ἔχει.

965. **regionibus**, 'quarters,' 'places,' as in 64. — The case is abl. of place: *adsistas* is here 'stand in' rather than 'stand by'; the verb is used of place in late Latin especially; see lex. — **eius** at end of verse, 782 n.

966. **usque adeo**, 'so true it is'; 1006; 3, 391; V. *Ecl.* 1, 11, 'undique totis | usque adeo turbatur agris.' Cf. on 3, 254. — **quisque** corresponds to the subject of *adsistas*, and the noun it represents is the subject of *relinquit*. Cf. on 289, and 4, 179, 'in quem quaeque locum diverso numine tendat,' and M.'s note. — **in**, 'in the direction of'; 1007, 'patet in cunctas undique partis'; 2, 1048, 'in cunctas undique partis . . . nulla est finis.'

967. **tantundem**, 'just as much as before'; cf. 5, 494. — **infinitum**: predicate.

968. **iam**, granting for the sake of the argument; 3, 540 n. and M. here.

969. **omne quod est spatium**, 'all existing space'; cf. 523. — **procurrat**: *Aen.* 12, 266, 'adversos telum contorsit in hostis | procurrens.' — **oras**: cf. Livy's account of the declaration of war: (1, 32, 13) *hastam in fines eorum emittebat*, and also the dilemma of Archytas, quoted by M.: 'go to the extremity of heaven and try to put out your hand or staff: you can or you can not.'

970. **ultimus**: at the farthest distance at the end of a line; *extremas* implies going from a point to an end. The word may be used in trajectio for *ultimas*. M. cites several passages from Cic. where *ultimum* and *extremum* occur together.

Bentley changed to *nuncius extremas.* — **volatile telum**: imitated by Ovid, *AA.* 1, 169; *M.* 7, 841; *v. ferrum, Aen.* 4, 71.

971. **id**: sc. *telum;* Lamb.; OQ have *invalidis,* which may be right. — **validis viribus**: 287 n. — **contortum,** of weapons, is mostly poetical; *Aen.* 2, 50, 'validis ingentem viribus hastam . . . contorsit,' and other. exx. in lex.

972. **missum**: 6, 328, 'volat impete miro | ut validis quae de tormentis missa feruntur.' — **mavis**: here only in L. with acc. and inf.; *nolo* not at all; *volo* several times; Reichenhart, 500.

973. **prohibere**: sc. *quominus volet;* cf. 977–978. — **censes**: *metr. gr.* for *putes;* only once elsewhere with acc. and infin. and for the same reason, 4, 457. — **obstareque,** 666 n. The metrical accent points to *obstáreque;* some scholars (*e.g.* Gildersleeve-Lodge, 15, 1; Hale-Buck, 32, 2) hold that when *que* is added to dissyllabic words, at least, there is no change in the accent; cf. Lucr. 5, 862, 874, 1147; *Georg.* 1, 219, but on the other hand 5, 868, 921, 955, 966, 992, 1001.

974. **alterutrum**: either go or stop. — **fatearis,** *metr. gr.* for the more Lucretian *fateare,* perhaps the only occurrence in the poem before a vowel. The forms *-aris* and *-are* are a single form used indifferently by Plaut. on account of the weakness of *s*: Leo, *Pl. Forsch.* 262. — **sumas**: 876 n.

975. **quorum**: see on 758; **tibi**: reader, not Memmius. — **effugium**: 983; 3, 524, *effugium praecludere eunti.*

976. **cogit ut**: 3, 197 n.; here to avoid two infinitives.

977. **probeat**: for *prohibeat;* cf. *debeo, praebeo;* Stolz, *Lautlehre* § 36 in Müller's *Handbuch;* id. *Hist. Gramm.* 1, § 211; and on 3, 864. See also Kraetsch, 4. Cic. *Rep.* 1. 67, 'qui efficiant ne quid . . . differat'; Quint. 11, 1, 48, 'quominus deceant effici.' Büch. *Carm. Epig.* 1, 579, 5, *emptórem littera próhibet.* — **efficiatque,** OQ, Lachm. Bern. Br. (?) Bail.; *officiatque,* Lamb. M. Bock. Giuss. — Br. *Phil.* 23, 634 shows that *officere atque obstare* is Lucretian; cf. 337; 2, 784, 786, etc., and maintains that no writer says *efficere quo minus;* but M. quotes *Lex. col. Gen.* 2, 4, 7, (*CIL.* 2, 5439) 'neve quis facito, quo minus ita aqua ducatur.'

978. **quo**: sc. *ad eum locum quo.* — **fini,** 'terminus,' 'the mark aimed at.' This abl. form is more common with the adverb and preposition *fini.* L. has *bili, colli, igni, imbri, navi, nubi, orbi, parti, pelli, sordi, tussi;* see Wordsworth, *Fragments and Specimens,* p. 71; Lindsay, *LL.,* 390, and on 3, 132. Paulson *fine inque, BPW.* 18, 1099.

979. **foras,** 'without,' 'beyond'; cf. on 3, 122. — **fine,** from the end of the universe. If something stops the spear there is something beyond the obstacle and the end is not reached; if nothing stops the spear, then the end has not been reached. — Notice his indifference to the ambiguous use of *finis,* and cf. what was said on 1, 128. — Locke, *Essay* 2, 13, 21 (*ap.* M.), 'whether if God placed a man at the extremity of corporal beings, he could not stretch his hand beyond his body; if he could, then he would put his arm where there was before space without body . . . if he could not stretch out his hand, it must be because of some external hindrance,' etc.

980. **sequar,** 'follow you up'; 2, 983.

981. **denique,** 'finally'; 3, 759 n. — **fiat,** 'becomes' (of the spear); see lex. Notice *fiet uti* in the next line in a different sense.

982. **fiet uti**: a prosaic formula forming a periphrasis.

983. **effugium fugae**: assonance; *fugae* modifies *copia;* cf. 875. — **prolatet**, 'extend'; in this meaning in Tacitus and Columella.

984–997. 'Again, if all space were shut in and bounded by fixed borders, the store of matter would have run together at the bottom as a mass by settling down; but, as things are, there is no rest to atoms because there is no bottom to which they may sink.'

984. **spatium**: the space which the universe (*summa*) occupies. Cf. Ep. *ad Herod.* 41, *καὶ μὴν καὶ τῷ πλήθει τῶν σωμάτων ἄπειρόν ἐστι τὸ πᾶν καὶ τῷ μεγέθει τοῦ κενοῦ.*

985. **consisteret . . . confluxet**: Dr. *Synt.* II, § 550, knew of but four examples of this form of conditional sentence: two from Terence and one from Cic. Lane (2095) adds one from Plautus.

986. **copia materiai**: 3, 193 n.

987. **undique**, 'from all directions.' — **ponderibus**, 'by reason of the weight of the atoms'; 6, 837, 'in terram delabi pondere cogit.' — **solidis**: with *ponderibus* in 2, 88. — **confluxet**: rare contraction; cf. *vixet*, *Aen.* 11, 118. — **imum**: 993.

988. **geri**: as in 129. — **caeli tegmine**: 2, 663; 5, 1016; Cic. *Arat.* 47, whence L. may have got it.

989. **caelum**, etc.: a necessary correction of the previous statement.

990. **quippe ubi**: 182 n. — **cumulata**, 'in a heap,' through the force of gravity, which causes the settling (*subsidendo*). Lucretius' notion, as Mallock says, that weight is the tendency of every substance to be ever falling downward is unthinkable; for how in infinity can there be an up or down? (*Lucretius*, 153.)

991. **ex infinito tempore**: cf. 550. — **subsidendo**: 5, 495, 'terrae . . . pondus | constitit atque omnis mundi quasi limus in imum | confluxit gravis et subsedit funditus ut faex.'

992. **at nunc nimirum**: 561; cf. 169 n. — **requies**: *metr. gr.* for *quies;* so in 4, 227; 6, 94, 933, 1178. Cf. 2, 95, 'nimirum nulla quies est | reddita corporibus primis'; *Aen.* 6, 600, 'nec fibris requies datur ulla.'

993. **nullast**: see Lachmann's exhaustive note here on the prodelision of *est.* — **funditus**: as usual, in the fifth foot and modifying an adjective following: 1, 478 n. — There is no bottom upon which the atoms may rest.

994. **quasi confluere**: in 987 there was no apology for *confluxet*, and in 5, 496, the *quasi* seems to excuse *limus* and not *confluxit; imum* in both places seems not to be apologized for; probably, then, *sedes ponere* rather than *confluere* is the occasion of *quasi*. *Aen.* 3, 88, has *ponere sedes.*

995. **semper** emphasizes the thought in *nulla requies.* — **adsiduo motu**: cf. 2, 97, and 4, 392.

996. **e**: added by Mon. Lachm. edd.; *in* Marull., old vulgate, Br.; cf. 217. Tr. 'on all sides.' — **infernaque**, OQ, M. Br. Giuss.; *aeternaque* Lachm. Bern. Br. explains as *etiam inferna*, cf. 2, 1010 sq., noticing the alliteration with *infinito.* M. translates 'from beneath.' Postgate, *J. Phil.* 24, 133, would read *inferneque* (now favored by Br. in Appendix); see on 666 for *-eque*, but L. does not add this to adverbs with short *e*. Haupt and Siebelis proposed *eque* in 997, interpreting *inferna* as *inferna loca.* — 'L. unconsciously assumed the world as his basis by which to

measure direction and velocity,' as M. quotes from Jenkin (see on 360), 'thus inferring motion upwards from the clashing of the atoms.' Cf. Purmann, *Beiträge*, 33; Polle, *Phil.* 26, 307; Br. *id.* 23, 635.

997. **ex infinito**, 'out of infinite space'; so in 1036, but in 1025 the reference is to time. — **cita**, 'stirred to action'; cf. 2, 85.

998–1001. 'Finally there is a boundary line to objects in nature, but nothing limits the universe.' — M. and Bailey transfer this passage to follow 983; it is certainly unharmonious here, and another proof of the unfinished state of the poem. Br. after Hörschelmann, *Obs. L. alt.* 21, brackets it in his text as interrupting the argument, but removes the brackets in his Appendix. Goebel, who is followed by Giussani (see *Note Lucrez.* 14), arranges: 1002–1007, 998–1001, 1008 sq.; 1013 *; Bindseil, 998–1001, 1008–1013 * 984–987, 1002–1007 * 1014. See on 958–983 for Brieger's last (1902) arrangement. Woltjer, *Mnem.* 24, 323, agrees with Hörschelmann that from 951 to 1007 L. 'de eo quod omne est et universo spatio coniunctum disputat,' and that 998–1007 should not be removed elsewhere, but maintains that they do not interrupt the argument.

998. **ante oculos**, 'visibly'; 3, 185 n. — **res rem**: for the juxtaposition, 3, 71 n.

999. **dissaepit**: a very rare word; *dissaepta* in 6, 951. — **montes**: not a mere variation from *collis*, but intentional; the mountains bound a wider space, inasmuch as they bound the view in all directions, thus limiting the air.

1000. **terras**: on 3.

1001. **extra**, 'on the outside'; on 2, 785.

1002–1051. 'Space, then, is illimitable, and nature compels the universe to be also unlimited, since both body and void alternately bound each other, thus permitting the world to be made and to remain in being; for the first beginnings in constant motion have come into the relations through which the world is made up, and by which the sea, rivers, beasts, and men are able to remain in existence by supplying their lost substance. Blows merely from the outside cannot keep together the world, for then some atoms will give way; many atoms are necessary and blows also, and so a boundless store of matter.'

1002. **natura loci spatiumque profundi**: 5, 370. — **profundi**: noun, 2, 1051, 1095; 6, 485, all gen. sing.; but *ponti profunda*, 5, 417.

1003. **quod**: acc. with *percurrere*. — **clara fulmina**: cf. 6, 84. — **percurrere**: cf. 6, 324. — **cursu**: cf. 6, 345.

1004 is repeated at 5, 1216. — **labentia**: of lightnings, 6, 334; cf. 1, 2 n.

1005. **nec prorsum**: 3, 45 n. — **facere ut**: cf. on 4, 273. — **restet minus**: 3, 547. — **ire**: Holtze, 125, says *consilium sive necessitatem exprimit*; 5, 227, 'cui tantum in vita restet transire malorum'; cf. 3, 86 n. — **meando**: join with *facere*; *nec meando facere ⟨possint⟩ ut restet minus ire.*

1006. **passim**: 2, 688; 5, 824. — **copia**: sc. *spatii*; 5, 359, *nulla loci fit copia.*

1007. **finibus**: sc. *spatii*. — **in cunctas undique partis**: cf. 2, 93, 131, 1134; 4, 165, 725; 5, 469 with 4, 226, 240; 6, 932. L. likes to put *undique*, a convenient dactyl, the next to the last word in the verse between two closely related words: 256; 2, 916, 990; 3, 434, 356, 833.

1008. M. Bock. Bail. make a new paragraph here. — **modum**, 'limit,' 964. — **summa**: 235 n., and M. here on the vagueness of the term; as Bock. remarks,

summa rerum is not *summa corporum* simply, but the world with its supply of atoms, whether forming bodies or not. — **parare**: probably *metr. gr.* for *facere*, which is the usual phrase; *modum orationi faciamus*, Cic. *Verr.* 2, 2, 118, and lex. *modus*, II, A. In general Ep. *ad Herod.* 42, *εἴ τε γὰρ ἦν τὸ κενὸν ἄπειρον, τὰ δὲ σώματα ὡρισμένα, οὐδαμοῦ ἂν ἔμενε τὰ σώματα, ἀλλ' ἐφέρετο κατὰ τὸ ἄπειρον κενὸν διεσπαρμένα.*

1009. **ne possit . . . tenet**: *tenere ut* begins with Cic.; see Dr. II. § 388; for *ne* cf. Livy 3, 29, 8, *ne quid ferretur ad populum patres tenuere;* other examples in M.

1010. **et . . . autem**: Dr. II. 335, remarks on the unclassical character of this combination, citing passages from Plautus and Silver Latin writers.

1011. **alternis**, 'by the alternation of the two,' M. See on 524. — **omnia** is here 'the universe.' Cf. Sext. Empir. *adv. Math.* 9, 333, quoted by Woltjer, 32, *ὁτὲ μὲν γάρ φησιν (ὁ Ἐπίκουρος) ὅτι ἡ τῶν ὅλων φύσις σώματά ἐστι καὶ κενόν, ὁτὲ δέ, ὅτι τὸ πᾶν κατ' ἀμφότερα ἄπειρόν ἐστι, κατὰ τὰ σώματα καὶ τὸ κενόν, τουτέστι κατά τε τὸ πλῆθος τῶν σωμάτων καὶ κατὰ μέγεθος τοῦ κενοῦ, ἀντιπαρηκουσῶν ἀλλήλαις τῶν καθ' ἑκάτερων ἀπειριῶν.* Bock. thinks *omnia* means 'alles, was in diesem Wechsel auftritt, unendlich macht, *materiai corpora* so gut wie *spatii vacua*'; Madvig explains, 'existeret vicissitudo perpetua omnia reddens infinita.'

1012. Br. and Bail. punctuate *alterum eorum;* Lachm. and the others *alterum, eorum simplice*, etc. As most scholars agree that there is a lacuna, punctuation is necessarily uncertain. — **terminet**, 'should serve as a boundary.' Polle, *Jahrb.* 93, 758, would reject the line because of the elision of the dactylic word in *-um;* 6, 485 he regards as corrupt, 4, 616 he overlooked, and 5, 589 is not strictly applicable; see Müller, *RM.* 290. The only other example of the elision of an *-m* syllable in a like metrical position in the poem is 4, 618, *spongiam aquai;* see Eskuche, *Rh. M.* 45, 402, and Munro on 3, 904. Polle rejects 1012 and 1013 as an attempt to fill up a lacuna which Madvig (*Opusc.* 1, 312) and Munro put after 1013, Lachm. and Bern. after 1012. Goebel proposed *reddat,* | *aut etiam, alterutrum si terminet alterum eorum,* | *simplice natura; immoderatum*, but Polle remarks that *immoderatum* cannot be absolute, nor is *immensum*, 2, 93, to which Goebel appeals. Munro's proposed stopgap was *sed spatium supra docui sine fine patere.* | *si finita igitur summa esset materiai,* | *nec mare*, etc., following up a suggestion of Marullus, *transitum ab infinitate inanis ad infinitatem corporum.* Woltjer, *L. Phil.* 34, thinks 1012 is *vitiosus*, and places the lacuna after 1013. He would read *nam quoniam* for *aut etiam*, and after 1013 supply a verse like *ni infinita esset summa undique materiai.* In general, see Hörschelmann, 24 sq., Städler, 36. *Alterutrum* is nom. to *pateat.* The meaning apparently is that body limits void and void body, and so on through the universe; if it were not so then either one or the other would stretch out all alone, yet without limit. — **aut etiam**: 4, 339, 936; 5, 359, and M.'s note here. — **nisi** = *si non;* 515 n.

1013. **simplice natura**: 3, 231 n. For the abl. *simplice* cf. *pernice*, 2, 635, but *pernici*, 5, 559. Neue-Wagener, 2, 77, cites it from Serenus Samonicus, Claudian, and Prudentius.

1014. **nec . . . nec . . . neque . . . nec . . . nec**: 3, 632 n. — **tellus**: *metr. gr.* for *terra.* — **caeli lucida templa**: 2, 1039, *in caeli . . . lucida templa; id.* 1001, *caeli templa*, and 1, 105, etc. Aesch. *Pers.* 367, *τέμενος αἰθέρος.* The connexion of this

passage with the preceding, according to Hörschelmann, 28, is 'primordia numero finito inane purum infinitum confutatur; hoc enim si verum esset tum nec mare nec tellus,' etc.

1015 enumerates all rational beings, as 1014 enumerated the universe through its members. — **mortale genus**: singular of *mortalia saecla*. — **divum corpora sancta**: *numina*, 2, 434; 6, 70; *sedes*, 5, 147; *pectora*, 2, 1093; *fana*, 5, 75; *delubra*, 6, 417; 1272. *Corpora sancta avium*, Enn. *Ann.* 93; *Saturnia sancta deorum*, *id.* 64.

1016. **exiguum**: 3, 999 n. — **horai**: 84 n.

1017. **dispulsa** and **suo** refer to *copia*. — **coetu**: 666 n.

1018. **magnum inane**: 2, 65, 105, 109, 122; 1, 1103, 'diffugiant subito magnum per inane soluta'; V. *Ecl.* 6, 31, 'magnum per inane coacta.'

1019. **potius**, 'more likely.' — **concreta**: 3, 20 n.

1020. **cogi**, 'to be brought together'; 5, 484, 'radii solis cogebant undique terram'; 2, 1060, 'incassum frustraque coacta (semina).' With *cogi disiecta* cf. *dispulsa coetu*, 1017.

1021. 1021–1025 = 5, 419–423 with a few changes. Neumann, 12, rejects them here, writing *at* for *et* in 1029; they are defended by Gneisse, 28, as necessary for the confirmation of the thought in 1019–1020; cf. also Lohmann, 33, and Br. *Proleg.* Probably L. has the Stoics in mind in thus denying providence in the combination of the atoms. — **concilio**, 'by taking thought.' For the ablatives cf. on 183.

1022. **suo**: monosyllabic: Müller, *RM.* 272, cites *suos* from Ennius, *suapte* from Seneca, and *suas* from Ausonius; cf. also Lindsay, *LL.* 429. — **sagaci**: 130 n. There is no irony here. — **locarunt**: 2, 884, 'in quali sint ordine quaeque locata | et commixta quibus dent motus accipiantque.'

1023. The Mss. repeat *sagaci mente locarunt* from 1022; the reading is supplied from 5, 421. — **darent**, 'make'; 288 n. — **pepigere**, 'stipulated.' For the irony, cf. 919.

1024. Note the alliteration. — **multa**: sc. *primordia*. *Multa modis multis*, 341 n. — **mutata**: as in 911. Polle, *Phil.* 26, 308, approves *motata*, formerly proposed by Brieger. — **omne**: cf. 958.

1025. **infinito**: cf. 997 and n. and, on the time element, Masson, *At. Th.* 64. Bock reads *infinita* with Q, supplying *copia*, apparently. — **percita**: 3, 33 n. Note the alliteration at end of verse.

1026. Nearly = 5, 428; cf. also 1027 with 5, 429. — **omne genus**, absolute, 'every kind'; cf. 2, 759, 821; 5, 437; 4, 735 as corrected. See on 3, 221 and Holtze, *Synt.* 30. Cato has *horti omne genus*. — **motus**: acc.; 3, 1087 n.

1027. **tandem**, after infinite time. — **dispositiuras**: *metr. gr.* for *dispŏsĭtiones*. 5, 192, 'ut non sit mirum si in talis dispositiuras | deciderunt quoque et in talis venere meatus, | qualibus haec rerum geritur nunc summa novando.'

1028. **rerum summa**: cf. 1042, 1053. Mss. have *rebus*. — **consistit**: cf. 235.

1029. **et . . . etiam**: the *et* connects the clause with the preceding and *etiam* modifies *servata*. — **magnos annos** is to be taken as one conception; hence it is modified by *multos*. 5, 643, 'et ratione pari lunam stellasque putandumst, | quae volvunt magnos in magnis orbibus annos.' One naturally thinks of the great year of the Stoics, about eighteen thousand common years. Cf. Cic. *Rep.* 6, 24; *Arat.*

232, 'hae faciunt magnos longinqui temporis annos, | cum redeunt ad idem caeli sub tegmine signum.'

1030. **ut**, 'when.'—**convenientis**: 2, 712, *convenientis* | *efficiunt motus;* cf. 2, 941.

1031. **largis**: cf. 230, 282.—**avidum**: Hor. *C.* 1, 28, 18, *exitio est avidum mare nautis.*—**fluminis undis**: 4, 421, *amnis undas.*

1032. **integrent**: 2, 1146, *omnia debet enim cibus integrare novando.*—**terra**: 5, 796, *e terra quoniam sunt cuncta creata.*—**vapore**, 'heat': 3, 126 n.

1033. **fota**: 807.—**fetus**: 193 n.—**summissa**: 8 n. Mss. have *summa;* Br. formerly *summaque ut.*

1034. **floreat**: 5, 1279, *floretque repertum; id.* 214, *omnia florent.*—**vivant**: 5, 476, of planets, *sunt ut corpora viva* | *versent.* Cf. 1, 231 and n., and Masson, *At. Th.* 148.—**labentes**: 2 n.—**aetheris**: 5, 585, *aetheris ignes.*

1035. **pacto**: 307 n.

1036. **infinito**: sc. *spatio.* Bock. *infinita.*—**suboriri**: 1049; 2, 1138, *suboriri ac subpeditare;* found only in L., Pliny, and Arnob. The preposition implies motion from below as well as assistance; cf. *summissa*, 1033. Giuss. makes it merely a synonym of *suppeditari*, comparing 5, 303; 2, 1138.

1037. **amissa**: cf. *amittens corpus*, 1039, and on 810.—**reparare** is used by the poets and late writers particularly of loss and damage. Cartault would have *reparari*, cf. 5, 734.—**in tempore**: cf. 351.—**quaeque** with *amissa*, objects of *reparare.* Inferior readings are *omissa, reparari, quoque.*

1038. **cibo**: 4, 859, 'natura cibum quaerit cuiusque animantis.' See Masson, 29, and cf. 1, 194.

1039. **diffluit**: 4, 860, 'fluere atque recedere corpora rebus.'—**omnia**: sc. *in summa.*

1040. **defecit suppeditare**, 'failed to be at hand.' The infinitive with *deficere* is quoted from *Paneg. ad Mess.* 191; Prop. 1, 8, 23; Sil. 3, 112. Brenous, *Hell.* 312, regards it as a grecism.

1041. **ratione**: *regione*, old vulgate, favored by Cartault, 4.—**viai**: Q corr. edd.; *via* OQ: *viaque* Lachm. Bern. Ennius *Ann.* 202, *quo . . . sese flexere viai*, where *viai* perhaps goes with *quo.* Purmann, 34, compares Tac. *Ann.* 14, 26, *aversos animi;* Hidén, *Synt.* II, 43, takes *viai* with *ratione*, comparing *iter . . . viai*, 5, 1124. Polle proposed *aversa meatu* (*Phil.* 26, 309).

1042. **plagae**, impact of uncombined atoms on things; Masson, 230.—**extrinsecus**: 528 n.

1043. **conservare**: cf. *servata*, 1029.—**conciliata**: 3, 865 n.

1044. **cudere** is not classic.—**crebro**, adv.—**morari**, 'keep'; these blows are preservative, not destructive; pressure from without sometimes keeps things together. 2, 233, *rem quamque morari.*

1045. **veniant**: i.e. *subveniant.*—**aliae**: sc. *plagae principiorum* and hence the *primordia* themselves. As L. does not use *atomi*, it cannot be understood with *aliae.*—**queatur**: cf. *potestur*, 3, 1010 and n.

1046. **una**, adv.; 3, 146 n.

1047. **fugai**: possibly dative: 453 n. The impact of atoms keeps things together by pressure, yet the pressure is not constant and uniform, for if it were, things would continually grow. At times the atoms are in opposition, so that things

in being may keep from entanglement with other things and from atoms outside of their own body. There must be an infinite supply of atoms to replace wear and tear, but they must sometimes rebound, so as not to destroy the separate existence of things. Other atoms go free because they are incapable of union.

1048. Note the spondees.—**possint**: sc. *primordia rerum*, which may be free from combination with other atoms.—**a** occurs 178 times in L.; Polle *Jahrb.* 101, 217.—**libera**; 3, 568, *primordia possunt* | *libera dissultare.*

1049. **quare etiam atque etiam**: 3, 228 n.—**multa**: sc. *primordia*. Winckelmann puts 1049 after 1051, adding 1102–1113; opposed by Polle (*Phil.* 26, 309).

1050. **et tamen**: cf. 5, 1096 and on 3, 51. Besides blows, atoms are necessary.—**suppetere**: only here for his more common *suppeditare.*

1051. **opus**: 3, 967 n.

1052–1082. 'Do not believe that all things tend to a centre, and so the world can endure without external blows and the upper and lower parts need not separate; that heavy bodies under the earth press upward and are upside down on top of the earth; that living beings walk head downward and so do not fall off into heaven, and that they see the sun while we see the night. There is no centre to an infinite universe; void always gives way in all directions, and there is no place where bodies lose weight, and therefore rest; nor can void support bodies; a centre cannot hold things together.' See Masson, 149; Lange, *Materialism*, 2, 136.

1052. **fuge credere**: Cic. *Orat.* 3, 153, *neque enim illud fugerim dicere;* Hor. *C.* 1, 9, 13, *fuge credere;* Blase, *Hist. Gr.* 3, 255, and cf. on 1, 658.—**Memmi**: on 42. The word comes unexpectedly, as if it had displaced something else.

1053. **medium** is technical for centre.—**quod**: the antecedent is *illud* and *omnia niti* is epexegetical of both: cf. *quod dico*, 2, 870; *quod aiunt*, 3, 754 and n. there.—**dicunt**, sc. *Stoici*, although the opinion was held by the old Academics and the Peripatetics.—Cic. *ND.* 2, 115, 'omnes enim partes eius ⟨mundi⟩ undique medium locum capessentes nituntur aequaliter. maxime autem corpora inter se iuncta permanent, cum quasi quodam vinculo circumdato colligantur.'—**niti**: *nixa*, 1056; 6, 335 *natura pondera deorsum* | *omnia nituntur.*

1054. **atque ideo**; 3, 535 n.—**stare**, 'stays in position.'

1055. **externis**: cf. *extrinsecus*, 1042.—**quoquam**, 'in any direction'; rare; cf. on 428.—**resolvi**; cf. 628.

1056. **summa atque ima**: 2, 488, *summa atque ima locans.*—**nixa**: cf. 5, 909; L. does not use the participle *nisus.*

1057. Br. and Bailey place this verse within parentheses; it is of course parenthetical. Creech thought the parenthesis included all to *videmus*, 1060. Oppenrieder, 13, would read *ni* in this verse and *nam et* in the next, transferring 1060 to follow 1061.—**ipsum** goes with *se* in thought, but with *quicquam* in syntax, according to Latin usage.—**in se sistere**, 'rest on itself'; 2, 603, 'neque posse in terra sistere terram.'—**credis**: *i.e.*, the reader; 4, 366, 'aera si credis privatum lumine posse | indugredi'; cf. 3, 927.

1058. **et**: Wakef. proposed *aut.*—**pondera**, 'heavy bodies'; 2, 190, 'pondera, quantum in se est, cum deorsum cuncta ferantur.'—**sunt**, OQ; *sint* Br. Giuss., see *Phil.* 23, 638; against the change see M. The construction returns to *credere* after the parenthetical remark.—**sub terris**, 'below the surface of the earth'; the motion

is up or down to the centre according to the standpoint of the writer. Kelsey quotes Plato, *Timaeus* 62 c: 'It is quite erroneous to suppose that there are two opposite regions in the universe, one above and the other below, and that heavy things naturally tend to the latter place. The heavens are spherical and everything tends to the centre; and thus above and below have no real meaning. If there be a solid globe in the middle, and if a person walk around it, he will become the antipodes to himself, and the direction which is up at one time will be down at another.'

1059. **nitier**: for the form and position see on 3, 67.—**retro . . . posta,** 'turned upside down,' 'reversed.' On *posta* see 3, 346 n. M. cites Cic. *Acad.* 2, 123, 'qui adversis vestigiis stent contra nostra vestigia, quos ἀντίποδας vocatis.'—**posta, . . . videmus. et simili,** edd. Winck. Susemihl, *Ph.* 23, 638, Polle, *A V.* 38. *posta . . . videmus, adsimili* Lachm. Bern. Cf. Christ, 15, against Lachm.

1060. **aquas**: 4, 98, 'speculis in aqua splendoreque in omni | quaecumque apparent nobis simulacra'; 2, 230, 'per aquas quaecumque cadunt'; 6, 1126, 'in aquas cadit,' but 6, 746, 'aut in aquam, si forte lacus substratus Avernist.' Lucian, *Demon.* 22, gives the same simile for the antipodes, as edd. notice. Housman, *J. Phil.* 25, 231, transposes 1060 and 1061 and reads *videmus contendunt.*

1061. **simili ratione**: 3, 572 n.—**suppa**: an old word said by Festus to be equivalent to *supinus;* here evidently 'head downward.'

1062. **contendunt,** 'maintain'; 6, 412; 4, 471.—**terris**: *metr. gr.* for *terra.*

1063. **reccidere**: 857 n.—**inferiora,** 'below us'; Lamb.

1064. **possint**: after *quam* in comparison: L. does not use *quam ut;* cf. 2, 833; 3, 591; Reichenhart, *Inf.* 519.—**caeli templa**: above us.

1065. **illi**: people who live at the antipodes, implied in *animalia,* 1061. Some early editors, feeling a difficulty, take *illi* as *illic.*

1066. **cernere**: for metrical convenience for *videre,* as often.—**alternis**: 524 n.—**tempora caeli,** *i.e.* daylight; so Giuss.; but 5, 231, *tempore caeli,* 'condition of weather,' and 6, 362, 'seasons.' M. takes it here as in 6, 362, and the equality of days and nights follows; when it is summer there it is winter here.

1067. **dividere**: sc. *illos.*—**parilis** is not classic. *Priap.* 63, 8, *parem diebus pervigil traho noctem.*—**agitare,** Cic. *Verr.* 2, 2, 154, *dies festi agitantur.*—**diebus**: sc. *nostris; agitare diesque,* old vulgate.

1068–1075. These mutilated verses were on the outer margin of a page (45) of the archetype. The stopgaps printed below, except in 1070, are by M. or approved by him. M. also proposed for 1068 *error falsa probavit.* See also Goebel, p. 7, and *Ph.* 23, 641. Q omits the verses altogether with a cross and viii in the margin. The Itali read *haec omnia finxerit error,* Marull. *haec omnia parturit error,* Bock. *planumst stolidis haec fingere talia quosdam.*—**vanus**: 698.—**stolidis**: 641 n.

1069. **perv**⟨*ersa rem ratione*⟩, M.; *hebent perverse prima viai* Marull.; *spatium per utrumque viai* Itali; *perverse exordia mundi* Bock. 'Vaticinari nec didici nec cupio,' Lachm.—**amplexi habent** approximates to *amplexi sunt;* cf. Cic. *Sulla,* 59, *possessiones amplexi tenebant.* In 6, 899 Mss. have *semina habent tenentes.*

1070. M. *quando omnia constant,* Marull. *ubi inane locusque,* Lachm. *ubi summa profundi est.* Cf. 6, 485, *summamque profundi | esse infinitam docui.* Bock. *ubi arena loci stat.* That which has neither beginning nor end can have no centre.

1071.—**neque**: *denique* Mss *medium sit* Marull.—**si iam**: 3, 540 n.

1072. **quicquam** *hac potius consistere causa* Marull.; *consistere malle putari* Lachm.; *eam magis ob rem* M.; *quod medium intret* Bock. doubtful for metrical reasons if for no other; cf. on 1012. *Consistere nec magis esse* Lohmann, 27.

1073. ⟨*manere*⟩, Marull.; *regione* Avanc. Lamb.; *alio . . . meare* Lachm.; *retentum* Bock.; *regione diversa* Lohmann.

1074. **in**⟨*ane vocamus*⟩, Marull., *vocatur* Itali; cf. 426.

1075. **non medium**: as if one word; cf. 2, 930, 932; lex. '*non*.' — **concedere**: 379. — ⟨*debet*⟩, Wakef.; *oportet* an old correction, but see on 778. Roos, *pergit*, cf. 1079, Bock. *nullis*.

1076. **aeque**, edd. for *aequis;* Bock. *non quit* and *ferunt res;* O has *ferunt*, Q *feruntur; motu quocunque feruntur*, Lohmann. — **ponderibus**: as in 1058. — **feruntur**, 'tend.' — Scholion to Epic. *ad Herod.* 43, φησὶ δ' ἐνδοτέρω καὶ ἰσοταχῶς αὐτὰς κινεῖσθαι τοῦ κενοῦ τὴν εἶξιν ὁμοίαν παρεχομένου καὶ τῇ κουφοτάτῃ καὶ τῇ βαρυτάτῃ.

1077. For the spondaic verse see on 3, 191. — **quisquam**: adj.; on 3, 234. — **venere** is the Lucretian form at the end of the line; Cartault, 95. Cf. also on 291. *Venerunt*, M.

1078. **in inani**: *in vacuo. In*, Marull.

1079. **subsistere**, 'support'; cf. 2, 236. — The verse is rejected together with 1080 by Gneisse, p. 75, because the remark is uncalled for; Lohmann defends them, p. 27; sc. 'neque autem eo pondus amittere possunt quod inane subsistat, neque enim inane ulli corpori subsistere debet.' — **debet** = *potest;* so in English 'may,' 'can,' 'ought,' are used loosely for one another.

1080. = 2, 237. — **quod**, 'as.'

1081. **haud igitur**: closing the discussion, as in 237; cf. 548; 574. — **tali ratione**, 'according to such a principle.'

1082. **concilium**, OQ, Br. Bail.; *concilio* Juntine, M. Giuss.; *concilium . . . vectae* Lachm. *Teneri in concilium, i.e.* 'ita, ut concilium fiat,' Br. 2, 563, *in concilium ut possint compulsa coire.* — **cuppedine**: 3, 994 n. — **vinctae**, Bentl. Creech, Bern. Br.; *victae* OQ, M. Giuss. Bail. Pascal. *Vinctae* expresses the reason; *voluptas vinxit*, 4, 1201–1202.

1083–1113. 'They do not assume that all things press to a centre, but earth and water; air and fire are carried away from the centre, thus explaining the heaven and sun, and the growth of trees . . . lest the walls of the world give way and earth and heaven pass away; for wherever bodies are wanting there will be the gate of death for all matter.'

1083. **quoniam** refers to something in the lacuna; *quoque iam* Lamb.; *quoque item* Winck. — **fingunt**: sc. *Stoici*, in their vain imaginings. M. quotes Zeno, *Dox.* 459,23, οὐ πάντως δὲ σῶμα βάρος ἔχειν, ἀλλ' ἀβαρῆ εἶναι ἀέρα καὶ πῦρ; cf. 2, 184 sq.

1084. **niti**: 1053. — **liquoris**: often for water, *e.g.* 713; Bock. *rigoris*. After this verse M. Br. Bail., after Ussing, infer a lacuna like *et quae de supero in terram mittuntur ut imbres*. But it does not seem necessary to assume a gap, even if the connection is rough.

1085. Giuss. thinks 1085 refers to earthy things like metals, and places 1086 before 1085 (*Jahresb.* 24, 129). The transposition was made before by Marull. and Juntine. Br. *Ph.* 23, 638 discovered here a trace of another editing; he also compared Cic. *ND.* 2, 18, *terrenam ipsam viscerum soliditatem*. The verse means

'those which are contained in earthy substances, so to say'; whether water or solids, it is impossible to decide; more likely the reference is to solids, yet *quae* may refer forward to *umorem*. Bentl. thought the verse spurious. Pascal, *Stud.* 121, with great probability makes the references to animal and vegetable formations that are made of the earth mostly (*quasi*); Arist. *de Caelo*, IV, 4, ὅσα γῆς ἔχει πλεῖστον.

1086. **umorem ponti**: 5, 261, *umore novo mare . . . abundare.*

1087. **tenuis aeris auras**: 2, 232, *naturaque tenvis* | *aeris*, and cf. on 3, 222.

1088. **calidos ignes**: 3, 126 n.

1089. **tremere**, 'quivers.' 5, 587, *tremor* (*ignium*) *est clarus*; 5, 697, *tremulum iubar ignis.* — **aethera**: 231 n.; here used loosely for the atmosphere, as ether is above the stars.

1090. **caeli caerula**: 6, 96; Enn. *Sc.* 292, 'lumine sic tremulo terra et cava caerula candent'; *Ann.* 49, 'ad caeli caerula templa'; the blue of heaven. For the gen. see on 315.

1091. **se ibi**: for the elision see on 136.

1092. **arboribus**: for the dative see on 3, 257. — A spurious verse, *quippe calor vesci e terra mortalia saecla*, is inserted here in inf. Mss. and some old editions. Bentl. wished to reject 1092 and 1093. Bouterwek rejected 1092 as foreign to the argument, and thought *frondescere* not Lucretian; but such a word is Ennian and L. may well have used it.

1093. **terris**: *terra* would be metrical here.

1094–1101. Here is a gap in the Mss. corresponding to the mutilated verses, 1068 sq. The early editors, unwilling to acknowledge the lacuna, tried various changes: the old vulgate had a spurious verse, *terra det et supra circumtegere omnia caelum*, continuing with 1102; Lamb. changed 1093 to *quisque cibetur*. M. thought the lacuna contained something like the following: 'diffundat truncum ac ramos natura per omnis | scilicet incerto diversi errore vagantes | argumenta sibi prorsum pugnantia fingunt. quae tamen omnia sunt falsa ratione recepta. | nam quoniam docui spatium sine fine modoque | inmensum patere in cunctas undique partis, | sic parili ratione necessest suppeditetur | infinita etiam vis undique materiai.' Brieger's stopgap may be found in *Ph.* 23, 639; Goebel's in *id.* 14, 565.

1102. **volucri**: *volans ignis*, 6, 87, 383; *volucri lumine*, 6, 173; *flammaeque volantes*, 5, 1191. — **ritu**: introducing a comparison, 5, 117. — **moenia mundi**: 73 n.

1103. **diffugiant**: 3, 222 n. — **soluta**: Sen. *Ep.* 9, 16, *resoluto mundo.*

1104. **cetera**: in addition to *moenia.*

1105. **tonitralia**, Lamb. Wakef. and late edd.; *tonetralia* OQ; *penetralia* Nicc. Lachm. Bern. M. — Br., *Proleg.*, maintains 'caelum quod avido complexu caetera saepsit nullo modo penetrale dici potest'; cf. *Ph.* 23, 641 and Everett, *Harv. Stud.* 7, 27. *Tonitrum* occurs in 6, 164, from which *tonitralis* could be formed. Nettleship in *J. Ph.* 20, 181 defends *tonitralia* by the analogy of *tonitruum*, adj., given by Asper in Hagen's *Anecd. Helv.* 41, 26. The regular adjective would be the unmetrical *tonitrualis*, which occurs in Cic. *Div.* 1, 72 and Apul. *de Mundo* 75, 6. Those who read *penetralia* explain it as referring to the abodes of the gods (3, 18 sq.); cf. Wolff, *De L. vocabulis*, p. 8. *Porta tonat caeli*, *Georg.* 3, 261.

1106. **raptim**: 6, 605, 'ne pedibus raptim tellus subtracta feratur | in barathrum rerumque sequatur prodita summa | funditus et fiat mundi confusa ruina.' — **omnis**,

edd. and Mss.; *omnia* Lachm., who cites *Aen.* 6, 33, where *omnia* comes at the end of the line, and other cases not so certain; *omne* Bern. Cf. on 2, 719. *Omnis* goes with *abeat.* Bock. *omnes*, referring to a supposed *homines* in the gap.

1107. Note the spondees. — **rerum,** 'nature,' 'world,' the whole, of which *caeli* is a part; but, as M. thinks, it may mean things on the earth merely as opposed to those in the sky.

1108. **corpora,** combinations of atoms; 6, 235, *soluens differt primordia vini.* — **solventes,** 'decomposing'; with *ruinas.* — **abeat,** Bouterwek, edd.; *abeant* Lachm.; *aveant* OQ. — **inane profundum,** 2, 96, 222.

1109. **temporis puncto**: 4, 164, 193; but *tempore puncto,* 2, 263, 456, etc., only in L. Cf. 1, 1016. — **reliquiarum**: M. cites Cic. *Fam.* 12, 4, 1, *reliquiarum nihil fuisset.*

1110. Note the spondees. — **primordia caeca**: 3, 247 n. On the easy destructibility of a chance-made world which is like a many-sided crystal, subject to the slightest flaw, see Masson, p. 32 sq.

1111. **parti**: 3, 611; 4, 515; 5, 511, 721; 6, 694, 721; Pl. *Men.* 479; see on 978 and Neue, s.v. — **desse**: 43 n.

1112. **constitues**: 643 n. — **ianua leti**: 5, 373, of *caelum;* see on 3, 67.

1113. Note the dactyls. — **turba**: 3, 928 n. — **foras dabit**: *foras prodita,* 3, 603; from the world to the universe.

1114–1117. 'Let my work lead you on to increasing knowledge, that you may see the secrets of nature.'

1114. **sic,** OQ, Br. Bail.; *sei* M. Giuss. with inferior Mss. and Itali; *scio* Lachm.; *sis* Bern. — **pernosces . . . perductus**: cf. on 3, 937. With *pernosces* cf. *pervideas,* 1117. — **perductus,** OQ, M. Giuss. Bail.; *perdoctus* Lachm. Bern. Br.; *perfunctus* Lamb. M. and Giuss. postulate a lacuna after this verse which M. would fill *cetera iam poteris per te tute ipse videre.* Winck. wrote *sic . . . productus;* Polle thinks it impossible for L. to look back on eleven hundred verses with a cold *sic;* and if he did so, the word should be emphasized; he proposes *haec nunc pernosces.* Caesar *BG.* 5, 23, *naves incolumes perduxit.* See discussion by Bruns, *Lucrez Stud.* 14; *Ph.* 23, 641; 25, 273. — **opella,** 'fond work'; Hor. *Ep.* 1, 7, 8; the usual form, but late, is *operula.*

1115. **alid**: 5, 1456, 'namque alid ex alio clarescere corde videbant | artibus ad summum donec venere cacumen.' See on 3, 970. — **ex**: *i.e. ope;* Hertz, *Praep. L.* 39. — **nec,** Madvig, Cic. *Fin.* p. 809, denies that *nec* = *ne quidem* here. — **caeca nox**: *Georg.* 3, 260; Ov. *M.* 10, 476.

1116. 'Midnight shall no more thy path obstruct; but Nature's utmost depths shine as the day!' Good.

1117. **accendent**: *Georg.* 1, 251, *accendit lumina Vesper.*

BOOK II

1–61. 'It is pleasant to see the troubles of others when one is safe himself, but nothing is more pleasant than to hold the fortress of wisdom and to look down on the vain struggle of men who do not know the true object of life, who do not realize how little nature craves: for wealth and honor do not put to flight the fear of death and superstitious terrors, which are removed by philosophy alone.' This has been beautifully pharaphrased by Daniel in English verse.

1. Lachm. notices that Servius on *Aen.* 5, 628, quotes the line with *magnum;* the commentator Cruq. on Hor. *Ep.* 1, 11, 10, has *motantibus* for *turbantibus.* Cf. Cic. *Att.* 2, 7, 4, *cupio istorum naufragia ex terra intueri, cupio, ut ait tuus amicus Sophocles* (*Tymp.* Fr. 579) *κἂν ὑπὸ στέγῃ | πυκνῆς ἀκούειν ψακάδος εὑδούσῃ φρενί.* Archippus (Kock, Fr. 43) *ὡς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὁρᾶν | ὦ μῆτερ, ἔστι μὴ πλέοντα μηδαμῶς.* Cf. Otto, *Sprichwörter,* 239.—**Suave**: sc. *est;* a rare omission in L.; see Roby, 1442, and Lane, 1036. A list of adjectives used by L. as predicate to an infinitive is given by Reichenhart, *Inf.* p. 477. Yet *magnost* should perhaps be written here.—**mari magno**: Serv. *l.c.* explains this by *procelloso,* but see on 3, 1029. Sall. *Jug.* 78, *ubi mare magnum esse et saevire ventis coepit* (see Kritz there); Catull. 25, 12, *velut minuta magno | deprensa navis in mari vesaniente vento,* where Ellis is in doubt; Lucan, 5, 655, *parva quem puppe sedentem | tam magno petiere mari,* where Cort thinks *magno = tumido;* and Hor. *Ep.* 1, 11, 10, *Neptunum procul e terra spectare furentem;* Enn. *Ann.* 445, *mari magno fluctus extollere certant;* id. *Sota,* 3, *alius in mari vult magno tenere tonsam;* Liv. Andr. *Odyss.* 23, *arvaque Neptuni et mare magnum.* The abl. is probably local; 6, 470, and Hidén, *Cas. Synt.* II, 9.—**turbantibus**: 5, 504, *turbare procellis.*—**aequora**: on 1, 8.

2. **alterius**: 3, 97 n.—With the rhythm cf. *Georg.* 1, 158, *magnum alterius frustra spectabis acervum.* Sen. *de Benef.* 4, 12, 2, *securus spectare aliena certamina.*—**laborem** for 'danger' is not common and perhaps does not occur in L.; it is more usual in later Latin; Cic. quotes a proverb *iucundi acti labores* in *de Fin.* 2, 105. Here it is scarcely more than 'toil'; there is no suggestion of shipwreck. Cic. *Tusc.* 2, 35, says, 'labor est functio quaedam vel animi vel corporis gravioris operis et muneris; dolor autem motus asper in corpore alienus a sensibus.'

3. **non quia . . . sed**: *non quo . . . sed quia* is a more frequent form, as in 6, 71 sq., with the rejected reason in the subjunctive, but Cic. *Planc.* 78, *non quia multis debeo . . . sed quia saepe concurrunt;* Livy, 10, 41, 12, *non quia plus animi victis est sed,* etc.; see Lane, 1855.—**vexari**: 6, 430, *navigia in summum veniant vexata periclum;* 'tossed about.'—**iucunda voluptas**: Prop. 1, 10, 3; *Aetna,* 250.

4. 'But in their ills feel our security,' G. Smith's translation.—**malis careas**: *bonis carere* is naturally more common; see lex., s.v. Cic. *Tusc.* 1, 87, 'triste enim est nomen ipsum carendi, quia subicitur haec vis: habuit, non habet; desiderat, requirit, indiget.' Lact. *Inst.* 3, 8, 'miserrimus est igitur qui numquam doluit quia bono caret quem nos felicissimum putabamus quia malo caruit.' Hume, *Human Nature* (1866), 2, 351: 'The direct survey of another's pleasure naturally gives us pleasure; and therefore produces pain when compar'd with our own. His pain, consider'd in itself, is painful: but augments the idea of our own happiness, and

gives us pleasure.' Burke, *Sublime and Beautiful* (1829), p. 51: 'I am conscious that we have a degree of delight, and that no small one, in the real misfortunes and pains of others; for let the affection be what it will in appearance, if it does not make us shun some objects, if on the contrary it induces us to approach them, if it makes us dwell upon them, in this case I conceive we must have a delight or pleasure of some species or other in contemplating objects of this kind.'

5 (6). **belli certamina**: 1, 475 n. Verses 5 and 6 were transposed by Avancius, whom all follow.

6 (5). **campos**: cf. 40, 324. — **instructa**: with *certamina* instead of *milites;* Livy, 6, 23, 6, *quem insidiis instruendis locum.*

7. **dulcius**: he has *suavius* in 5, 1413. *Suave* gives a calm pleasure, *dulce* a lively one; Död. — **bene**: cf. 1090. — **munita**: the order is *tenere edita serena templa bene munita doctrina sapientum* — another example of his favorite interlocking. Hor. *C.* 3, 28, 4, *munitaeque adhibe vim sapientiae;* Accius, *Brutus*, 33, *is sapientia munitum pectus egregie gerat.* Cartault, *Rev. de Phil.* 19, 138, joins *serena* to *doctrina.*

8. **templa**, 'high places'; 3, 25 n. Hor. *C.* 2, 6, 21, *ille te mecum locus et beatae | postulant arces.* — **sapientum**: this form also in Hor. *S.* 2, 3, 296, and Nepos, *Thras.* 4, 2. See in general Masson, p. 190.

9. **despicere**: 4, 418 n. — **passim**: not merely with *videre*, as in 1, 823, *passim . . . vides*, but with *errare*. In general cf. *Ciris*, 14, 'si me iam summa sapientia pangeret arce | . . . unde hominum errores longe lateque per orbem | despicere atque humiles possem contemnere curas'; Sen. *Thy.* 365, *qui tuto positus loco | infra se videt omnia;* Hume, *Phil. Essays*, xiv, 'The Stoic': 'The temple of wisdom is seated on a rock, above the rage of the fighting elements and inaccessible to all the malice of man. . . . The sage, while he breathes that serene air, looks down with pleasure, mixed with compassion, on the errors of mistaken mortals, who blindly seek for the true path of life, and pursue riches, nobility, honour, or power, for genuine felicity'; Stat. *Sil.* 2, 2, 131, *celsa tu mentis ab arce | despicis errantes;* Ov. *M.* 15, 150, *palantesque homines passim ac rationis egentes | despectare procul;* Boeth. *Cons.* 1, 3, *at nos desuper inridemus vilissima rerum quaeque rapientes securi totius furiosi tumultus eoque vallo muniti quo grassanti stultitiae adspirare fas non sit;* Sen. *Ep.* 41, 4, *ex superiore loco homines videntem*, id. *Clem.* 1, 5, 5, *iniurias, offensionesque superne despicere;* Cic. *Off.* 2, 37, *quae . . . excelso animo magnoque despiciunt.* Cf. also the imitation by Sil. Ital., 15, 100 sq.

10. **errare**: 6, 67, *errantes caeca ratione feruntur.* — **viam**: 5, 520, *quaerentesque viam.* — **palantis**: four times in L.; not in Cic. or Caesar. — **quaerere**, 'hunting for'; 1, 332 n.

11. **ingenio**: here of inborn power. — **nobilitate** refers to birth. Hor. *C.* 3, 1, 10, *hic generosior | descendat in campum petitor, | moribus hic meliorque fama | contendat.* Martha, p. 193, 'ces images ne sont pas des fantaisies de poëte, elles mettent en lumière le principe fondamental de la doctrine.'

12 = 3, 62; see notes there.. The disappointed politician is Sisyphus in 3, 995 sq.

13 = 3, 63, except for the last two words. — **rerumque potiri**: 3, 1027 n. Epicureans were not encouraged to go into political life: λάθε βιώσας, μὴ πολιτεύεσθαι were maxims.

14. Cf. Parmenides, *Fr.* 6, D. (48 M.), *οἱ δὲ φορεῦνται | κωφοὶ ὁμῶς τυφλοί τε, τεθηπότες, ἄκριτα φῦλα*; 5, 1194, *O genus infelix humanum.*—**miseras**: Lact. *Inst.* 1, 21, quotes with *stultas.*

15. **tenebris**: 3, 77 n. Tennyson, *Geraint and Enid*, speaks of the 'feeble twilight of this world.'

16. **degitur**: 3, 509 n.—**quodcumque**, 'this little span.' 'This lease of being that so soon must end,' G. Smith; 'Our little life, poor little life,' Tennyson, *Lucr.*; *Aen.* 1, 78, *tu mihi quodcumque hoc regni*, and Forb. there.—**videre**: several examples of this infin. of indignation—rare in classical poets—are given by Lachm.; cf. Dr. I, § 154, 3, and Lane, 2216. Cic. *Cluent.* 15, *O audaciam singularem nonne* [alii, *non*] *timuisse si minus vim deorum*, etc. Reichenhart, *Inf.* 458, suggests *non videre*, *videre* being pf. ind.; the vulgate was *nonne videtis.*

17. For the elision see on 1, 409.—**naturam**: as in 23. Manilius, 4, 8, imitates L.: *cumque sui parvos usus natura reposcat*, hence *sibi* cannot refer to *hominem*, subject of *videre*, as proposed by Giussani. Lucan, 4, 377, *discite quam parvo liceat producere vitam*, | *et quantum natura petat.*—**latrare** *Ennius pro poscere posuit*, Paul. ex Fest.; Enn. *Ann.* 584, *animus cum pectore latrat;* Hor. *S.* 2, 2, 18, *latrantem stomachum;* Cic. *de Fin.* 1, 42, *quid natura postulet non intellegunt;* Hom. υ 13, *κραδίη δέ οἱ ἔνδον ὑλάκτει.*—**utqui**: 3, 738 n.; *ut cui*, Lachm.

18. **seiunctus**: usually with the preposition, as in 648; 1, 431.—**dolor absit**: *dolore omni privata*, 649.—**mensque**, Marull. Vulg. Bock. Br. Giuss. Woltjer; *mente*, OQ, M., Susemihl, (*Phil.* 24, 422); *menti'*, Lachm. Bern. Bail.; *cum* . . . *mente*. . . *semota* (*natura*), Goebel; *cum corpori' mente*, . . . *semota*, Winck.; *cum* . . . *menti'* (nom.) . . . *semota*, Bergk, *Jahrb.* 83, 506; *mentis*, Polle, *Phil.* 26, 309; *coniunctus*, Woltjer, *Serta*. Leo, *Pl. Forsch.* 275, says *mente* stands for *mentis*, a mere orthographical variant.

19. **iucundo sensu**: 399 with *linguae.*—**cura metuque**: Cic. *Fin.* 1, 49, *ista sequimur ut sine cura metuque vivamus;* id. 1, 59. Cf. L. 5, 45.—**semota**, OQ, M.; *semotu'* before M. through misunderstanding of *utqui*. See on 1, 51.

20. **corpoream**: cf. on 1, 302.

21. **esse opus**; *opus ad*, 6, 365; Cic. *Fam.* 16, 4, 2, *quod ad valetudinem opus sit.*—**quae** . . . **cumque**: 3, 550 n.; here explanatory, 'namely, such as,' etc.; Caes. *BG.* 1, 31, 11, *fortunamque quaecumque accidat experiantur.*—**demant dolorem**: *maerorem demet*, 3, 908.—*Dolorem. delicias*, M. Br.; cf. *Phil.* 24, 422, Bail.; *dolorem, delicias*, Lachm. Bern. Giuss. Woltjer; *dolorem.* | . . . *possit, interdum neque*, with *natura* apparently subject of *possit*, Kannengiesser, *Phil.* 43, 536.

22. **delicias**: 5, 1449, 'arma vias vestes et cetera de genere horum | praemia, delicias quoque vitae funditus omnis, | carmina picturas,' etc.—**uti** . . . **possint**: the subject of *possint* is apparently *pauca* or its representative. *Possint gratius* M. Bail.; *possint, gratius* Br.; *possint. gratius* Lachm. Bern. Giuss. Br. in *Phil.* 24, 422, interpreted 'granted that men can provide for the bodily nature many pleasures, yet at times it is more pleasant, and nature herself misses nothing, if pleasures are lacking'; he thought that Siebelis (*QL.* 8) was right in referring *delicias quoque* to the preceding. Postgate, *J. Ph.* 16, 126, reads *possis; neque* is 'on the one hand' to correspond to *nec* in 34: 'although you may pillow a man on a multitude of luxuries so as to produce occasionally a greater satisfaction, yet,' etc. Masson, *Cl. R.*

9, 210, rejects this and approves *possint* with subject implied in *aurea simulacra*, etc., being the ordinary Lucretian inversion whereby the subject of both the leading and the dependent clause is placed in the dependent clause (see on 1, 15). Francken, *Jahrb.* 121, 770, *gratius interdumst; neque natura ipsa requirit delicias quoque uti . . . possint*, to follow 33. The meaning seems to be 'that these few things (which are to be named) may be able to provide at times pleasure more gratifying to a man, neither does nature ask, if they (viz. golden statues, etc.) are not in one's house and the mansion does not shine with silver,' etc. No one of the suggestions and interpretations is altogether satisfactory. M. translates: 'Nay [?], though more gratefully at times they can minister to us many choice delights, nature for her part wants them not [?], when [?] there are no golden images . . . when [?] the house shines not with silver,' etc. Giuss. makes *simulacra* subject of *possint;* Br. [*App.*] *homines.*

23. **interdum, neque,** M. Br. Giuss.; *inter dum neque* Lachm. Bern.; *interdumst* Francken. Lohmann makes *neque natura ipsa requirit* a parenthesis. — **neque** M. takes as = *non*, comparing 3, 730; probably it is a *particula pendens;* the corresponding thought might have been 'nor does philosophy demand'; *ratio* he does not expressly mention until 53. Faber made *interdum neque* = *numquam;* Giuss., *neque enim.* — **requirit**: Cic. *Tusc.* 5, 23, *quid requirat ut sit beatior;* Sen. *Ep.* 4, 11, *ad supervacua sudatur.*

24. **simulacra**: figures bearing lamps; *Odyss.* η 100 *χρύσειοι δ' ἄρα κοῦροι ἐϋδμήτων ἐπὶ βωμῶν | ἕστασαν, αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες | φαίνοντες νύκτας κατὰ δώματα.* The candelabra were sometimes ornamented with the figures of animals: see Guhl and Koner, 92, and *Dict. Antiq.* 'candelabrum.' — **aedes,** 'mansion,' 3, 1060 n. — *Culex* 58 sq. is an imitation and *Georg.* 2, 461.

25. **lampadas**: cf. *lampada*, 79; *lampade*, 5, 610. — **retinentia**: *metr. gr.* for *tenentia;* cf. 1, 495. — **dextris**: 3, 651 n.

26. For the pentasyllabic ending see on 1, 251.

27. **argento** is silver plate as well as ornamentation of walls and furniture: Hor. *C.* 4, 11, 6, *ridet argento domus.* Wakef. quotes Livy, 41, 20, 9, *Antiochiae Iovis Capitolini magnificum templum, non laqueatum auro tantum, sed parietibus totis lamina inauratum.* — **fulget,** OQ, M. Bail.; cf. *scirēt*, 5, 1049 (under ictus); *fulgenti* Lachm. Bern. Br. because *argento fulgere* is not Lucretian. Macr. *Sat.* 6, 2, 5, has *fulgens* (approved by Bergk, *Jahrb.* 67, 318) and *renidens;* L. has *fulget nitore* in 5, 768, *lumine*, 5, 708, *colore*, 5, 785; *Culex* 62, *fulgent colore vellera;* Cic. *Paradox.* 1, 13, *marmoreis tectis ebore et auro fulgentibus.* For *fulgēre* and *fulgère* see Sen. *NQ.* 2, 56, 2, where he remarks that *fulgĕre* was said of lightning. — **renidet**: Hor. *C.* 2, 18, 1, *non ebur neque aureum | mea renidet in domo lacunar;* Sen. *NQ.* 1, 6, *contemnere porticus et lacunaria ebore fulgentia.*

28. **citharae**: dat. with *reboant;* Macr. has *citharam* in *Sat.* 6, 2 and *cithara* in 4; *reboat bombum* occurs in L. 4, 544. Kiessling on Hor. *C.* 3, 10, 5, *quo nemus . . . remugiat ventis*, defends *ventis* as a dative by this passage. — **laqueata templa**: OQ have *templa*, retained by Wakef. Bock. Giuss.; others *tecta*, a more common expression; see lex. Macr. 6, 4, 21, has *tecta*, but in 6, 2, 5, *tempe, i.e. templa.* Giuss. cites Festus, 'templum significat et tignum quod in aedificio transversum ponitur,' and Vitr. 4, 2, *supra cantherios templa ita sunt collocanda.* Bergk, *Jahrb.* 67, 318 would

have *arcuata.* — **aurataque,** OQ and recent edd.; *ornataque* was proposed by Lachm.; *arquataque* Bern. Purmann, *Jahrb.* 67, 670, says Q has *auroata* (*arquata*). *Culex* 62, *si nitor auri | sub laqueare domus animum non angit avarum.*

29–33 = 5, 1392–1396, with a few changes. **cum tamen,** 'while in spite of their absence'; 3, 107 n. — **inter se**: cf. on 1, 760. — Epicurus valued friendly intercourse. — **prostrati**: 6, 785, *siquis eas supter iacuit prostratus in herbis.* 'Lying at random, carelessly diffused,' Milton, *Samson.* Hor. *C.* 1, 1, 21, *nunc viridi membra sub arbuto | stratus, nunc ad aquae lene caput sacrae.* — **molli**: 4, 849, *lecti mollia strata;* V. *Ecl.* 3, 55, *in molli consedimus herba;* Ov. *M.* 10, 513, *mollibus herbis impositum, Fasti* 6, 328, *pars iacet et molli gramine membra levat;* Hor. *Ep.* 2, 23, *libet iacere modo sub antiqua ilice, | modo in tenaci gramine.* Epic. in DL. 10, 120, *φιλαγρήσειν (τὸν σοφὸν Ἐπικούρῳ δοκεῖ).* *Culex* 69, *saepe super tenero prosternit gramine corpus.*

30. **propter**: 1, 90 n. — *Culex* 390, *rivum propter aquae viridi sub fronde latentem;* Hor. *Ep.* 1, 14, 35, *cena brevis iuvat et prope rivum somnus in herba;* *Tib.* 1, 1, 27, *sub umbra | arboris ad rivos praetereuntis aquae;* V. *Ecl.* 8, 86, *propter aquae rivum viridi procumbit in ulva;* *Aen.* 7, 108, *corpora sub ramis deponunt arboris altae | instituuntque dapes;* Livy 5, 44, 6, *prope rivos aquarum . . . sternuntur;* Hor. *C.* 2, 3, 12; 2, 11, 13.

31. 'Feasting cheerfully | On simple dainties,' G. Smith tr. 'No larger feast than under plane or pine | With neighbours laid along the grass, to take | Only such cups as left us friendly-warm,' Tennyson, *Lucr.* Epic. *ad Men.*, 131, *καὶ μᾶζα καὶ ὕδωρ τὴν ἀκροτάτην ἀποδίδωσιν ἡδονήν.* — **corpora curant**: particularly by eating and rest: Livy 21, 54, 2, *nunc corpora curare tempus est;* see lex. '*curo*' for many examples, and cf. L. 5, 939. A variant in Livy 27, 13, 12, *cibo corpora firmare.*

32. **praesertim cum**: this prosaic expression occurs in 315; 4, 67; *c. p.* 54, 1058; 4, 786; 5, 52. Lex. quotes it from Prop. 1, 2, 27, and Hor. *Ep.* 1, 18, 50. — **tempestas**: 1, 178 n. — **adridet**: Enn. *Ann.* 457, *tempestatesque serenae | riserunt.* — **anni tempora**: 5, 220; cf. 5, 1184.

33. **viridantis**: 5, 785, *florida fulserunt viridanti prata colore.*

34. **decedunt,** 'leave.' — Hor. *Ep.* 1, 2, 47, *non aeris acervus et auri | aegroto domini deduxit corpore febres, | non animo curas.*

35. **textilibus picturis,** 'brocade.' These 'picturae' were made by the needle. *Aen.* 3, 483, *picturatas auri subtemine vestes.* — Hor. *C.* 3, 1, 41, *quodsi dolentem nec Phrygius lapis | nec purpurarum sidere clarior delenit usus.* Porphyrius in Usener *Epic.* 163, 4, *κρεῖττον δέ σοι θαρρεῖν ἐπὶ στιβάδος κατακειμένῳ ἢ ταράττεσθαι χρυσῆν ἔχοντι κλίνην καὶ πολυτελῆ τράπεζαν.*

36. **iacteris**: 3, 491 n. — **veste**: 5, 1427, *at nos nil laedit veste carere | purpurea atque auro signisque ingentibus apta, | dum plebeia tamen sit quae defendere possit;* so in 2, 52, *vestis* has reference to wearing apparel; often it refers to coverlets (*stragula*): Ov. *M.* 8, 658, *vestis erat lecto non indignanda saligno;* Mart. 14, 94, 1, *plebeia toreumata,* id. 9, 92, 3, *dat tibi securos vilis tegeticula somnos, | pervigil in pluma Gaïus, ecce, iacet.* — **cubandum,** 'lie sick'; Ov. *Ep.* 19, 164, *haec cubat, ille valet.* — Sen. *Ep.* 5, 12, *nihil differt utrum aegrum in ligneo lecto an in aureo conloces . . .*

37. **nostro,** 'a man's'; 406 and often. — **gazae**: Hor. *C.* 2, 16, 9, *non enim gazae neque consularis | summovet lictor miseros tumultus | mentis;* Varro *Menipp.*

36, *non fit thesauris non auro pectu' solutum; | non demum animis curas ac religiones | Persarum montes, non atria diviti' Crassi.*

38. **proficiunt**: often used of remedies; Hor. *Ep.* 2, 2, 149, *herba proficiente nihil curarier*; see lex. for other examples. — **nobilitas**: cf. 11. — **regni**: *rerumque potiri*, 13.

39. **quod superest**: 'advancing farther'; 1, 50 n. — **quoque**: mind as well as body. — **putandum**: without *est*, 1, 111 n.

40. **si non forte**: ironical supposition with *effugiunt;* 3, 781 n. — **tuas**: the reader's. Bock. of course thought of Memmius, Munro of Caesar, Martha of Sulla. — **legiones**: on 3, 1030. — **campi**: any plain, possibly the Campus Martius; Marquardt, *Staatsv.* 2, 381 (6).

41. **fervere**: 6, 442; 'swarming.' Lucil. in Quint. 1, 6, 8, *fervit aqua et fervet: fervit nunc, fervet ad annum. Aen.* 8, 676, *totumque instructo Marte videres | fervere Leucaten.* — **cum videas**: 3, 422 n. — **belli simulacra**: 'mimicry of war,' M. Cf. 324. *Aen.* 5, 585, *pugnaeque cient simulacra sub armis;* id. 674, *belli simulacra ciebat.*

42. **equom vi**: 329, *circumvolitant equites*, and on 1, 477. — *Magnis et ecum vi*, M. opposed by Everett, *Harv. St.* 7, 28; *magnis epicuri* OQ; *magnisque elephantis* Lachm.; *magnis et equom vi* Br.; *magnis hastatis* Bern. favored by Purmann, *Jahrb.* 67, 671, rejected by Bergk, id. 329. Bock. places this verse after 53, *quid dubitas*, etc., reading *Epicuri constabilitae*, with Winckelmann; Bouterwek, *equitatus constabilitas.* Bern. thought *Epicuri* represented ἐπίκουροι, a gloss on *subsidiis;* Polle, *Phil.* 26, 310 regarded *subsidiis* as a gloss on *Epicuri.*

43. Q has a lacuna of three verses, where O has 42 and 43 in red letters; therefore, says Woltjer, *Jahrb.* 119, 781, three verses are omitted, and the verse quoted by Nonius (43 *b*) is the third in the lacuna. O has *ornatas armis itastuas tariterque;* Gott. *itasivas;* this Woltjer regards as a corruption of *institutas* written over *ornatas*, the interpolated word forcing out some other word; W. proposes, followed by Giussani, the reading printed in the text. Readings of inf. Mss. (*statua staritaesque; orituras armisita statua starilaesque*) are given by Polle, *Phil.* 26, 310. Bouterwek proposed *ornatas armis studio pugnaeque animatas;* Br. *Phil.* 24, 424, *armis hastis pariterque.* The verses were usually omitted before Lachm.; M. has *ornatasque armis statuas* (the verb) *pariterque animatas;* Br. in his text *ornatas armis pariter pariterque animatas, *fervere*, etc.; in prol. he says OQ have *istatuas;* Lachm. gives the reading of O as *itastuas* and reads *ornatas armis, validas, pariterque animatas;* he says plainly that Q omits them (p. 78). Bern. has *a. p. p. a.;* in his praefatio, p. xi, he reports the reading of O as *itastaṭuastariterq:* Ellis, *J. Ph.* 14, 90, writes *statuas* (noun), which Albert, *Phil.* 56, 251, thinks closest to the Ms. but 'durchaus unpassend.' *Astu pariterque* (cf. Enn. *Ann.* V.[1] 102) has been proposed. The passage is yet unhealed. — **pariter pariterque** occurs in 3, 457. — **animatas**: Pl. *Bacch.* 941, *milites | armati atque animati probe.*

43 b. This verse, quoted by Nonius from Lucr. II, is placed by Roos, M. Bail. after 46; by Lamb. and other edd. before 44. — **classem**: Gell. 10, 15, from Fabius Pictor, 'classem procinctam' . . . *id est exercitum armatum.* Br. thinks a possessive pronoun is missing to correspond to *tuas* in 40.

44. **his tibi**: cf. on 3, 28. — **timefactae**, 'craven,' cited only from Cic. *Off.* 2, 24, *timefacta libertas.* — **religiones**: 1, 109 n.

45. **effugiunt animo**: 4, 37, *animas Acherunte effugere.* — Cic. *Fin.* 1, 43, *sapientia enim est una . . . quae nos exhorrescere metu non sinat.* — **pavidae**, O, Bentl. Wakef. Bail.; *pavide* edd. since Lachm.; *pavide* Q according to Woltjer, who notices that L. does not use the adverb; Polle, *Jahrb.* 133, 80, remarks that lexicons cite *pavide* once only from Livy and once from Quintilian. *Pavidae* in its extravagance well agrees with *timefactae;* there is strong personification. — **timores**, 'oft recurring fear'; so Ladewig on *pelle timores* in *Aen.* 5, 812.

46. Note the repeated *m.* — **pectus**: Lamb. edd. for *tempus.* M. notices that in *Aen.* 1, 44 Probus read *tempore* for *pectore;* see Serv. there. — **cura solutum**: 4, 908, *curas e pectore solvat.*

47. **esse videmus**: 2, 149, 246, 536; 3, 927.

48. **re veraque**: *vera re,* 659. Cf. on 3, 3. — **sequaces**: 3, 315 n. Hor. *C.* 3, 16, 17, *crescentem sequitur cura pecuniam.*

49. **sonitus armorum**: *Georg.* 1, 474. — **fera tela**: cf. on 1, 29. — Hor. *C.* 2, 16, 22, *cura nec turmas equitum relinquit.*

50. **que . . . que**, 'but . . . and.' — **rerumque potentis**: 3, 1027 n.

51. **versantur**, 'walk'; cf. 4, 223. — **fulgorem ab auro**: *i.q.* the gleam that comes from gold. *Georg.* 2, 243, *dulcesque a fontibus undae,* and Forbiger there; Cic. *ND.* 2, 129, *calor a sole;* L. 6, 148, *ferrum e fornacibus olim | stridit; Thes. LL.* 1, 28, 36. — Val. Fl. 5, 242, *falso fusus ab auro | currere per summi fulgor laquearia tecti.* But Seneca, *Ep.* 48, 11, *auri fulgor.*

52. **vestis splendorem**: 4, 1029, *Babylonica magnifico splendore.* — **purpureai**: 3, 83 n.

53. **dubitas**: 3, 603 n. — **omni'** is nom. — Francken, *Jahrb.* 121, 771, *unae haec sit.* Marull. Lamb. and others read *omne sit hoc rationis egestas;* Hörschelmann, *Obs.*, p. 29, *egestas* for *potestas.* *Omni'* may be compared with *communi'*, 4, 1207; otherwise apocope of *s* of nominatives in *-is* is not certain in L.

54. **cum in**: harsh elision; cf. 3, 101, 159. — **tenebris**: 3, 77 n., and Masson, p. 192.

55–61 = 3, 87–93, where see notes. — Gneisse, p. 19, thinks that 55–58 were interpolated here; he is refuted by Lohmann, p. 46, Feustell, p. 34.

62–79. 'I shall now explain how first beginnings produce and dissolve things and how they have motion and velocity; for it is plain that matter is continually withdrawn and added while the sum remains constant.' — 'The second book contains,' as Professor Jenkin remarks, 'what may be called the kinetics of the atomic theory;' Masson, p. 35.

62. **Nunc age**: 1, 265 n. — **motu**, 'we must go back to the very origin of atomism to find this conception of atoms in motion. . . . According to Democritus they are in perpetual motion from their very nature; the force which animates them acts inevitably'; Wurtz, *Atomic Theory*, 305. — **genitalia materiai corpora**: 1, 167 n.

63. **res varias**: *varia* would be ambiguous, and *res*, 'bodies,' is important. He does not seem to use the neuter of *varius* as a substantive, except possibly in 2, 791. — **gignant genitasque**: cf. *fessa fatisci*, 5, 308; such repetitions of the verb are frequent. — **resolvant**, 1, 57 n.

64. **facere id** represents the action of the preceding verb: 1, 667 n. — **quaeque**: i.e. *et quae,* 1031; *quoque* = *et quo* in *Aen.* 5, 23, Sall. *Jug.* 30. — **ollis**: 1, 672 n.

65. Note the alliteration. — **mobilitas**: *velocitas* and *celeritas* are unmetrical. He has *velocibus* once (6, 688). *Mobilitas* with *dolus* and *virtus* protect animals: 5, 858. *Celeri motu* occurs in 4, 176. — **magnum inane**: 1, 1018 n. — **meandi**: 1, 428 n.

66. **expediam**: 1, 499 n. — **tu te**: *tute tibi*, 441; 4, 1150; *se sibi*, 3, 684; *sibi se*, 3, 886. — 4, 931, *expediam: tu fac ne ventis verba profundam;* cf. Bruns, p. 10. — **dictis**: 1, 28 n.

67. **stipata cohaeret**: cf. 1, 610.

68. **minui**: 1, 319. — **rem quamque videmus**: 1, 562.

69. Leonine rhyme; 3, 6 n. — **quasi** modifies *fluere*. — **fluere**, 'ebb,' 1139, *rarefacta fluendo sunt; Aen.* 2, 169, *fluere ac retro sublapsa referri | spes Danaum.* **cernimus**: *metr. gr.* for *videmus*, as often. — **aevo**: here only with *longinquo*; more often with no adjective, as in 3, 451.

70. The trochaic ending within the second foot with hephthem. caesura is bad: L. Müller, *RM.* 214. — **ex oculis nostris**: 1, 856 and n. — **vetustatem**: cf. 1, 225.

71. **cum tamen**: 3, 107 n. *Cum* is here concessive. — **incolumis . . . manere**: 3, 341 n. — **summa**: 1, 235 n.

72. **decedunt**: 1, 320.

73. **augmine donant**: *augmina sumunt*, 2, 188; *augmine adempto*, 2, 1133.

74. **senescere**: of things, 1, 325 n. — **florescere** is contrasted with *aetate senecta* in 5, 895. Wakef. cites Vell. Pat. 2, 11, 3, *nunc florere fortunam, nunc senescere.*

75. **remorantur**, 'stay': *remorari in concilio*, 564. — **ibī**: length retained under the ictus; so 1046; 5, 346, 811. — **novatur**: 5, 194, *haec rerum geritur nunc summa novando.*

76. Note the alliteration. — **mortales** suggests *res mortales*, as well as *homines*, although contrary to his usage. — **mutua**: 3, 801 n.

77. **aliae**: said by Hermann, *Elem. Doctr. Metr.* 344, because an anapaest, to be faulty before a tetrasyllabic ending. There are fifty-five cases in L. — In general cf. 5, 828–836. — **gentes**, 'nations,' as in 1, 119, rather than 'generations,' with Bock., although his quotation is suitable of Ov. *M.* 15, 421, *illas assumere robora gentes, concidere has.* Eurip. *Ino*, Fr. 419, *κύκλος γὰρ αὐτὸς καρπίμοις τε γῆς φυτοῖς | θνητῶν τε γέννᾳ· τοῖς μὲν αὔξεται βίος, | τῶν δὲ φθίνει τε καὶ θερίζεται πάλιν.*

78. **saecla**: on 3, 629.

79. **lampada**: Plato, *Leges*, 6, 776 b, *καθάπερ λαμπάδα τὸν βίον παραδιδόντας ἄλλοις ἐξ ἄλλων*: Persius 6, 61, *cur me in decursu lampada poscis?* See the manuals s.v. 'Lampadedromia' or 'Torch race'; Otto, *Sprichwörter*, 185; Sterrett, *AJP.* 22, 408, who shows that it was usually conducted on horseback.

80–141. 'All atoms are carried along by weight or by impact with others; they leap apart after collision because they are hard, and there is nothing behind them except space illimitable. They are in constant motion through smaller or larger spaces according as they are more or less hindered by mutual entanglement; those closely entangled make dense things like stone, those less so form air and light. Many of them vibrate through the void forming no union, as may be seen from the motes dancing in the sunbeam; this also illustrates the constant hidden turbulent movements of the atoms: single atoms make small bodies, and these larger ones, and so on until they are finally visible.'

80. **Si**: on 3, 170.—**cessare**: 4, 391, *sidera cessare aetheriis adfixa cavernis | cuncta videntur.*—Epic. *ad Herod.* 43, κινοῦνταί τε συνεχῶς αἱ ἄτομοι τὸν αἰῶνα; cf. 95, *nulla quies est.* *Cessare* means 'to be at rest' and is contrasted with succeeding motion—*novos motus*, 81, as Hörschelmann, *Obs.* 30, has shown. Discussion in *Phil.* 24, 425; 26, 311; *Jahrb.* 111, 625.

81. **progignere** is a rare word, but used four times by L.—**motus**: Francken, *Jahrb.* 121, 771, would read *coetus* = *concilia atomorum unde res existunt*, an unnecessary change.

82. **avius**, etc.: for similar phrases, cf. 229, 740, and see *Introd.*, p. 21.

83. **nam**: for they do not stop when they meet, but rebound; hence motion is constant.—**vagantur**: cf. 105, 109. Notice the use of *vagaris* in 82, and *vagantur*, 83, in different meanings; Bock. has *vacat via* for *vagantur*.—**cuncta**: probably *metr. gr.*

84. **gravitate**: instead of the usual *pondere;* cf. 190, 231; 1, 359. 'And it is all one as if Epicurus should have said, that all atoms moved downward by an occult quality, he either betaking himself to this as an asylum, a sanctuary, or refuge, for his ignorance; or else indeed more absurdly, making his very ignorance itself (disguised under that name of a quality) to be the cause of motion'; Cudworth, *Intell. Syst.* 2, 75.—Cic. *de Fato*, 46, 'aliam enim quandam vim motus habebant a Democrito inpulsionis, quam plagam ille appellat, a te, Epicure, gravitatis et ponderis.' The movement downward Epicurus called κατὰ στάθμην: Aetius, apud Usener, *Epicurea*, 199, 18, κινεῖσθαι δὲ τὰ ἄτομα τοτὲ μὲν κατὰ στάθμην, τοτὲ δὲ κατὰ παρέγκλισιν, τὰ δὲ ἄνω κινούμενα κατὰ πληγὴν καὶ ἀποπαλμόν.

85. **cum**, Wakef. edd.—**cita**: 1, 997.—**saepe**, 'as often happens'; 3, 120 n.

86. **obvia conflixere**: cf. 4, 1216.—**diversa**: 3, 105 n.

87. **sint**: causal subj.—**mirum**: *est* is often omitted; cf. 338; 5, 1238; 6, 130.

88. **ponderibus solidis**: cf. 1, 987.—**tergo ibus**: edd. after Voss for *tergibus*. *Ibus* is introduced by Lachm. at 4, 934; 6, 755, and by Munro at 6, 1012. Eskuche objects to it here on metrical grounds; see on 1, 97. Goebel and Bock. *extra quibus;* cf. 155.

89. Note the interlocking: the prose order would be *quo magis omnia corpora materiae iactari pervideas.*—Leonine rhyme.—**iactari**: 122, 548.

90. **reminiscere**: with acc. and infin. also in 6, 649; a rare poetical construction; Dr. II, 438, 3.—**totius**: 3, 97 n. *Summai totius*, 1, 984; 6, 650; *summam summai totius*, 6, 679.—**imum**: cf. 1, 984 sq.

91. **habere ubi**, cf. 591, 595; 6, 1052.—**corpora prima**: 1, 61.

92. **consistant**: *cessare*, 80.—**sine fine modoque**: 1, 964; cf. 2, 1053. Cicero and Caesar prefer *infinitus* to *sine fine* on account of the rhyme: *Archiv* 1, 364.

93. **inmensum patere**: 1, 957.—**in cunctas undique partis**: 1, 1007 n.

94. **certa ratione**: 1, 738.

95. **constat**, 'is the case'; *constare* often = *esse;* 3, 235 n.—**nimirum**, 'undoubtedly'; 1, 277 n.—**nulla**, Flor. 30, edd.; *multa* OQ.

96. **reddita**: 1, 203 n.—**inane profundum**: 1, 1108 n.

97. **magis**: (= *potius*) with *resultant* and *vexantur.*—**adsiduo**: 1, 995 n.—**vario motu**: 5, 1210.—**exercita**: 2, 120; 4, 862, 1128; *Georg.* 3, 529; all in fifth place.

98. **partim . . . pars**: *partim . . . nonnulli*, 6, 1208–1210. — **intervallis magnis**: cf. 101, 107. 'Leaving great spaces between,' M. Epic. *ad Herod.* 43, *καὶ αἱ μὲν εἰς μακρὰν ἀπ' ἀλλήλων διιστάμεναι, αἱ δὲ αὐτὸν τὸν παλμὸν ἴσχουσιν, ὅταν τύχωσι τῇ περιπλοκῇ κεκλιμέναι ἢ στεγαζόμεναι παρὰ τῶν πλεκτικῶν.* — **confulta**: *ἅπαξ λεγόμενον* = *conferta; fulcire pruinas*, Prop. 1, 8, 7. Purmann, *Jahrb.* 67, 671, and 115, 274, reads *compulsa*, comparing 2, 563, objecting to Lachmann's translation of *confulta;* Postgate, *J. Ph.* 16, 127, thinks that *confulta* means 'rebounds when pressed together.' Everett, *Harv. St.* 7, 28, *consulta*, with Ven. and Gif.

99. **vexantur**: 1, 583, *plagis vexata*, hence **ab ictu** = *ictu*: 5, 358, *neque ab ictu fungitur hilum;* cf. *Thes.* 1, 29, 8. \M. would have it = *post ictum*, cf. 6, 968.

100. **magis condenso**: no comparative of *condensus* occurs. — **conciliatu**: 1, 575 n.

101. **exiguis**, 'minute'; 3, 399 n. — **convecta**, 'after they have been brought together.'

102. **indupedita**: *perplexis indupedita*, 459; see on 1, 240. *Perplexus* does not occur in Cicero or Caesar. — **figuris** is abl. of means.

103. **validas**: 1, 571 n. — **radices**: Ov. *M.* 14, 713, *saxo quod adhuc viva radice tenetur.* — **fera ferri**: Tib. 1, 10, 2, *quam ferus et vere ferreus ille fuit.*

104. **corpora**: like *corpus* in 232. — **constituunt**, 'make up'; 1, 821 n. — **de**: (Flor. 31) 3, 481 n.

105. **paucula quae**, edd.; *paucula. quae . . . vagantur* * Br.; *paucuia* OQ; *paucula* Itali; *parvola* Hörschelmann, 33. Lachm. M. **vagantur cetera**, etc. Francken transposes 105 and 106. Lotze, *multum per inane.* Polle and Purmann reject the verse; Susemihl defends it (*Phil.* 26, 311); Giuss. brackets it as a variant of 109; Cartault proposes transfer to follow 102, but compares 2, 522 sq. Br. formerly filled his lacuna with *praedita corporibus mage levibus atque rutundis.* *Paucula* is opposed to *multa* in 109: comparatively few in proportion to the many extra-mundane bodies; Giuss. 'dispersed,' 'isolated,' like *pauca* in 4, 71. The word is not used elsewhere by L., but is by Fronto, a professed antiquarian.

106. **cetera**, OQ: *set quae*, M. in small ed.; he goes too far in translating *cetera* 'all others.' Christ proposed *concita*, Grasberger *extra*, Lamb. Lotze *et cita;* Hörschelmann, Bail. *corpora.* L. is describing three classes of atoms (I) *exiguis intervallis*, produce *saxa ferrum*; (II) *cetera, magnis intervallis*, make *aer lumina;* (III) extra-mundane, *consociare motus non possunt.* — **dissiliunt**: 106. — **longe longeque**: 3, 69 n. — **recursant**: poet.; here only in L. He is describing motion *κατὰ πληγήν.*

107. **in**: omitted in 98, 101. — **aera rarum**: 230; 3, 444; *rarior aer*, 6, 1024; cf. on 3, 235.

108. **sufficiunt**: 3, 704. — **lumina solis**: 1, 5.

109. **que**, 'but.' — **praeterea**: 'more,' besides those named previously.

110. **conciliis**: abl. of separation. The word has occurred frequently; cf. Masson, p. 43. *A* occurs with *reiciat* in 5, 641. — **nec usquam**: *neque usquam*, 5, 328; see on 3, 531.

111. **consociare** and *sociare* he has but once. — **potuere recepta**: on 1, 385.

112. **memoro** means 'telling' by Lucretian usage, but 'which I am telling' is hardly in the Latin here in spite of Munro's citation of Pl. *Amph.* 738, *recte dicit ut*

commeminit, where he would have *ut* = *quae;* cf. 6, 1031. — **rēī**: cf. 548; 6, 918; 7 times in verse; 2 in Pl.; 5 in L., 2 of which are datives (1, 688; 2, 236); cf. Roby, 360; Lane, 127. — **simulacrum**: L. has the form but once elsewhere, in 4, 149, the plural being quite frequent.

113. **ante oculos**: 3, 185 n. — **semper**: perhaps on account of the sunny climate of Italy, as Bock. suggests. — **versatur et instat**: 3, 1080 and n.

114. **contemplator**: 6, 189, *contemplator enim; Georg.* 1, 187, *c. item.* Democritus had noticed the particles in the sunlight (Arist. περὶ ψυχῆς, 1, 5) and Epicurus also (Stob. *Ecl.* p. 924); cf. also Sen. *NQ.* 5, 1, 2; Lact. *Ira*, 10, 3. — **cumque**: *lumina* and *radii* are in the same case, as is shown by Lact., *radios ac lumen* ⟨*sol*⟩ *immiserit*, hence *cumque* = *et cum* and *fundunt* is absolute, an unexampled use. For *cumque* cf. Cic. *Fin.* 1, 33; 5, 83; *Off.* 2, 81; 4 times in *Acad.* 1, 38; Lucil. 4, 5; 27, 24. Siebelis and Munro took it with *cum* as forming *quomcumque;* cf. *ut* . . . *cumque*, 5, 583; Lamb. = *quandocumque.* Roos proposed *quoque* = *quoquoversus*, but finally decided on *fundunt* as = *se fundunt.* See Munro, in *J. Ph.* 4, 123. Ellis, *id.* 3, 267, thinks that *cumque* qualifies the verb in 6, 85, 738; 4, 737; and possibly in 2, 21, and 721. 4, 259, *cum verberat et cum* . . . *fluit*, and 4, 939.

115. **fundunt**: 4, 375, *nova se radiorum lumina fundunt. Aen.* 3, 152, *se* . . . *per insertas fundebat luna fenestras.* — **opaca**: *Aen.* 2, 725; 'per opaca locorum,' 1, 315 n.

116. **multa modis multis**: 1, 341 n. — **inane**: the (apparently) empty space of the air.

117. **ipso**: 3, 483 n.

118. **proelia pugnas**: similarly in 4, 1009. Cf. the asyndeton *per membra per artus*, 2, 282 and 6, 945, and Kraetsch, p. 40. The old vulgate had *pugnasque.*

119. **edere**: *dant proelia, Georg.* 3, 265. — **turmatim** is used by Caesar and Livy. — **certantia** with *corpora.* — **dare**: here as frequently = *facere;* 1, 288 n.

120. **discidiis**: *discidium parere et nexus exsolvere*, 1, 220. — **exercita**: 97; 'kept going.'

121. **conicere . . . hoc**: 1, 751.

122. **quale sit**: 4, 255, *quale sit ut videamus;* 4, 118, *quale esse putandumst.* — **magno inani**: 65, etc.

123. **dumtaxat**, 'so far'; 3, 377 n. — **magnarum parva**: mark the opposition; 3, 765 n.

124. **exemplare**: here only in L., probably for metrical convenience; other writers have *exemplar.* Lachm. quotes scholiast on Lucan 9, 563, *hic exemplar posuit, Lucretius exemplare posuit, nos in usu exemplum* (*exemplarium*, Lachm.) *dicimus: adeo omnia sunt Latina.* See Roby, 431. — **vestigia**: 3, 309 n.

125. **hoc**: abl. — **haec**: with *corpora.* — **animum advertere**: 3, 46 n. — **par est**: 1, 189 n.

126. **turbare**: absolute; 3, 493 n.

127. **motus**: acc.

128. **significant**: 1, 13 n. — **clandestinos caecosque**: cf. 1, 779. — **subesse**: 3, 273 n.

129. **multa**: i.e. *corpora*, in the sunbeams (*ibi*). — **plagis percita**: 1, 1025.

130. **retroque repulsa reverti**: 3, 353 n.; *retro reverti*, 1, 785 n.

131. **nunc . . . nunc**: this use of *nunc* as a correlative begins with L., and was introduced into prose by Livy; Dr. II, § 329, 5; *Archiv*, 2, 242. — **in . . . partis**: 1, 1007 n.

132. **scilicet**: 3, 229 n. — **a**: of origin; see Hertz, *Praep. Lucr.* 18. — **omnibus**: dative. — **error**: physical; 4, 692, *errabundus* (*odor*) *tarde venit*.

133. **prima** corresponds to *inde* in 134; 4, 275, *primus enim citra postes tum cernitur aer, inde*; 1, 931, *primum . . . deinde*. *Primum* is not so easily managed metrically as *primus* and *prima*. — **moventur**: plainly middle.

134. Notice the interlocking.

135. A dactylic word in the second foot is rare. — **quasi**, 'so to say'; 3, 131 n. — **proxima . . . ad**: 5, 711, *propius . . . ad ignem labitur; prope ad* and *propius ad* with *esse* do not occur in L.

136. **cientur**: cf. 85.

137. **ipsa**: the bodies of 134. — **proporro**: an emendation by Turnebus for *porro*, OQ. See on 3, 275. — **lacessunt**: 4, 1039, *alias aliud res commovet atque lacessit*.

138. **a . . . ascendit**, 'mounts up from,' starts with these first beginnings, which cannot be perceived; cf. 4, 111–112.

139. **ut** is not a correlative to *sic*; it introduces a result clause explaining the movement of the particles in the sunbeam (= *ut moveri illa videamus*).

140. **cernere quimus**: 1, 300–301.

141. **aperte**: here only in L.; probably due to alliteration with *apparet*.

142–166. 'The swiftness of the atoms: the sun rising sends its complex light everywhere, but it does not pass through empty void, wherefore it is hindered and obstructed; but atoms uncompounded and simple are carried through void with far more swiftness than light, and traverse space in the time that sunlight traverses the sky.'

142. **Nunc**: cf. 1, 418 n. — **mobilitas**: 65 n.

143. **paucis**: cf. 1, 499. — **licet hinc cognoscere**: 4, 44, *id licet hinc quamvis hebeti cognoscere corde*; 5, 285, *id licet hinc cognoscere possis*; 6, 167.

144. **novo lumine**: 'secundum Epicureos qui stulte solem de atomis dicunt constare et cum die nasci cum die perire,' Serv. on *Aen.* 4, 584; cf. 5, 663 n. — **spargit**: *Aen.* 4, 584, *et iam prima novo spargebat lumine terras*; Il. Ω 695, Ἠὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν.

145. **variae volucres**: 1, 589 n. — **nemora avia pervolitantes**: repeated in 346; *avia per nemora*, 5, 1386.

146. **aera tenerum**: 1, 207 n. — **liquidis vocibus**: 5, 1379, *liquidas avium voces*; 4, 981, *liquidum carmen*. — **opplent** closes a most melodious line also in 5, 740.

147. **ortus** has its perfect force; Hor. *Ep.* 2, 1, 112, *orto sole*; Cic. *Fin.* 2, 23, *solem orientem*. — **tempore tali**: cf. 1, 93.

148. 'Pouring over all the mantle of his light.' — **perfundens**: 4, 32, *haec perfusa lepore | omnia conrident correpta luce diei*. — **convestire**: Cic. *Arat.* 60, *quem cum perpetuo vestivit lumine Titan*; *Aen.* 6, 640, *lumine vestit* (see Norden there). Wordsworth, *Laodamia*: 'And fields invested with purpureal gleams'; Milton, *P.L.* 3, 10, 'As with a mantle didst invest | The rising world of waters'; Psalm 104, 2, *amictus lumine sicut vestimento*.

149. **in promptu . . . videmus**: repeated 246. See on 3, 106.

150. **vapor**, 'heat,' as usual in L.; 3, 126 n. — **lumen** is nomin.

151. **inane vacuum**: cf. 1, 509.

152. **dum**, 'while'; cf. 4, 280, 358. — **diverberat**, Q, Br. Giuss. Bail.: *diververat* O; *diverberet* Lachm. Bern. M.; see Woltjer, *Jahrb.* 119, 782. The word has occurred in 1, 222 without apology; hence the *quasi* here goes with *aerias undas*. *Aen.* 5, 503 has *diverberat auras*. — **undas**: the word is used in *Aen.* 8, 257 of smoke.

153. **singillatim** is emphatic through position. — **corpuscula** L. has but 5 times. Cicero used it, and Amafinius (*Acad.* 1, 6).

154. **complexa**: passive; cf. 5, 922; Cic. *Rosc. Am.* 37. — **conque globata**, 3, 343 n.

155. **inter se**, 'mutually,' as frequently. — **retrahuntur**: Prisc. for *trahuntur*. — **extra**: because they do not pass through empty void.

156. **officiuntur**: *offecti*, 4, 763; *offecto*, 5, 776. The verb is usually intransitive. See Dr. I, § 99 for usage of other authors.

157. Cf. 1, 574, 609.

158. **remoratur** occurred in 75.

159. **foris** balances *extra*, 155. — **ipsa** ⟨*primordia*⟩. — **suis e partibus**: cf. 3, 545. Bindseil, *sine partibus*. — **unum**, OQ, Lachm. Bern. Br. Bail.; *una* M., Hörschelmann, Bindseil, Giuss. For the epanalepsis *unum* | *unum* see on 3, 12; yet the thought is 'a unity made up of their parts'; the singular *unum* emphasizes strongly this unity, far more so than *una*, which means the same thing.

160. The order is *in quem unum locum coepere ferri* (*in eum*) *conixa feruntur*. — **conixa**, edd. for *connexa* OQ: Livy 31, 21, 10, *in unum locum conixi*. — *Vnum* is rejected by Lotze and Hörschelmann; Lotze wrote *sui sine partibus una* | *priva*; *priva* corresponding to *singillatim*; Hörschel. *illum*; see Polle, *Phil.* 26, 312.

161. **debent**: often of physical necessity; 3, 187 n.

162. **lumina solis**: closing the line, as in 108.

163. 163, 164 = 4, 207, and 208 in part. — **multiplex**: usually *multiplex*. The word is used in implied comparisons by Livy, *e.g.* 22, 7, 3, *multiplex caedes . . . tradita*, *i.e.* far greater. — **loci spatium**: cf. *spatium profundi*, 1, 1002. — **transcurrere**: 4, 192, *per spatium transcurrere*. — These verses were regarded as spurious by Gneisse, 72, because *lumina* occurs in Book 4 and *fulgura* in Book 2; refuted by Lohmann, 38.

164. **pervolgant**: 346, *volucres quae pervolgant nemora*; Pac. 393, *litus pervolgans feror*. — **fulgura**: *fulgur* of the sun's rays also in 4, 190.

165. There is a hiatus assumed before this line by most edd., which was filled by Marullus with *nam neque consilio debent tardata morari* and by Goebel *nam certe neque consilio possunt remorari* (see Susemihl, *Phil.* 24, 429; Madvig, *Opuscula*, 1, 317). These are unsatisfactory, and as we are ignorant of what has been lost, there does not seem to be sufficient justification for marking off 165–183 with Lachm. as interrupting the argument. Bern. prints *persectati* with no gap but in the order 164, 167, 165, 166, 168; Giuss. 164* 166 sq. 165, 168; Grasberger transferred 165–166 to follow 176; Woltjer, *Jahrb.* 123, 774 thinks four vss. are missing. — **persectari**: of *accipitres*, 4, 1010. The same verse-ending in 396. *Persectari* is the reading of

Plaut. *Mil.* 430 in the principal Mss. and is retained by Ussing; Goetz-Schoell regard it as corrupt; *perscrutari* Ritschl, etc., in *ed. maior.*

166. **quicque geratur**: cf. 1, 129. — **qua . . . cum ratione**: this use of *cum* between the relative and noun was avoided by the early writers and is used sparingly by classic authors; cf. Cic. *Sest.* 24, *Phil.* 5, 26; Degering, *Hist. Synt.* 24.

167–183. 'Some think, not knowing matter, that the aid of the gods is necessary for human affairs; but even with ignorance of first beginnings it is plain that the world is not divine, since it is faulty; this point will be elucidated later.'

167. **quidam**: probably the Stoics. — **ignari**: 5, 88, *miseri credunt, ignari quid queat esse;* 4, 436, *maris ignaris.* — **materiai**: everywhere else in L., where this case form of *materies* occurs at the end of the line, a modifying word either precedes or follows it; hence Hörschelmann, 16, proposes 167, ⟨*corpora sponte sua volitare invicta per aevom*⟩, 165, *nec persectati*, etc., 166, 168 *naturam*, etc. Br. formerly supplied a line *corporibus caecis res nasci dissoluique.* Cf. 1, 58 where *materies* = *genitalia corpora.*

168. **naturam**: natural causes; cf. 1058. — **rentur**: Marull. vulg.; 1, 154, *fieri divino numine rentur; reddi* OQ, Wakef.; *credunt* Pontanus, M. Bail.

169. **rationibus**: 4, 1191, *humanis rebus.* For the dative with adverbs see Lane 1200. — **admoderate,** ἅπαξ λεγόμενον; cf. *moderanter*, 1096. *Accommodate* would have been unmetrical.

170. **tempora annorum**: cf. 32. — **fruges**: 1157, *nitidas fruges ipsa creavit.*

171. **et iam,** 'and . . . too'; also in 3, 481. — **cetera**: cf. 859, 1085. He means other arrangements. — **quae**: acc. pl. — **suadet adire**: 1, 141 n.

172. **ipsa**: in person. — **deducit,** 'escorts'; cf. 1, 96. — **dux vitae**: Cic. *Tusc.* 5, 5; Sallust, *J.* 1, 3.

173. **res per Veneris**: 437; 5, 848. — **blanditur**: *blandum amorem*, 1, 19; *blanda voluptas*, 2, 966, etc. For the subj. M. comp. Livy 21, 1, 4, *blandientem ut duceretur.* — **saecla propagent**: 1, 20.

174. **quorum**: referring to *genus;* 3, 185 n.

175. **fingunt**: frequently of vain imaginings; 1, 104 n. — **omnibu' rebus**: cf. *multis rebus*, 3, 1026.

176 = 1, 637. 177–181 nearly = 5, 195–9. They are rejected here by Gneisse, p. 32–35; defended by Lohmann, p. 29 sq.

177. **quamvis**: cf. 1, 398.

178. **caeli rationibus**: 5, 1183, *caeli rationes ordine certo | et varia annorum cernebant tempore verti.* Cf. *rationibas*, 169. — **ausim**: the form occurs 5 times in L.

179. **confirmare**: cf. 185. — **reddere,** 'prove'; 1, 566 n.

180. **nequaquam**: emphatic. — **divinitus**: 1, 150.

181. **quanta stat**: *tanta stat*, 5, 199, and most edd.; *quamquam predita* OQ; *quae tanta est praedita* old vulg. Hermann, *Phil.* 3, 511, *quoniam sint* or *quoniamst haec;* Roos, *quae qua non;* Postgate, *J. Ph.* 16, 127, *quanta stat*, favored by Masson, *Cl. R.* 9, 210, as explaining Ms. *quamquam.* — **stat**: 1, 564 n. — 'But atheists can be no fit judges of the world's being made well or ill either in general or respectively to mankind, they having no standing measure for well or ill, without a God and morality, nor any true knowledge of themselves and what their own good or evil consisteth in,' Cudworth; 2, 322.

182. **posterius**: 5, 155, *quae tibi posterius largo sermone probabo.* The reference is to 5, 195–234. — **faciemus aperta**: *ăpĕriemus* or *apĕrībimus* are both unmanageable in the hexameter. L. uses only the inf. act. and perf. part. of this verb. Sen. *NQ.* 2, 3, 2, *quid sit hoc apertius faciam*, possibly under Lucretian influence.

183. **quod superest**: 1, 50 n. — **expediemus**: 1, 499 n. — Gneisse, p. 33, rejects this verse because he rejects 165 sq. and also because to him *nunc* is not Lucretian, being usually used at the beginning of a new discussion; but it is plainly needed here for the sense. Lamb. and Faber doubted its authenticity.

184–215. 'Nothing can move upwards by its own force: flames and plants do not rise of their own accord any more than boards rise up from water; stars often fall to the earth, and lightnings when a passageway is made for them; all of these naturally fall downwards.'

184. **Nunc**: Bentl. proposed *nam*, Wakef. *iam.* — **locus**, 'right place'; 966; 3, 585; 4, 1242; *Georg.* 2, 177.

185. **nullam rem**: instead of *nihil*, 1, 339 n.

186. **sursum**: 1, 1058.

187. **ne**: sc. *dico*, which is implied in *confirmare*, 185. — **dent**, 'cause'; cf. on 1, 288. — **eo** refers to the action of the verbs in 186. — **flammarum corpora** corresponds to *fruges*, etc.; so = *flammae.* — **fraudem**, 'error,' as in 6, 187, 'ne tibi sit frudi.'

188. **sursus**: but *sursum*, 186, 189; see on 3, 1001. — *Sursus versus* apparently occurs only here in L. — **enim**: as you might be deceived, because, etc. — **augmina sumunt**: 5, 681, *sumant augmina noctes. Augmina*, 1, 435 n.

189. Br. brackets this verse: *Phil.* 24, 133, *Prol.* xxvii. (cf. Polle, *Phil.* 24, 433) as one which should have been removed by the editor; but as Woltjer, *Mn.* 24, 324, remarks, there is a simile between fire and grain, the upward tendency of the latter having been noticed, in 1, 803: cf. Pascal, *Stud.* 125. Neumann, p. 41, rejects it. Winckelmann changed *et* to *ut* to make the simile more apparent. Feustell, p. 16, would arrange 188, 194, 195, 189, which is ingenious, but unnecessary. Bock. places this verse after 195. — **nitidae fruges**, 1, 252 n.

190. **quantum in se est**: cf. 201, 205, 247. — **deorsum ferantur**: 202. — 1, 362, *corporis officiumst quoniam premere omnia deorsum*; cf. 2, 84.

191. **subsiliunt**: not in Cicero. M. notices that he uses *subvŏlent* in *Tusc.* 1, 40.

192. **celeri flamma**: 6, 223, *accendunt quoque tecta domorum | et celeri flamma dominantur*; 5, 301, *celeri origine flammae*; 6, 688, *flammis velocibus.* — **degustant**: cf. 1, 231, and *Aen.* 2, 684, *lambere flamma comas.* — **tigna trabesque**: also in 196 and 6, 241. Wölfflin did not find it elsewhere as an alliterative compound. *Tigna* are always of wood; *trabes* may be of other material; Blümner, *Tech.* 2, 304.

193. Note the alliteration and five dactyls. — **subigente**, Lamb. and most edd.; *subiecta* OQ; *subeunte* Bern. Br. Lachm. approved *subiectante.* Postgate, *J. Ph.* 24, 134, would keep *subiecta* as a neuter, comparing *Georg.* 4, 385; but that is too harsh. Nencini, *subitaque*, i.q., *sine vi quam subeunt*, but, as Br. *Jahresb.* 24, 139, remarks, *subire* means 'undergo,' and *-que* in the fourth place is not Lucretian. Nencini later (*Jahresb.* 24, 204) *sine vi subiecta opu' tandem est*, which is unintelligible. — 277, *vis . . . pellat et . . . cogat.*

194. **quod genus** = *velut*; 3, 221 n. — **e**: *est* Lachm. Bern. Kannengiesser, *Ph.*

43, 542, favors *cumst missus.* — **missus**: 'let.' Celsus, 2, 10, *sanguinem incisa vena mitti novum non est.*

195. **emicat**: 4, 1050, *emicat in partem sanguis unde icimur ictu;* Ov. *M.* 4, 121, *cruor emicat alte.* — **spargitque**: 5, 1201, *aras sanguine multo spargere.* — **cruorem**, strictly, is blood streaming from the body, gore, while *sanguis* is the blood circulating or shed from wounds.

196. **nonne vides**: this appeal to experience occurs below in 207, 263, and in at least nine other places. *Georg.* 1, 56, *nonne vides croceos ut Tmolus odores, | India mittit ebur;* Ov. *M.* 15, 362.

197. **respuat**: 6, 1054, *quo pacto respuit ab se | atque per aes agitat* of magnetic repulsion; 2, 388, *imber respuitur.* — **umor aquae**: on 3, 339. — **quo magis**: 1, 536 n. — **ursimus**: notice the tense. O corr. *urgimus;* Lamb. *mersimus.*

198. **derecta**: OQ and most edd.; *deiecta,* Lachm. Bern. See Br. *Phil.* 24, 433. M. translates 'sheer down.' The word occurs only here and is probably an ablative; *directo,* 'straight,' is more common. *Viis derectis* occurs in 4, 609; *derigit* 6, 823. Br. thought of piles driven into the water, mentioned by Caesar, *BG.* 4, 17, 4; cf. 7, 23, 1.

199. **remittit**: 1126, *ut multa remittant.* — **revomit**, most edd.; *removet* OQ, retained by Bock.; *removit,* Lachm. *Vomo* and its compounds are Lucretian; cf. 1, 724; 6, 447, 894. Yet *removet* may be right.

200. **parte**: Ov. *Tr.* 3, 3, 16, *et plus in nostro pectore parte tenes; Georg.* 1, 35, *caeli iusta plus parte reliquit.* Strictly *parte* is here 'more than the usual part,' but 'half' is colloquial in such statements. See 1, 617 n. — **foras**, 'out'; 1, 979 n.

201. **haec** goes with *cuncta.* — **opinor**: 3, 626 n.

202. **vacuum inane**, 1, 509.

203. 1, 290, *sic igitur debent venti quoque flamina ferri.* — **auras aeris**: 3, 222 n.

204. **quamquam . . . pugnent**: 2, 277, *quamquam pellat;* cf. *quamvis* with indic. 3, 403 n.

205. **in sest, deorsum deducere**: Itali and recent edd.; *inest d. ducere* OQ; *est in se, d. ducere,* Lachm.; *in se est, deversus ducere,* Bern.; *in sest, d. decedere,* Susemihl *Phil.* 24, 434; *quantum in sest, sua deorsum ducere,* Winck. — **deorsum**: 1, 362 n. — **deducere**: poetical inf. of purpose; cf. on 3, 86.

206. **faces**: 5, 1191, *noctivagaeque faces caeli flammaeque volantes. Fax* is said of the sun in 5, 976. — **sublime**: 6, 97, *sublime volantes aetheriae nubes; Aen.* 10, 662, *sublime volans;* Lucan, 1, 527, *caeloque volantis | obliquas per inane faces.* For the adjective used as adverb, see on 3, 801.

207. **ducere**: *Aen.* 5, 528, *crinemque volantia sidera ducunt.* — **tractus**, 'trains'; *Georg.* 1, 367, *flammarum longos a tergo albescere tractus.*

208 **meatum**: 1, 128 n.

209. **non**: 5, 306, *non lapides quoque vinci cernis ab aevo?* id. 599, 1073, 1222, 1229; 6, 1078. — **cadere**: because *saepe refixa, Aen.* 5, 527. — **terram**: singular of the planet, perhaps. — **sidera**: there is no passage cited to show that constellations as differing from stars were thought to fall from the sky, hence *sidera* here must be pleonastic, in the usual manner of L., or refer to heavenly bodies in general. Sen. *NQ.* 1, 1, 9, *stultissimum est existimare . . . decidere stellas,* but *Phoen.* 431, *delapsa caelo stella;* the poets generally accept the phenomenon.

210. **caeli**: Bern. and recent edd. from Cic. *Arat.* 297, *caeli de vertice; summo* old vulg., Lachm.; *surgens* Bock.; *mundi* Stürenberg, Hörschelmann. As Polle remarks, *Phil.* 26, 210, *summo de vertice* might mean *summo de vertice solis.* — **dissipat**: 1, 350 n.

211. **lumine conserit**: Catull. 64, 207, *mentem caligine . . . consitus.* [Epic.] *ad Pyth.* 101, τοῦ ἀπὸ τῶν ἄστρων κατεσπειραμένου φωτός. Wakef. quotes Milton in *P.L.*, 'Morn . . . sowed the earth with orient pearl.' — **arva**: the plowed fields are sown.

212. **terras**: prob. *metr. gr.* for *terram;* yet cf. 215. — **quoque** is out of place; it would follow *solis ardor* in prose. The tendency of fire downward is thus proved. — **vergitur**, in the active sense, is poet. and very rare; quoted from Lucan, Ovid, and Statius.

213. **transversos**, 'straight across'; 6, 190, *nubila portabunt venti transversa per auras;* 4, 422, *transversum ferre.* Sen. *Thy.* 359, *obliqui via fulminis.* — **volare**: 6, 87, *volans ignis; Aen.* 5, 319, *fulminis ocior alis.*

214. **abrupti nubibus**: 6, 282, *fulmen perscindit nubem. Aen.* 3, 199, *ingeminant abruptis nubibus ignes; Aetna*, 1, *rupti . . . ignes.*

215. **vis flammea**: 5, 1252, *flammea ardor.* For *vis* in periphrasis, see on 3, 8.

216–224. 'There is an important principle here: bodies falling swerve the least possible distance; if they did not, they would fall like raindrops and never touch, and the world would never have been made.'

216. **Illud in his**: cf. 184. — **quoque** goes with *illud.* — **cognoscere avemus**: 4, 778, *exponere avemus.*

217. **rectum** has the force of an adverb, cf. 226 and the use of *sublime* 206 n. Forty-one per cent of the lines of Book 2 have a diaeresis after the first foot. — **feruntur, ponderibus**, Lachm. Bail. *feruntur ponderibus* M. Br. (see *Phil.* 24, 434), Giuss., Howard, *J. Phil.* 1, 123, Winck.; Cic. *ND.* 1, 69, *ait atomum cum pondere et gravitate directo deorsus feratur declinare paulum.*

218. M. and Winck. insert *se* before *incerto*, unnecessarily. Cic. *Fato* 22, *si gravitate feruntur ad perpendiculum corpora individua rectis lineis, ut Epicuro placet.* — **incerto ferme**: i.q. *incertissimo.*

219. **locis spatio depellere,** OQ and recent edd.; *loci spatiis decellere* Lachm. Bern.; *locis spatio decellere paulo* Hörschelmann, 34; *decedere* Marull.; *se pellere* Avancius; Lachm. invented *decellere.* Cic. *ND.* 1, 110, *quae etiam si essent, quae nulla sunt, pellere se ipsa . . . possent. Depellere* is not neutral elsewhere, but as Everett, *Harv. Stud.* 7, 28, says "depellere, neuter, 'push aside,' why not?" — **spatio**: Cic. *Lael.* 40, *deflexit . . . de spatio curriculoque consuetudo maiorum; Div.* 1, 17, *certo lapsu spatioque feruntur,* from his poem on his consulship. L. 4, 1196, *spatium decurrere amoris.* — **paulum**: 'This *clinamen* or παρέγκλισις is so little a thing that courtesy requires the yielding,' says Royer, *Essai*, 53. 'Lucretius' conception of Declination as a movement so exceeding slight, the tiny soul-atom swerving from the straight line not more than the least possible degree at the impulse of its own free will, does not this come pretty near to Herschel's no greater force than is required to remove a single material molecule from its place through a space inconceivably minute?' Masson on Lucretius, Tyndall, and Others, in *Brit. Quart. Rev.* 75, 324 sq. 'In the atom Epicurus assumes the existence of a similar

incalculable and impredictable element . . . which impels the atom from its previous direction an amount infinitely small,' Wallace, *Epicureanism*, p. 100. 'Epicurus assumed this irregular deviation because of his aversion for anything like a force of necessity; here we trace the influence of his ethical system on his physical theory,' Ritter, *Hist. of Anc. Phil.*, tr. Morrison, p. 435. Gomperz, *Neue Bruchstücke Epicurs* (Wiener Akademie, 1876, 95) shows plainly that Epicurus was an opponent of fatalism, not of determinism: he avoided the use of the word necessity. The sources of our knowledge of declination are given in Usener, *Epicurea*, p. 199 sq. Cf. also Plut. *de Sol. Animi* 7, *ἄτομον παρεγκλῖναι μίαν ἐπὶ τοὐλάχιστον, ὅπως . . . τύχη παρεισέλθῃ καὶ τὸ ἐφ' ἡμῖν μὴ ἀπόληται*, quoted by Hildebrandt, *T. L. de primordiis doctrina*, p. 32, who gives other quotations. This doctrine of Epicurus was generally ridiculed; *perpaulum quo nihil posset fieri minus*, Cic. *Fin.* 1, 19, *ἐλάχιστον*, *Fato*, 22; see Masson, *At. Th.* 123.

220. **tantum quod** is quoted in lex. for nearness in point of time; M. quotes it from Livy, 22, 2, 9, *tantum quod extaret aqua; quod* is of course a pronoun. — **momen**: 3, 144 n. Cic. *Fato*, 46, 'quae ergo nova causa in natura est qua declinet atomus? aut num sortiuntur inter se, quae declinet, quae non? aut cur minimo declinent intervallo, maiore non? aut cur declinent uno minimo, non declinent duobus aut tribus?'

221. **declinare**: always technical in L. and used similarly by Cic. in the same connexion. — **omnia deorsum**: L. was thus familiar with the first law of motion; 'when a body moves, not acted upon by any force, it will go on perpetually in a straight line, and with a uniform velocity,' Whewell, *Phil. Induct. Sciences*, 1, 216.

222. **inane profundum**: 1, 1108.

223. **offensus**: 438; 4, 359; 6, 333. *Offensio* is the classical word; see on 1, 689. — **natus**: 6, 172, *concursu natus eodem* of *tonitrus*.

224. **principiis**: for *primōrdĭīs*, as frequently.

225–250. 'Heavier bodies do not overtake lighter ones in falling and so produce generative movements: this may occur in water or air, but not in void; hence the swerve is necessary, but not so much of it as to make an oblique movement.'

225. **credit**: 1, 1057 n. — **potesse**: 3, 319 n. This objection, that the atoms would not meet, was borrowed from Aristotle by Epicurus (Zeller, *Stoics*, etc., 445). Epicurus first corrupted the doctrine of Democritus, who taught the mechanical necessity of all movement without rule in unending void without direction, by postulating movement from above to below and then the swerve; see Windelband, *Gesch. d. alten Philosophie*, in Müller's *Handbuch*, 5, 1, 304 sq.

226. **feruntur**, OQ, Lachm. Bern. M.; *ferantur*, Vict. Bock. Giuss. Bail. Polle *Phil.* 26, 313; 'negat enim graviora corpora citius cadere,' Br.; cf. *sunt*, 1, 1058. The indic. is harsh, yet seems justified by 217; it is not the fact of the falling, but the wrong deduction, that he is about to oppose.

227. **incidere** is construed with the dative here and elsewhere; with preposition in 6, 145, etc.; once with the simple accusative 4, 568. — **ex supero**: Plautus writes *de supero*, which is read by some in 6, 512.

228. **gignere**: cf. 241. No doubt the idea of life steals into the meaning of this word, as in the case of *semina;* but cf. on 3, 173. — **genitalis motus**: cf. 571. — **reddere**, 'produce'; 890.

229. Cf. 82.

230. **atque**, 'or'; 3, 793 n. — **aera rarum**: 107. Martha, p. 250, comments on Lucretius' doctrine of the resistance of air before the air pump was invented. Gassendi identified the weight or gravity of atoms with their inherent capability of self-determined motion. It is a question, says Lange (*Hist. Materialism*, 2, 27) how far Epicurus or Lucretius may have assisted Galileo to the conclusion *a priori* that all bodies fall equally fast in empty space (cf. Whewell, *Hist. Induct. Sciences*, 2, 34).

231. **celerare** is used by Virgil with *fugam*, *iter*, etc.

232. **corpus aquae** = *aqua*, as *natura aeris* = *aer;* cf. on 187. — **tenvis**: for *v* see on 3, 232 n; for nom. case on 3, 8.

233. **morari**, 'delay,' 'resist'; cf. on 1, 1044.

234. **cedunt**: 1, 374 n.

235. **nulli**: separated in his manner from *rei*.

236. 1, 1079, *nec quod inane autem est ulli subsistere debet.* — **rei**: 112 n.

237 = 1, 1080.

238. **inane quietum**: the void is inactive, and so offers no resistance; cf. *Aen.* 5, 216, *aere quieto*, and on 1, 345. 'Epicurus rightly enough refers the various speed with which bodies fall in air or water to the resistance of the medium, as for instance atoms move with greater speed than the sun's rays. But is this a standard of speed? Obviously not; for in fact any given space must be traversed in infinitely little time, and as space is absolutely endless, motion, so long as there are no objects by which it may measure itself, will be quite indeterminate; but atoms which move in parallel lines and with equal rapidity are relatively in complete rest. This Epicurus does not seem to have realized'; Lange, *Materialism*, 2, 140 sq. In general cf. Epic. *ad Herod.* 61, *καὶ μὴν καὶ ἰσοταχεῖς ἀναγκαῖον τὰς ἀτόμους εἶναι, ὅταν διὰ τοῦ κενοῦ εἰσφέρονται μηθενὸς ἀντικόπτοντος. οὔτε γὰρ τὰ βαρέα θᾶττον οἰσθήσεται τῶν μικρῶν καὶ κούφων, ὅταν γε δὴ μηδὲν ἀπαντᾷ αὐτοῖς· οὔτε τὰ μικρὰ ⟨βραδύτερον⟩ τῶν μεγάλων, πάντα πόρον σύμμετρον ἔχοντα, ὅταν μηθὲν μηδὲ ἐκείνοις ἀντικόπτῃ.*

239. **ponderibus**: cf. 1, 1076.

240. **haud igitur**: 1, 262. Notice the separation of *haud* . . . *umquam*, and cf. 3, 916 n. — **levioribus incidere**: 227.

241. **per se**: Br. formerly *porro* (*Phil.* 24, 436).

242. **qui** is probably abl. as in 1, 700. Creech took it as nom., which is simpler. — **varient motus** = *varios motus efficiant.* — **natura gerat res**: 1, 328 n.

243. **etiam atque etiam**: 3, 228 n. — **inclinare**: *metr. gr.* for *declinare;* Lamb. *clinare* with an inferior Ms.

244. **minimum**: see on 219.

245. **obliquos**: 800, *recta aut obliqua luce.* — **refutet**: cf. 867, *neque id manufesta refutant* | *nec contra pugnant.*

246. Cf. 149.

247. **quantum in sest**: cf. 190. — **obliqua meare**: cf. *sursum meare*, 186.

248. **quod**, 'so far as' = *quoad* or *quantum;* see Lachm. on 5, 1033 and lex. *qui*, E.

249. **recta**: added by Flor. 30 and recent edd.; *nulla* Lachm. and Purmann

Jahrb. 115, 274; cf. 235. *Recta regione* is the straight course; *rectis regionibus exit*, 4, 514; see on 1, 958 and 2, 198.

250. **possit cernere sese**, OQ, M.; *poscat c. sese* Br. Winck.; *praestet c. s.* Lachm.; *possit c. sensus* Bern., *suesse* Nencini, *sensu* Giuss. The Ms. reading is defended by Siebelis, p. 43, as the separation of *declinare* and *sese* is in Lucretius' manner. For *declinare* with object cf. poet in Suet. *Aug.* 70, *omnia se a terris tunc numina declinarunt*, and 259 below; Cic. *Fato*, 46, *quae declinet atomum*. Discussion in *Phil.* 24, 437; *Jahrb.* 115, 274. Possibly *dícere vere* should be written, the corruption being due to repetition from 248.

251–293. 'If there be no swerve, whence does free-will come? Men follow their desires, race horses, too; for the body obeys the mind. There must be in the seeds something besides blows and weight, for the mind is not bound to these, and this something is the power of turning aside.'

251. **conectitur**: of dependent union, like *conexus;* cf. on 3, 557. — **omnis** is emphatic.

252. **semper** was added by Flor. 30 and edd., but Lachm. *vetere exacto exoritur*. — **ordine certo**: 5, 732, 1183, 1439.

253. **nec**, 'and if . . . not.'

254. **fati foedera**: cf. on 1, 586. Cic. *Fato*, 22, 'sed Epicurus declinatione atomi vitari fati necessitatem putat,' 23, 'Epicurus rationem induxit ob eam rem, quod veritus est ne, si semper atomus gravitate ferretur naturali ac necessaria, nihil liberum nobis esset, cum ita moveretur animus, ut atomorum motu cogeretur.' Guyau, *Morale d'Épicure*, 72, remarks that *fatum* is the modern determinism. — **rumpat**: *foedera rumpi*, *Aen.* 12, 582; *f. rumpam*, Ov. *H.* 4, 17

255. **causam causa**: 3, 71 n.

256. **libera**: emphasized by position, and widely separated from its noun in his manner; cf. 1091. — **animantibus**, 'living beings,' animals and men; 3, 97 n. "Haeckel has said, 'every atom possesses an inherent sum of force, and in this sense is animate (*beseelt*). Without this assumption of an atomic soul the commonest and most general phenomena of chemistry are inexplicable; . . . for the movements of atoms which must take place in the formation and dissolution of a chemical compound can be explained only by attributing to them Sensation and Will.' You must bespeak a soul within your atoms, or you will never get it out of them; nor can we help admiring the naive avowal that this exigency alone prompts the assertion of sentient and volitional atoms, and not anything of the nature of evidence; they are wanted in the interests of a foregone conclusion; so nature is bound to supply them;" Martineau, *Types of Ethical Theory*, II, p. 399. Fate is nothing else, says Lamb., than συμπλοκὴ αἰτεῶν τεταγμένη, so that if cause follows cause, fate necessarily results.

257. Lamb. exchanged *voluptas* and *voluntas* in 257, 258, favored by Bock. Giuss. and Susemihl *Phil.* 24, 437; cf. 261, 270, 276, 265, 268; *potestas*, Lachm. and most edd.; cf. 286 and *Phil.* 26, 314. — **inquam**: 3, 341 n. — **avolsa**: a strong expression. — 'It is hard to understand how it can have been supposed that this doctrine of "freedom of will" constitutes a superiority of L. over Epicurus and a result of his stronger moral character, for leaving out of view that the point also occurs in Epic., we here find a serious inconsistency with physical theory, which lends no

support whatever to a theory of moral responsibility. On the contrary, we might also regard the unconscious arbitrariness with which the soul-atoms decide this way or that to determine the direction and operation of will as a satire on the *equilibrium arbitrii*, since no image could make it clearer how any intimate connexion between the atoms of a person and his character is destroyed'; Lange, *Materialism*, II, 141. Martha, *Poëme*, etc., 177, calls the explanation *bien enfantine*. There is no more precious homage to human liberty than that offered by philosophers who give it a place in a system where it has no right to enter, and who prefer inconsistency to denying a necessary fact. See Masson's general discussion in his criticism of Guyau, *At. Th.* 209 and also *Cl. R.* 16, 452.

258. **progredimur**: 4, 877, *nunc qui fit uti passus proferre queamus,* | *cum volumus.* For the rhythm cf. V. *Ecl.* 2, 65, *trahit sua quemque voluptas.* Giuss. notices that the alliteration defends *avolsa voluntas* in 257, and the Virgilian imitation *voluptas* in 258.

259. **tempore certo**: this occurs 10 times within 20 lines, 5, 638–759.

260. **regione loci**: 6, 823, *ut cadat e regione loci;* not much different from *loco*. Cf. 5, 807; 6, 832; 2, 293. — **ubi**: 'when and where.' — **tulit mens**: 3, 44, *si fert ita forte voluntas;* 6, 745, *si forte ita fert natura locorum.*

261. **dubio procul**: 1, 812 n.

262. **principium dat**: 1, 339. — **rigantur**, 'welled'; M. 4, 907, *somnus per membra quietem* | *inriget;* 5, 281, *sol inrigat adsidue caelum.* Arn. 2, 2, *a quo omnia terrena cunctaque caelestia animantur motu irriganturque vitali.*

263. **tempore puncto**: 1, 1109 n.

264. **carceribus**: 4, 990, *quasi carceribus patefactis.* — **prorumpere**: 6, 436, *prorumpitur in mare venti vis.*

265. **vim cupidam**, 'eagerness'; 3, 8 n. — **tam de subito**: *ita de subito*, 3, 643 n. — **mens**: animals have *mens*: 3, 299 n. — *Georg.* 3, 103, *nonne vides, cum praecipiti certamine campum* | *corripuere ruuntque effusi carcere currus.* — **mens avet**: Catull. 46, 7, *iam mens praetrepidans avet vagari;* Hor. *Ep.* 1, 14, 8, *istuc mens animusque* | *fert et amat* (*avet*, Bentl.) *spatiis obstantia rumpere claustra.* — Some time must elapse before the mind can act on the body; cf. 4, 886 sq.

266. **materiai** | **copia**: 3, 193 n.

267. **conciri**, OQ edd., demanded by *concita; conquiri* O corr. Gott. Lamb. M. — **concĭta**: but *concĭta*, 239. — **artus**, 'body'; 3, 342 n.

268. **studium mentis**: 3, 647, *in pugnae studio quod dedita mens est.* — **conixa**: Gif. edd. cf. 160; *conexa* OQ, Br. Bail. Br. defends *conexa* in *Phil.* 24, 438; the union of the parts is not in point here, but the working together; cf. on 160 and Polle, *Phil.* 26, 314.

269. **initum motus**: 3, 271 n. — **corde**: frequently for *animo*: 4, 44, *quamvis hebeti cognoscere corde.*

270. **ex animique**: cf. *eque*, 1, 37. — **voluntate id**, OQ, M. Giuss. Bail.; *voluntatei* Housman, *J. Ph.* 25, 228; *voluntati*, Bock. Br. because motion, not beginning of motion, is imparted. *Animi voluntate*, Cic. *Fam.* 5, 20, 8; *velit mens*, L. 2, 1046. — **id**: sc. *movere* from *motus;* cf. 1, 383, *initum movendi.* — **procedere primum** alliterates with *corde creari* in the preceding line; so 6, 741, *contraria cunctis*, 742, *venere volantes.*

271. **porro**, 'then,' as the second action; cf. 4, 645; 5, 1278. — **corpus et artus**: 3, 151, *membra atque artus* and n. there; id. 737, *corpora et artus*. Cartault, p. 28, places 271 before 270.

272. **similest ut cum**: Cic. *CM.* 17, *similesque sunt ut si qui . . . dicant*, where Reid compares several passages; here *cum* seems to be equivalent to *si;* but as Housman, *J. Ph.* 25, 232, says, L. may be avoiding *ac* before a guttural. Edelbluth, *Conj.* 71, would have *et cum*, to agree with Lucretian usage.

273. **coactu**: here only in L., and found elsewhere only in this case form; so *petitus* for *petitio*, 3, 172.

274. **omnem**: emphatic; cf. on 3, 218.

275. **ire rapique**: cf. *ferre patique*, 291.

276. **refrenavit**: 1, 850 n. The mind can stop, as well as cause, motion.

277. **quamquam**: with subj.: 204 n. — **extera**: *res extera*, 435.

278. **invitos**: because driven by exterior force.

279. **praecipitesque rapi**: *trahi, agi*, are more common. — **pectore nostro**: 3, 140, *idque (consilium, animus) situm media regione in pectoris haeret.*

280. **pugnare obstareque**: cf. 1, 780.

281. Giuss. inserts 281–283 between 276–277. — **arbitrium**: here only in L.

282. **interdum**, 'at times'; 3, 61 n.

283. Alliteration and assonance with repeated *re-;* see on 3, 353. — The store of matter is regarded as a spirited horse, and again is likened to the subsidence of a wave. Crouslé compares Racine, *Celui qui met un frein à la fureur des flots.* — **retroque residit**: cf. on 1, 785.

284. **quoque**: in atoms as well as human beings: Masson, p. 128. — **idem**: acc.; *item* Winck., Lohmann, Tohte *Jahrb.* 117, 123. On this sentence see Masson, 243.

285. **aliam causam**: declination. — **plagas**: cause of motion up; **pondera**, of motion down.

286. **potestas**: of will.

287. Cf. 1, 150 n. — 'He reasons thus: I cannot account for free-will appearing in human beings, the highest product of atomic evolution, unless it were there from the first. If man have free-will, then Matter which they come from must have free-will too, since nothing can come from nothing'; Masson, p. 128. Tohte regards this line as an interpolation.

288. **pondus**: weight is regarded as an internal property, as opposed to an external force. The impact of blows is nct sufficient to produce things, as weight is always causing things to fall; the weight of atoms, then, permits them in a sense to nullify the effect of these blows.

289. **quasi**: as if from without each atom. — **necessum**: here only in L. with *habere;* with *esse*, 468 and elsewhere. The addition of an adjective is otherwise unexampled. — **mens**: Lamb. edd. for *res*, which is retained by Bock. perhaps correctly: *res*, 'product' of the atoms: men and animals.

290. **intestinum**: this adj. is used several times by Cicero.

291. **devicta**: *devincta* Bock. and Br. formerly (*Phil.* 24, 438). *Hoc* was supplied after *quasi* by M.; *id* by Lachm. Br. Giuss. Bail. supply nothing, thus reading *quasī*, which is unexampled in class. Latin; see L. Müller, *RM.* 335; *ubī*, 3, 728 n.

Christ and Bouterwek defended *quasī*; see also Br. *Phil.* 24, 438. *Quasi id* occurs in 5, 729.

292. **id**: sc. *ne . . . habeat;* Lohmann, *officit.* — **exiguum**: cf. 1, 434. — **clinamen**: here only; probably invented by L. Cic. *Fin.* 1, 19, 'deinde ibidem homo acutus, cum illud occurreret, si omnia deorsum e regione ferrentur et, ut dixi, ad lineam, numquam fore ut atomus altera alteram posset attingere, itaque attulit rem commenticiam, declinare dixit atomum perpaulum, quo nihil posset fieri minus: ita effici complexiones et copulationes et adhaesiones atomorum inter se, ex quo efficeretur mundus omnesque partes mundi quaeque in eo essent. quae cum res tota ficta sit pueriliter, tum ne efficit quidem quod vult; nam et ipsa declinatio ad libidinem fingitur . . . ait enim declinare atomum sine causa, quo nihil turpius physico quam fieri quicquam sine causa dicere . . . et illum motum naturalem omnium ponderum, ut ipse constituit, e regione inferiorem locum petentium, sine causa eripuit atomis, nec tamen id, cuius causa haec finxerat, adsecutus est.' Cf. *ND.* 1, 69.

293. **regione loci certa**: cf. 260. — 'It is for this reason, because his atoms act as if they were alive, and because a dead will is an absurdity, that we formerly said that L. virtually conceives Matter as living, and that really his theory of Matter involves — certainly in a very low form, perhaps in the very lowest form possible — Pantheism'; Masson, 139.

294–307. 'Matter has never been more compressed than now, so the motions are constant, and the same things have been and will be produced and grow to maturity. The sum of things cannot be altered, for there is no place of escape for matter and no new force can be introduced to change motion.'

294. **stipata**: 1, 329 n. — It is a participle here.

295. **intervallis**: cf. 98.

296. **adaugescit**: here only in L.; Cic. *Arat. Progn.*, 181, *stridor . . . ortus adaugescit scopulorum saepe repulsus.* L. has *adauctu*, 2, 1122; *adaucta*, 2, 564; 6, 508; *adaugmen*, 6, 614. — Epic. *ad Herod.* 39, *καὶ μὴν καὶ τὸ πᾶν ἀεὶ τοιοῦτον ἦν οἷον νῦν ἐστι, καὶ ἀεὶ τοιοῦτον ἔσται. οὐθὲν γάρ ἐστιν εἰς ὃ μεταβαλεῖ.* Plutarch *adv. Colot.* 13 p. 1114 *a* (Usener, *Epic.* 296), *καὶ γὰρ Ἐπίκουρος ὅταν λέγῃ τὸ πᾶν ἄπειρον εἶναι καὶ ἀγέννητον καὶ ἄφθαρτον καὶ μήτ' αὐξόμενον μήτε μειούμενον, ὡς περὶ ἑνός τινος διαλέγεται τοῦ παντός.* 5, 361, *sicut summarum summa est aeterna neque extra | qui locus est quo dissiliant neque corpora sunt quae | possint incidere et valida dissolvere plaga.* 'If matter in motion be conceived as the sole ultimate form of energy, L. must be allowed great merit in having taught that the motion of matter was as indestructible as its material existence, although he knew neither the laws of momentum nor of vis viva. If energy, as he believed, be due solely to motion, then his doctrine is true'; Jenkin *apud* Masson, 55.

297. **motu**: cf. 1, 995.

298. **ante acta aetate**: 1, 234.

299. **post haec**: L. appears not to use *posthac.* — **ferentur**: technical; cf. 1, 1076.

300. **consuerint**: *consuerunt*, Br. with old vulg.

301. **erunt**, 'will come into existence.' — **vique**, Pont., edd.; *viquo* OQ; *inque* old vulg.

302. **foedera naturai**: 3, 416 n. — Note the spondees; there are seven such

verses in the poem, the 1st, 3d, and 5th feet being spondees, viz. 1, 586, 1077; 3, 253, 545; 5, 971, 1156 (Kühn, p. 47).

303. Note the spondees, except in the fifth foot; there are 410 verses of this form in the poem; Kühn, *ibid.* — **summam**: 1, 235 n. — Epic. *ad Herod.* 39, *οὐκ ὄντων εἰς ἃ διελύετο . . . οὐθὲν γάρ ἐστιν εἰς ὃ μεταβαλεῖ. παρὰ γὰρ τὸ πᾶν οὐθέν ἐστιν, ὃ ἂν εἰσελθὸν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαι.*

304. **genus**: class of atoms.

305. **immenso effugere**, Br. after Polle, *Phil.* 25, 270, because of the mutilation of 331; so 227, 279 are mutilated; several pages of the archetype were torn in the upper inside corner. *est extra*, Giuss. Bail. after M., who comp. 1, 963; *omne seorsum* Lachm.; *set usquam* Bern.; *neque rursus* old vulg.; *quisquam locus est* Lotze, cf. 1, 1077; *neque in omnibus extant* Bock. A young scholar proposes *exortum* to correspond to *coorta*, since there is parallelism between the two clauses.

306. **coorta**: usually at end of line; cf. 3, 15. — **nova vis**: *praeter gravitatem et voluntatem*, Bock.

307. **mutare** and **vertere** are synonyms: 2, 876, *vertunt pecudes naturam;* 4, 949, *mutatis motibus.*

308–332. 'Although everything is in motion, yet, naturally, the sum appears at rest, for atoms cannot be seen nor their motions. Sheep grazing on a distant hill move about, yet the flock appears still; soldiers perform their evolutions, yet the army appears not to move.' — Giussani makes 308–332 follow 141, regarding this discussion as a later addition which properly belongs there. See his *Note L.* 19.

308. **mirabile**: 465, 1028, 1035; 4, 256, 898; 5, 666, 1056, in like connexion.

309. The first word is a dactyl, the fourth foot closes a word, the whole line is spondaic with three words in 5th and 6th feet: 'non malus est versus, sed nullus, si aut quintus pes aut sextus spondiaco verbo seu continuis monosyllabis continetur'; L. Müller, *RM.* 223. — M. thinks *inmotu* one word metrically, after Lachm. (on 615) who also proposed a rearrangement: *omnia cum sint in motu primordia rerum.*

310. **summa . . . summa**: repetition in his manner, with change of rhythmic accent. — **videatur**, 'appears.' — **stare** = *manere;* 3, 409.

311. **siquid**: nom. — **dat motus**: cf. 1, 819. — The exception is the movement of planets and the like, whose motion is evident.

312. **ab**: with *iacet longe.* — **infra** was questioned by Lamb.; M. comp. 4, 112, *sunt infra nostros sensus.*

313. **primorum**: 1, 55 n. — **ipsa**, Gif. edd. for *ipsum* which would refer to *primum.*

314. **iam**: cf. on 1, 601. — **surpere**: other syncopated forms are *surpite, surpuit, surpuerat,* in Pl. and Hor.; see Lindsay, *LL.* 178. — The verb is transitive ('withdraw from sight').

315. Note the close with inf. and finite verbs, and in the preceding verse also, in his manner. — **celent**: cf. 1, 514 n.

316. **spatio locorum**: cf. 163. — **diducta**: when separated from the observer.

317. **nam**: sc. 'an example is the following'; M. translates 'thus.' — **tondentes**, 'cropping': 661 (660) *tondentes gramina campo.* — **pabula laeta**: 1, 14 n.

318. **lanigerae**: 3, 11 n. and cf. below, 343, 368.

319. **invitant**: 5, 524, *quo cuiusque cibus vocat atque invitat euntis.* — **herbae**:

5, 461, *gemmantis rore per herbas.* It is a morning scene. *Culex* 69, *florida cum tellus gemmantes picta per herbas | vere notat dulci distincta coloribus arva.* Milton, *P.L.* 5, 746, 'Stars of morning, dew drops, which the sun | Impearls on every leaf and every flower.'

320. **ludunt**: 1, 261.—**blande**, 'fondly,' as in 5, 1067.—**coruscant**: rare in this meaning ('butt').

321. **longe**, 'at a distance.'

322. **velut in**: edd. for *veluti in*, because *uti* is never found before a vowel.—**candor**: this flock is white. *Georg.* 3, 387, *aries candidus;* a rare adjective in such a connexion: Blümner, *Farben*, 25.

323. **magnae**: 5, 1304, *magnas Martis catervas;* cf. on 3, 1028.—**loca cursu**: cf. 2, 40 sq.—*Aen.* 12, 763, *explent cursu.*

324. **belli simulacra**: 2, 41 n.

325. Hom. B 457, *ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο | αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν;* ξ 267 *πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων, | χαλκοῦ τε στεροπῆς.*

326. **renidescit**, the lexicons cite only from here; *Georg.* 2, 282, *aere renidenti tellus.*—Note the repetition *aere renidescit*: 1, 385 n.—**supter** modifies *excitur.*—**virum vi**: 1, 728.

327. **clamorĕque**: 1, 666 n.—*Aen.* 12, 445, *pulsuque pedum tremit excita tellus.* Note that 327–330 all begin with spondees, an unusual monotony.

328. **reiectant**: a rare word, cited from Silius and Spartianus.—**sidera mundi**: 1, 788 n.

329. **et** beginning the verse is not uncommon in L.; cf. 283, 291, 299, 300, 320, 344.—**circumvolitant**: used once each by L., Virg., and Hor.—The German edd. separate the compound.

330. **tramittunt**: but *transmittere*, 6, 994 (995).—**quatientes**: *Aen.* 8, 596, *quadrupedante putrem sonitu quatit ungula campum;* id. 4, 154, *transmittunt cursu campos atque agmina cervi.*—**impete**: this form L. has several times; cf. *impetibus*, 1, 293; *impetu* is unmetrical.

331. **et tamen**: 3, 51 n.—**unde** (Flor. 30): the standpoint; cf. *longe*, 321.

332. **campis**: plural as in 324.—**consistere fulgor**: *c. candor*, 322.

333–380. 'Atoms differ in form, being many in number; so men differ in appearance, and animals; thus the mother knows her child, the cow her calf; so grain differs from grain; so atoms, not being made according to a pattern, differ from one another.'

333. **iam**: as we have reached this point; 1, 601 n.—**deinceps**: dissyllabic like *deinde.*—**cunctarum exordia rerum**, 3, 31 n.

334 = 3, 32, nearly; see notes there. Woltjer (in *Serta Rom.*) transfers it to follow 346. Tohte, *Jahrb.* 117, 124, thinks the verse is borrowed from Bk. 3; it is bracketed by Giuss., and the excision is approved by Br. *Jahresb.* 28, 10.

335. **percipe**: 3, 135 n.—**multigenis**: here only; cf. on 3, 115 and *alienigenis*, *omnigenos*, *caecigeni*, etc.—**quam**: Purmann, *Jahrb.* 115, 275, *quom.*—**variata**, 'differentiated.'—**figuris**: 1, 685 n.

336. Cf. 341.—**non quo . . . sed quia**, 6, 71–73.—**multa parum**: 6, 779, 1066; the prose order is *p.m.*—**forma**: not quite so frequent as *figura* in L.—Epic. *ad*

Herod. 42, ⟨ἄτομα⟩ ἀπερίληπτά ἐστι ταῖς διαφοραῖς τῶν σχημάτων; Plut. *Plac.* 1, 3, 27 (Usener, 270), τὰ σχήματα τῶν ἀτόμων ἀπερίληπτα, οὐκ ἄπειρα; cf. Braun, *L. de Atomis*, 43 sq.

337. **volgo**: 1, 238 n. — **omnibus omnia**: 340; 3, 71 n. — **constant,** Flor. 31, vulg.; *constat* OQ; *constent* Lachm. See 3 n.

338. **nec mirum**: 6, 130, 375; *neque mirum*, 2, 87; *non mirum*, 4, 768; 5, 192. *Nimirum* is more frequent.

339. **docui**: 1, 953 sq. — **summa,** 'definite sum.'

340. **omnibus omnia** is translated 'one and all' by M. — **prorsum** modifies *pari*, as Creech took it; M. takes it with *omnia*, cf. 6, 528, but there *omnia* is repeated. I can see no ground for taking it with *non*.

341. **filo** = *textura* (Bock.), a development of the meaning *crassitudo*, and thus a synonym of *figura* in his usual manner: 5, 572 (571), *forma . . . filumque;* cf. Kraetsch, 53, Lachm. on 5, 571 and lex. s.v.

342. **praeterea,** Nonius, vulg.; *praetere* OQ; *parturiunt* Lachm.; *praetereat* M.; *praestat rem* M. formerly; *praetereast* Winck. Br. defends the vulg. as an anacoluthon, *Prol.* p. xxi; Polle, *A V.*, 44, thinks with Purmann, *Jahrb.* 67, 672, that there was a lacuna before this verse, which is implied by *debent* and *praeterea;* this is approved by Susemihl, *Phil.* 24, 439 and Giuss., but opposed by Hörschelmann, p. 11. Woltjer, *Jahrb.* 119, 782 gets a verb by transferring 334 to follow 346. — **mutae**: 1082, *hominum genitam prolem, sic denique mutas | squamigerum pecudes et corpora cuncta volantum.* — **mutae natantes**: 1, 258 n.

343. **squamigerum pecudes**: Plaut. *Rudens* 942, *squamoso pecu.* *Pecudes* = animals used for food; here loosely synonymous with *pecora.* — **laeta,** 'fat'; *Georg.* 2, 520, *glande sues laeti redeunt;* 1, 14 n.

344. **variae volucres**: 1, 589. — **laetantia** 'pleasing,' seems unexampled; but see lex., *laeto.* — **loca aquarum**: cf. *loca camporum*, 323–324.

345. **concelebrant**: 1, 4 n.

346. **pervolgant**: cf. 164.

347. **quorum**: *horum* Marull. and old vulg. — **quidvis**: Lachm. edd.; *quodvis*, OQ. 4, 126, *quorum unum quidvis.* — **generatim,** 'according to its class'; cf. 372. — **sumere**: cf. 1, 876. — **perge**: 3, 948 n.

348. **tamen**: yet, although of the same kind, etc. — **differre,** OQ; *distare* inf. Mss.; cf. 685.

349. **nec**: thrice repeated 856–858. — **proles**: cf. 1, 259. — **cognoscere**: V. *Ecl.* 4, 60, *incipe parve puer risu cognoscere matrem.*

350. **quod,** 'whereas'; 1, 221 n. — **posse videmus**: as verse ending in 1, 562; 2, 287, 709; 3, 165, 511; *posse videtur*, *videntur* also occur. The subject of *posse* is to be supplied from *mater* and *prolem*, i.q. *animalia.*

351. **minus**: for *aliter; Aen.* 3, 561, *minus ac iussi;* id. 236, *haud secus ac iussi.* — **cluere** = *nominari* = *esse;* 1, 119 n.

352. **nam**: 'thus.' — **saepe**: 3, 120 n. — **delubra**: always with *deum* in L.

353. **turicremas**: first in L. and only here; afterwards in Virg. and Ov. — **propter**: 3, 653 n.

354. *Aen.* 9, 414, *vomens calidum de pectore flumen.* *Ilias Latina*, 411, *fundentem calidum de pectore flumen.*

355. **mater**: Tib. 1, 1, 31, *fetumve capellae | desertum oblita matre referre domum;* Ov. *F.* 4, 459, *ut vitulo mugit sua mater ab ubere rapto, | et quaerit fetus per nemus omne suos;* Stat. *Th.* 6, 189, *nunc vallem spoliata parens, nunc flumina questu, | nunc armenta movet vacuosque interrogat agros; | tunc piget ire domum, maestoque novissima campo | exit et oppositas inpasta avertitur herbas.* — **viridis saltus**: 3, 11, *floriferis saltibus.*

356. **noscit**, Lachm., edd.; *nonquit* O, Bail. †; *nonquid* Nicc.; *oinquit* Q; *linquit* Q corr., old vulg.; *novit* Duvau and Br. formerly (*Phil.* 24, 440); *mugit* Spengel: *sagit* Grasb.; *unguit* Bock.; *urget* Polle (*Phil.* 26, 315); *quaerit* Bail. *Cl. R.* 16, 330. Creech thought that *quit* might come from *quio*, *i.e.*, *facit quietem.* No satisfactory emendation has yet been made. — Tac. *Ann.* 4, 62, 5, *per diem visu, per noctem ululatibus et gemitu coniuges aut liberos noscebant.* Sil. 15, 707, *pecus e pastu cum sese ad tecta referret, | noscentes matrem spectabat ovilibus agnos.* Shaksp., *K. Henry VI, 2d part*, III, 1, 'And as the dam runs lowing up and down, | Looking the way her harmless young one went | And can do nought but wail her darling's loss.' — **vestigia pressa**: cf. 3, 4. Ov. *F.* l.c., *et pressam noto pondere vidit humum.*

357. **convisens**: 1, 145 n.

358. **fetum**: 1, 193 n. — **complet**: 5, 992, *nemora ac montis gemitu silvasque replebat;* 5, 1066. — 'In L.'s readiness to realize by imagination and to feel for the suffering, the pain, and the fear which must exist alike among men and among animals, all over a world like this . . . there is an almost modern note'; Masson, 158. Ov. *F.* 4, 481, *quacumque ingreditur miseris loca cuncta querellis | implet, ut amissum cum gemit ales Ityn;* *Georg.* 4, 512, *amissos queritur fetus.*

359. **adsistens** ('stopping'), Q corr., vulg., Bouterwek, Giuss.; cf. Susemihl, *Phil.* 29, 431; cows usually stop to low. *adsittens* OQ, Bail. †; *absistens* M.; *adsidueis* Lachm.; *nemu' subsistens* Br.; *atque sidens* Nencini; *adsitiens* Everett, *Harv. St.* 7, 29. — **crebra**: adj. for adverb. Draeg. seems to take it as an acc. instead of nom. in *Synt.* 1, 66; cf. 3, 21 n. — **revisit ad**: 6, 1239, *visere ad aegros*, cf. 5, 636 and *Trans. Amer. Phil. Assoc.* 25, 6.

360. **stabulum** does not necessarily imply feeding. — **perfixa**: 3, 305 n.

361. **salices**: V. *Ecl.* 3, 83, *lenta salix feto pecori;* id. 8, 15, *cum ros in tenera pecori gratissimus herba.*

362. **illa**, 'yon,' M.; cf. 389; Br. formerly, *alma;* Macr. *ulla;* Winck. *alta.* — **labentia** of rivers in Hor. *Ep.* 1, 2, 43, *labitur et labetur in omne volubilis aevum;* id. *Epod.* 2, 25, *labuntur altis interim ripis aquae;* *altis ripis* in Quint. 12, 2, 11.

363. **subitam**, OQ, M., Giuss. Bail.; *sumptam*, M. 1860; *solitam*, Lachm.; *subito* Br.; *dubiam* Bern., Susemihl *Phil.* 24, 439. M. translates 'care that has entered into her.' Nencini here and in *Aen.* 12, 862, *alitis in parvae subitam conlecta figuram* (Heyne *subitam* for *subito*) and in L. 3, 694 (*subitis* Mss.) thinks the adjective is used for the adverb; so Howard, *J. Phil.* 1, 124, interprets 'sudden' and compares *postremis* for *postremo*, 3, 250. 'On the analogy of *obitus, interitus, exitus, praeteritus, discessus, successus, recessior* and Plautus' *puppis pereunda est probe*, L. may surely have said *subitam curam* for *curam quae subiit;* M.; but this is unexampled. Wakef. interprets *id curae quod eam subiit;* so Woltjer. *Georg.* 3, 520 is compared by editors: 'non umbrae altorum nemorum, non mollia possunt | prata movere animum, non qui per saxa volutus | purior electro campum petit amnis; at

ima | solvuntur latera, atque oculos stupor urget inertis,' etc. Bährens, *Archiv* 3, 278, proposed *subidam*, 'burning.' Bailey, *Cl. R.* 16, 330 interpreted *subitam* as 'sudden,' of the recurrent pang of care (solicitude). *Subitus* meant originally that which has come unexpectedly, and L. probably keeps this wavering meaning of the word, a union of the etymological and the developed meaning. Cf. Val. Fl. 6, 154, 'nunc subitam tripodis Maeotin solvere plaustris' when Langen makes *subitam* = *subito*, so also in 8, 306, 'cum subitas videre rates.' Cf. also *Aen.* 12, 566; Juv. 13, 167.

364. **vitulorum aliae species**: *aliae* in sense goes with *vitulorum*. — **species** means forms.

365. **derivare**: here only in L. Lamb. conjectured *alio* for *animum*.

366. **usque adeo**: 3, 254 n. — **proprium**: 3, 357 n.

367. **praeterea**, 'moreover.' — **teneri**: Hor. *C.* 3, 18, 5, *tener haedus;* 1, 179 n. — **tremulis**: 3, 7. — **cum** is unnecessary; 1, 287 n.

368. **cornigeras**: 3, 11 n. — **petulci**: stumbling from weakness, and so pushing with the head.

369. **balantum**: *pigris balantibus*, 6, 1132; in Ennius, Virgil, and Juvenal. — **reposcit**: at close of verse, *metr. gr.*, also in 4, 655; 6, 920, instead of *poscit*.

370. **fere**, 'commonly.' Bock. thinks the word shows the author's fidelity to truth, because sometimes the lambs make mistakes. Bentl. Wakef. *feri*. — **ubera lactis**: cf. 1, 887.

371. **frumentum** may depend on *sumere perge* understood from 347, or it may better be regarded as a suspended nom.; cf. 342. 'Stoicorum est istud quidem nec admodum credibile, nullum esse pilum omnibus rebus talem, qualis sit pilus alius, nullum granum,' Cic. *Acad.* 2, 85 and Reid there. Wex (Tac. *Agric.* p. 324) inferred a lacuna after *frumentum*, and Bruno (*Harburg progr.* 1872, p. 1) proposes *non ita Memmi;* Bährens, *Jahrb.* 123, 407, *non ita in uno | quoque*. — **tamen** corresponds to *quodvis; tame et*, Woltjer.

372. **quique**: abl.; *quidque* OQ. See Lachm. here, and cf. 3, 700 n. For the attraction of *quique* to *suo*, see Roby, 2288, Dr. I, § 32, 2.

373. **quin**: Roos proposed *quum*. — **distantia**: cf. 525; 4, 636.

374. **concharum**: 501; 4, 936. — **parili**: 1, 1067 n. — Ov. *Am.* 2, 11, 13, *nec medius tenuis conchas, pictosve lapillos, | pontus habet;* Prop. 1, 2, 13, *litora nativis praefulgent picta lapillis.*

375. **gremium**: 1, 251 n. — **mollibus**, 'soft,' hence 'lapping.' *Aen.* 9, 817, *mollibus extulit undis.*

376. **incurvi**: here only in L., perhaps for metrical convenience; *curvo* is not infrequent with *litore* from Virgil on, and also occurs in Accius; see *Archiv* 3, 123. — **pavit**, OQ, edd.; *lavit* Nonius, old vulg. Woltjer.

377. **etiam atque etiam**: 3, 228 n.

378. **natura constant**, 'are of natural origin.'

379. **unius**: sc. some word for atom: *seminis, corporis primi.* For *unius*, 3, 97 n. — **formam**, 'pattern.'

380. **volitare**: 3, 33 n. — **quaedam**: *quadam* Winck. Bock. Wakef. But some may be like one another as well as different.

381–397. 'In the same way by reasoning it may be shown why the fire of light-

ning penetrates where ordinary fire does not, and why light goes where water cannot; again oil is slower than water; in all these cases the size of the atoms gives the explanation.'

381. **est animi**, OQ, Bail.; *est tali* Lachm. M.; *est parili* Bern.; *est iam animi* Lamb.; * *perfacilest animi* Giuss. with Br. *Phil.* 24, 441, see Susemihl there who supports Lamb.; Polle, *Phil.* 26, 315, *rationem exsolvere*, and *porro* for *animi;* Hörschelmann, p. 12, *itidem rationem exsolvere nobis* (cf. Br. *Jahrb.* 111, 613). Bock. *proin facile est animi ratione exsolvere nobis.* Bentl. *nodos.* Van d. Valk, *exim rationem.*—**exsolvere**, 'explain'; lexicons give no other examples; M. comp. *resolvi*, 5, 773.

382. **penetralior**: 1, 535, *penetralem ignem.* The comp. seems ἅπαξ λεγόμενον. Suet. p. 224, R., 'Lucretius autem dicit fulmina ex minutis seminibus constare, ideo penetrabilia esse.'

383. **noster**, 'common,' 387; 5, 435.—**fuat**, Faber, edd.; *fluat* OQ; cf. 4, 367. Wakef. and Bock. retain *fluat*, comp. *permanare, perfluere*, etc.—**e in caesura**, 3, 858, 1001; cf. *de*, 390.

384. **caelestem ignem**: 5, 1094, *caelestibus flammis.*

385. **suptilem**: 6, 225, *subtilem cum primis ignibus ignem | constituit natura minutis mobilibusque | corporibus.*—**constare figuris**: 682.

386. **atque ideo**: 3, 535 n.—**foramina**: 3, 588 n.

387. **hīc**: 1066; 4, 921; 6, 9. L. Müller, *RM.* 343 (425 ed. 2), gives examples from Virgil, Tibullus, and some late writers, and says the usage is 'rarissimum apud dactylicos.' In early Latin *hic* (pr.) is regular: Lane, 2466. Cf. 1, 692 n.—**ortus**, OQ, edd. Winck. Polle, *Phil.* 26, 316; *ortu* Lachm.—**creatus**, 'produced.'

388. **cornum**: Mart. *Epigr.* 14, 61, has the lemma *laterna cornea.* The form *cornum* is to be referred to a nom. *cornum.* Pl. *Amph.* 341, *quo ambulas tu qui Volcanum in cornu conclusum geris.*

389. **illa** refers to *luminis.*

390. **de quibus est**: 3, 216 n.

391. **vina**: the form occurs again in 6, 231, *vina repente, metr. gr.;* so in V. *Ecl.* 5, 71, before *novum;* Hor. *C.* 1, 11, 6, *vina liques;* in Ov. *M.* 8, 274, *sua vina Lyaeo*, it is plural in signification.

392. **cunctatur**: cf. 3, 192.—**olivom**: poet. for *oleum.* Molière speaks of 'la paresse de l'huile,' in *La Gloire du Val-de-Grâce* (Crouslé).

393. **nimirum** in sense should precede *aut quia.*—**est elementis**: 3, 244; 2, 402, 451, 458, etc.

394. **hamatis**: Cic. *Acad.* 2, 121, *qui ex asperis et levibus et hamatis uncinatisque corporibus concreta haec esse dicat interiecto inani.*—**perque plicatis**: for tmesis see on 3, 343. 'Since the atoms are only the masses "writ small," we may call this Quantitative atomism to distinguish it from Qualitative atomism, which assigns other qualities to the atoms than those known to belong to masses—qualities which are not feelings, but purely speculative fictions, invented to assist calculation and justified in proportion to the assistance they furnish. Of these the ring vortices of Helmholtz and Kelvin may be taken as a good example.' Lewes, *Problems*, etc., I, 2, 284. *Perplexis* is found in 102, 459, 463.

395. **diducta**: 316; Lamb. *deducta*.

396. Cf. 165.

397. **cuiusque**: *coli usque*, Bruno, but the reference is, as M. says, to several elements of any oil in relation to the several openings of any particular strainer. Bock. would have the reference to any object.

398–407. 'Moreover milk and honey taste sweet, and wormwood and centaury bitter; it is the smooth shape of the atoms of the one and the hooked of the other which cause the difference.'

398. **Huc accedit uti**: 1, 192 n. On taste in general see 4, 633 sq., and cf. 4, 615. — **liquores**: for *liquor* in periphrasis cf. 390 and 1, 938.

399. **sensu linguae**: i.q. *cum lingua sentit* = sensation; not a common usage. 4, 617, *sucum sentimus in ore*. — **tractentur**: 4, 623, *suaviter omnia tractant*.

400. **taetra**, 'loathsome' (because bitter, 1, 936 n.), said of *sapore*, 6, 22, and again of *absinthi*, 4, 124. — **feri**: *tristia centaurea*, 4, 125. The plant may have been 'wild' or used by the half-wild centaur; an epithet corresponding to *taetra* is demanded.

401. **centauri**: *fel terrae propter amaritudinem*, according to Isidor., *Orig.* 17, 9, 33, cited by Regnier. — **foedo** offends natural feelings and excites loathing and aversion; *taetra* excites fear or shuddering, like 'hideous,' 'shocking'; Dŏd. — **pertorquent**: *Georg.* 2, 246, *ora | tristia temptantum sensu torquebit amaror*. Grasberger corrects to *pertorqueat*. M. comp. Milton, *P.L.* 10, 569, 'With hatefullest disrelish writhed their jaws.' Cf. on 3, 559.

402. **facile agnoscas**: cf. 462. — **levibus atque rutundis**: 3, 205.

403. **sensus tangere**: 4, 224, *cum tuimur absinthia, tangit amaror;* 4, 674; 1, 643, 689.

404. **quaĕ ămara**: *quĭ ĭn*, 617; *sĭ ăbest*, 4, 1061; *sĭ ŭt*, 5, 7; *quĭ ĭn*, 5, 74; *quĭ ĕtesiae*, 6, 716; *sĭ ŏdoratast*, 6, 796; all in the unaccented part of the foot; L. has 20 elisions in the ictus syllable; see Maurenbrecher, *Hiatus*, 168 and Müller, *RM.* 307 (372 ed. 2). Stanley, *Hist. Phil.* p. 588, quotes from Theophrastus: 'He therefore does not define the thing amiss who saith That the atoms which make a sweet savour are round and of a convenient size; those which a sower, large; those which a harsh, multangular and nothing round; those which a sharp, acute conical crooked, not slender nor round; those which an acid, round slender crooked; those which a salt, corned distorted aequicrural; those which a bitter, round smooth distorted little; those which a fat, slender round little.' — **videntur**: to any sense; cf. English 'appear sweet' and the like; cf. 5, 1073.

405. Cf. 394.

406. **rescindere**: *Georg.* 3, 453, *ferro . . . rescindere . . . ulceris os.*

407. **sensibus** is a terminal dative. — **introitu**: *exitus introitusque*, 6, 494.

408–443. 'All pleasant and disagreeable sensations are dependent on the shape of the atoms; so of music, of odors, of things pleasing to the eye; smooth atoms produce a pleasant sensation; rough, unpleasant. Some atoms have hooks with bent points; these tickle like some herbs; atoms producing a sensation of cold and heat are dentate. Touch is the criterion in all cases, and atoms which produce different sensations must be of varying forms.'

408. **tactu**: probably an ablative; cf. 434–435. The construction is *bona et mala*

tactu sensibus, as Roos says, p. 34. This seems better than with Wakef. and M. to make *tactu* and *sensibus* synonyms. Giussani thinks *tactu* is supine; Cartault, p. 44, ablative, but *sensibus* dative. — *Georg.* 3, 416, *mala tactu* | *vipera.*

409. Cf. 671 (672), *dissimili perfecta figura principiorum.*

410. **ne**: cf. 414, 418. *Ne forte putes*, 718; *ne forte . . . credas*, 5, 890. — **tu** follows the use of the comic poets and is not emphatic: Woltjer, *Mnem.* 17, 67 sq. It is contrary to Lucr. usage; cf. 1, 80 and below. — **serrae**: Cic. *Tusc.* 5, 116, on the compensation for deafness, *ne stridorem quidem serrae tum cum acuitur aut grunditum cum iugulatur suis* (*audiunt*). — **acerbum**: of sound 'harsh'; *ad Heren.* 60, *vocem mittat acerbissimam; Georg.* 3, 149, *acerba sonans.* Sounds are corporeal, as he will prove in 4, 524 sq.

411. **horrorem**: *horridus* is more frequent in this sense of physical roughness; cf. on 3, 291.

412. **musaea mele**: 505, *cycnea mele.* There are many Greek words in 4, 1160 sq. — **organici**: 3, 132 n. M. quotes *Quint.* 12, 10, 33, 'itaque tanto est sermo Graecus Latino iucundior ut nostri poetae, quoties dulce carmen esse voluerint, illorum id nominibus exornent'; and Juvenal's parody, 3, 68, *et ceromatico fert niceteria collo.*

413. **expergefacta**: Hor. *C.* 2, 10, 18, *cithara tacentem* | *suscitat Musam.* — **figurant**: 4, 549, *mobilis articulat verborum lingua* | *formaturaque labrorum pro parte figurat.*

414. **penetrare**: 6, 777, *multa per ipsas* | *insinuant naris.* — **forma**: abl. of quality. On the sense of smell see 4, 673 sq., especially 4, 678, *dissimiles propter formas.*

415. **taetra**: 510, *aliud retro quoque taetrius esset* | *naribus auribus atque oculis.* — **cadavera**: acc. — **torrent**: 3, 872 n.

416. **et** is regarded by some as = *ac*, 'as,' but this passage shows how the conjunction changed its meaning. *Consimile . . . et*, 3, 8; cf. 420 and see Dr., § 311, 18, and on 1, 281. — **croco**: on the aspersion in the theatre with perfumed water see Marquardt, *Staatsv.* 3, 534, and the references there to Ov. *AA.* 1, 104; Sen. *Ep.* 90, 15; Pliny 21, 17; and Mayor on Juv. 14, 267. — **Cilici**: *Culex* 401, *Cilici crocus editus arvo.* — **recens**: 6, 791, *nocturnumque recens extinctum lumen. Recens* is limited commonly to phrases like *recens natus, domitus, editus, acceptus*, etc. Wölfflin, *Rh. M.* 37, 113, sees here an extension of use by L.

417. **Panchaeos**: Panchaea, the fabulous island east of Arabia, is not mentioned in Latin before L. — **exhalat**: 3, 432, *exhalare vaporem altaria.* — **propter**: 3, 653 n.

418. **bonos colores**: Cato, *RR.* 109, *vinum . . . bono colore;* Ov. *Am.* 2, 7, 9, *sive bonus color est;* Bock. comp. *bona sensibus*, 408.

419. **constituas**: 1, 643. — **oculos pascere**: 1, 36 n.

420. **conpungunt aciem**: 4, 716, *pupillas interfodiunt acremque dolorem* | *praebent . . . cum tamen haec nostras acies nil laedere possint.* — **cogunt**: with inf., 3, 197 n.

421. **foeda**: ugliness as affecting the mind is transferred to the eyes. — **diri**: Lachm. edd.

422. **mulcet**: 3, 142 n. — **figura**: Schneidewin, *Phil.* 3, 538, edd.; *videntur*

OQ, and Br. † because he considers *figura* inconsistent with the discussion of sounds, odors, etc. (but cf. 409); he proposes *quaeque iuvat res; iuvatque* was read by the Juntine with other changes. Postgate, *J. Ph.* 24, 134, *tibi res;* Roos, *videntes;* Wakef. *videntum.*

423. **principiali**: 5, 246, *principiale aliquod tempus;* only in these places apparently. *Principalis* is very common; cf. *alsius* and *alsus.* — **levore**: 4, 551 (542), *asperitas autem vocis fit ab asperitate | principiorum et item levor levore creatur.* The elision is harsh, and the repetition of the syllable *al* unpleasant.

424. **quaecunque**: sc. *figura.*

425. **squalore** L. has only here; *squalida,* 469 and 5, 956. Note *levore creatast,* 423; *squalore repertast,* 425.

426. **iam**: 1, 601 n. — **putantur**: the subjunct. might have been expected.

427. **flexis mucronibus unca** = *hamata,* like fishhooks.

428. **magis,** 'rather'; cf. 869. — **angellis**: only here and in Arnob. 7, 49, *angellis prominentibus.* — **prostantibus,** 'standing out,' seems ἅπαξ λεγόμενον in this sense. — **utqui,** added by N. P. Howard and edd.; *et quae,* old vulg.; *quaeque,* Lachm.; *unde,* Bern.; *hisque,* Polle. See on 3, 738.

429. **titillare**: a translation of the epicurean γαργαλίζειν. — **possint,** O, edd.; *possunt* Q, Lachm. Bern.

430. **fecula,** 'tartar' 'lees.' — **iam**; 'now at hand.' The repetition of *iam* in the next line is inartistic. — **inulae,** 'elecampane'; called acid and bitter by Horace (*S.* 2, 2, 44; 8, 51). For the order — noun and periphrasis — see on 3, 201 and cf. 449, below.

431. **pruinam**: called *acri* in 3, 20, *gelida,* 2, 514; 5, 216; 6, 529.

432. **dentata**: plural neuter.

433. **tactus uterque,** 'touch of each'; the adjective represents a modifying genitive. Cic. *Acad.* 2, 5, *utramque vim,* and Reid's note, and Munro's note here. Hor. *C.* 2, 17, 8, *ille dies utramque ducet ruinam.*

434. **táctus . . . tactús**: variation in accent as usual. — **pro divum**: 1093, *pro sancta deum pectora.* 'Poetice, non philosophice,' Faber says.

435. **corporis sensus**: 1, 304, *tangere et tangi, nisi corpus, nulla potest res.* — **res extera,** examples in 410 sq.; the opposite of *quae in corpore natast,* 436.

436. **insinuat**: 3, 485 n.

437. **aut** separates *laedit* and *iuvat.* — **genitalis**: acc.; cf. 571. — **Veneris** is a poetical pleonasm like *Chaldaeum,* 5, 727, *Babylonica C. doctrina;* cf. *fera saecla ferarum,* 3, 753, and Kraetsch, 58.

438. **aut,** OQ, edd.; *atque* Lachm. with a period at close of 437. The third alternative is sensation within the body, due to disturbance of atoms. Susemihl, *Phil.* 24, 442, supports *atque,* but Christ and Polle (*Phil.* 26, 316) keep *aut* as marking three divisions: 436, pain; 437, pleasure; 438, blow from without, disturbing the inner body. M. thinks *aut* is used by attraction instead of *vel* to correspond to *vel,* 435 and 436; and so Giussani, who compares Ov. *M.* 15, 602, *vel si dignus erit gravibus vincite catenis, aut finite metum fatalis morte tyranni.* See also Edelbluth, *Conj.* 25, and *Archiv* 11, 288. I think the division is: A, *vel,* 435; B, *vel,* 436–439. B is divided into 1, *laedit;* 2, *iuvat;* 3, *confundunt sensum.* He could not well write *vel aut* in 436. The sensations of pleasure and pain might occur under conditions

of A, and B 1 and 2.—**offensu**: 223 n.—**turbant**: 3, 493 n.—**corpore in ipso**: 3, 483 n.

439. **confunduntque**, vulgate; *confundunt* OQ, Lachm. *Confundere sensus*, 946.

440. **ut si**: 4, 993, *ut vestigia si teneant inventa ferarum*.—**iam**, 'straightway.'

441. **atque**, 'and so.'

442. **quapropter**, etc.: cf. *quare*, etc., 377 sq.

443. **edere sensus**: 816, *variis formis variantes edere tactus*.

444–477. 'Hard substances are made up of compacted, hooked, and branching atoms; liquid of smooth and round; gases and flames of sharp, not closely united; bitter fluids of smooth and round mixed with round and rough.'

444. **spissa**: 6, 127, *spisso corpore*.

445. M. quotes Newton's *Optics*, 251, 'the parts of all homogeneal hard bodies which fully touch one another, stick together very strongly. And for explaining how this may be some have invented hooked atoms, which is begging the question.'

446. **ramosis**: *r. arbor*, 5, 1096; *r. nubila*, 6, 133.—**alte compacta**: *alte exultans*, 195; *alte sumpta*, 4, 1182.

447. **quo genere**: 3, 296 n.—**iam**, 'now for example.'—**adamantina**: L. is the first to use the adj., and Virgil the noun *adamas*. Paley in *J. Ph.* 2, 150, shows that *adamas* = *basalt*, originally.

448. **prima acie**: military metaphor.—**ictus contemnere**: 5, 379, *aevi contemnere vires*.

449. **silices**: 1, 571 n.—**duri robora ferri**: cf. 103; 6, 1011, *validi ferri natura; Aen.* 7, 609, *ferri robora*.

450. **aera**: the brazen hinges or pivots; **claustris**, the sockets; see Rich s. v. *claustrum* and *cardo*. *Aen.* 2, 480, *postesque a cardine vellit | aeratos*. I take the illustration to be from the turning of the door on the hinge, not from the pushing back of the bar or lock; because the door may not have been locked at all, and the weight of the door would not make a louder creak. *Aen.* 1, 449, *foribus cardo stridebat aenis;* Milton, 'on their hinges grate harsh thunder' (Wakef.).—**restantia**, 'resisting'; cf. 1, 110 n. Christ proposed *reseratis*, Bentl. *restantibu'*. Faber took *restantia* as = *sustinentia*.—**vociferantur**: 3, 14 n.

451. **debent**: of physical necessity, as often.

452. **flŭvido**: this form occurs in Sedulius and Seneca; *flūvida*, 464, 466.—**līquida**: 1, 349 n.

453 (454). **retinentur**: cf. 468.—**glomeramina**: the round bodies, ὄγκοι; the lexicons cite the word only from Serenus Sam. in addition to L. 2, 686; 5, 726. Giuss. refers the word to particles of water; Br. to poppy.

454 (453). This verse is transferred by Goebel and Giussani to follow 454 of the codd., keeping *perculsus* in 455; so Edelbluth, *Conj.* 32. The verse is rejected by Lamb. and Munro. See van d. Valk. p. 78.—**quasi**, Haupt, Lachm. edd. for *quod* OQ. M. says: 'Does it refer to poppy seeds or poppy juice? In the former case it is untrue, in the latter unmeaning.' Why unmeaning, since poppy juice and water are both fluid? Or if Ov. *M.* 13, 526, can say *haustus arenae*, why not, referring to the seed, *haustus papaveris?* Cf. L. 3, 196–197.—**facilis**: 'easily moved.'

455. **perculsus**, OQ, Br. transferring this verse to follow 453 of codd.; he would

make it refer to *papaver; procursus* old vulg., Lachm. M. Bail. Roos, p. 36, regards *perculsus* as a noun, as it is used by Tert. *Anima*, 52. L. often uses rare words together; one seems suggested by the other. — **proclive** as an adverb he does not use elsewhere; Cic. *Fin.* 5, 84, *proclivi currit oratio;* see Madv. there. *Proclivis*, 6, 728.

456. Bock. Br. Giuss. transfer 456–463 to follow 477, with Hörschelmann, who held that 444–450 treats of solids, 451–455 of liquids; and as 464–477 also treats of liquids, the last passage should not be separated; 456 sq., then, treats finally of gases, etc. But why should L. be held to that order? See abstract of 444–477. — **puncto tempore**: 1, 1109 n. Lotze, *iuncto corpore.*

457. **diffugere**: cf. perfume, 3, 222. — **que**: *a b cque*, 2, 1060; 5, 302.

458. **omnia** OQ, Br. Giuss.; *omnibu'* Muretus, Lamb. edd.; *omnino sint levibus*, Pont. Junt. *Omnia*, 'in all respects'; such a change of meaning of a repeated word is in his manner.

459. **esse** depends on *necessest.* — **perplexis indupedita**: cf. 102 and n.

460. **saxa**, OQ, Br.; *vesca* M.; *laxa* M. formerly, approved by Purmann, *Jahrb.* 115, 274; *sese* Lachm.; *vexans* Susemihl. *Phil.* 24, 442. Polle, *Phil.* 26, 317, was troubled by *uti*, not deciding whether it was final or concessive; he would expect *pungere enim possunt*, and perhaps *vestes* for *saxa*. Lotze, *iungere* for *pungere*, *nexa* for *saxa*, after Schneidewin. Christ, *supra;* Giuss., *terebrareque saxa;* Albert, *Phil.* 56, 249, *penetrareque sensus*. *Saxa* I keep for the present; he may be thinking of the action of fire or heat on rock walls, cf. 1, 491. Polle would transfer 460 to follow 463; opposed by Hörschelmann, 22. Lamb. rejected 460–462; Bentl. 461–462. Everett, *Harv. St.* 7, 29, *saeva* or *ad ossa* or *ad ima* or *summa*. In general see Br. in *Jahrb.* 111, 619 sq.; Giuss. *Note L.* 24; van d. Valk, 80. — 6, 953, *ferri vim penetrare.*

461. **videmus**, OQ, edd.; *venenumst*, Lachm. Grasberger.

462. * **sensibus esse datum**: Giuss. Br., filling the lacuna with *ventis differri rapidis nostrisque veneno*. *Sedatum* OQ, M.; *sic latum* M. formerly; *sed rarum* Lachm.; *ventis esse datum* Bern.; *sentibus esse datum* Faber; *sensibus hamatum* or *dentatum* Grasberger; *sensibu' dilatum* Polle, *Phil.* 26, 317; *inter se, quo quodque videmus | ventis esse datum* Lotze; *sursum esse datum* Christ; *ignibus esse datum* Purmann; *quod quisque videmus | sensu ibus esse datum* Hörschelmann; *quaecumque videmus sensibus e. d.* Nencini; *ollis e. d.* Purmann, *Jahrb.* 115, 274; *sentibus e. d.* Housman, *J. Ph.* 25, 234; *sensibu' seductum* van d. Valk. The passage is still corrupt.

463. Br. Giuss. read *elementis* * *Quod quoniam* (478). 'Ante v. 478 plura exciderunt id quod illud *rursum* v. 481 declarat. docuerat hic poeta non quantalibet magnitudine atomos esse posse'; Br. *Prol.*

464. Placed after 454 by Br.; after 455 by Giuss. — **fluvida**: cf. 452.

465. **sudor**: Empedocles, 206 sq., ἅλς ἐπάγη ῥιπῆσιν ἐωσμένος ἠελίοιο | γῆς ἱδρῶτα θάλασσαν. Arist. *Meteor.* 2, 3, ὁμοίως δὲ γελοῖον καὶ εἴ τις εἰπὼν ἱδρῶτα τῆς γῆς εἶναι τὴν θάλατταν οἴεταί τι σαφὲς εἰρηκέναι, καθάπερ Ἐμπεδοκλῆς quoted by Hildebrandt, 34. Probably through Empedocles' influence L. felt justified in using the metaphor *sudor maris* for the saltness of the sea, although in Empedocles the sea is *sudor terrae;* cf. also 5, 487. Bentley here has *udor*. — **debet** * **nam**: Bern.

Br. Giuss.; *habeto* M. Bail.; *habebis* Lachm.; *debet* OQ; *habendum* Itali; *id escit* Goebel; Lachm., even, thought a lacuna possible and suggested *esse quod expressus terrai corpore primumst*, from 5, 487.

466. **quod**: conjunction. — **fluvidus**: ⟨*sudor*⟩.

467. **est, et squalida sunt illis admixta doloris**: Bern. Polle, Giuss.; *est, et squalida multa creant admixta doloris* M. Br., and Bail. with *dolores; est e levibus atque rutundi admixta doloris* OQ; *est et levibu' sunt aliunde admixta doloris* Lachm.; *dant aliis* Everett. — **squalida doloris**: the rough atoms produce pain.

468. **retineri**: cf. *teneri*, 446. — **necessumst**: Lachm. edd.

469. **scilicet esse**: 1, 210 n. — **globosa**: here only in L.

470. **provolvi**: because round; **laedere sensus**: because rough.

471. **quo putes magis**: cf. 1, 196, *ut potius . . . putes*. — **aspera levibus**: juxtaposition; 3, 765 n.

472. **unde**, 'of what kind.' **Neptuni**: 6, 1076, *non si Neptuni fluctu*, and 3, 221 n.

473. **secernendi**: *i.e.* separating sweet from bitter.

474. Lachm. and Hörschelmann place this line after 476. — The subject, *umor dulcis*, stands outside of its clause in L.'s manner. — **dulcis**: 6, 890, *dulcis aquai;* 1, 886, *latices dulcis;* 6, 894, *quod dulcis inter salsas intervomit undas*. Goebel would have *salsus*. — **ubī**: 3, 728 n. — **terras**: plural of extent.

475. A bad spondaic line on account of *ac;* cf. 1, 1077; 3, 191, 417. — **ut**: 'how.' — **mansuescat**: Sen. *NQ.* 3, 5, *amaritudinem ponit et pravitatem saporis in tanta soli varietate exuit et in sinceram aquam transit.*

476. **supera**: 1, 429 n. — **taetri**: 400 n. — **viri**: 1, 719 n. — Serv. on *Georg.* 1, 129, 'sane virus hodie tris tantum habet casus: hoc virus, hoc virus, o virus. Antiqui huius viri dicebant, L. 2. 476'; the stock quotation by the grammarians. M. quotes Manil. 5, 684, *ponti secernere virus*.

477. **quom**, 'inasmuch as'; Roos, M. Br. Bail.; *quo* OQ, Lachm. Goebel, Giuss. — **haerescere**: quoted only from L. here and 4, 742, and once in Paulinus Nola. 10, 267. — **possint**, OQ, edd.; *possunt* old vulg. Goebel, Giuss. See Polle, *Phil.* 26, 317, and Kraetsch, p. 6.

478–521. 'Atoms are limited in shape; if this were not so, some atoms would be immense in size through accretion, and the best colors and odors would be surpassed; heat and cold are also limited in degree, as appears from the changes of the seasons.'

478. Double monosyll. ending as in 522 and often. — **Quod quoniam docui**: cf. 1, 951, and 2, 522. — Gneisse, p. 23, would reject 478–479; refuted by Lohmann, p. 17. — M. notes that Democritus taught that atoms ἄπειρα καὶ τὸ πλῆθος εἶναι καὶ τὰς μορφάς; Arist. *de Gen. et Corr.* 1, 1, p. 314 *a* 22; Epic. *ad Herod.* 42, ταῖς δὲ διαφοραῖς οὐχ ἁπλῶς ἄπειροι ἀλλὰ μόνον ἀπερίληπτοι. — **pergam**: 1, 16 n.

479 = 523. **ex hoc apta**, 4, 829, *bracchia . . . ex apta lacertis*.

480. **finita ratione**: abl. abs. *Ratione*, 'number,' is rare; see lex. Probably *figurarum ratione* is a periphrasis for *figuris*, 'shapes'; cf. 514.

481. **rursum**: M. refers to 1, 615; Bock., more probably, to 2, 312 sq. — For the meaning of *rursum* cf. 1, 660.

482. **corporis auctu**: 5, 1171, *mirando corporis auctu*.

483. **in eadem . . . iam brevitate**, Br. Giuss. Bail.; *in eadem una . . . in*

OQ; *in eodem, una . . . in* M.; *eadem unius . . . in* Lachm. Siebelis changed *namque in* to *namque ut;* Roos kept the Ms. reading; Lotze, *namque in eadem una cunctis brevitate remensa*, refuted by Susemihl, *Phil.* 24, 445 sq. Hörschelmann, p. 38, proposes *eadem unaque unius iam*. See discussion in *Phil.* 26, 317; *Jahrb.* 111, 629; Lotze, *Kl. Schrift.* 3, 1, 124. *In eadem una*, 'in one and the same.' — **brevitate**, *i.e.* 'smallness' of the number of parts.

484. **corporis** is the atom, as M. says, made up of least parts. L. rarely has occasion to mention an atom in the singular.

485. **minimis partibus**: 1, 599 sq.

486. **tribus**: presumably the smallest number of least parts in an atom.

487. **nempe** is colloquial; 1, 385 n. — Join *eas partis omnis.*

488. **summa atque ima locans**: locating the top and bottom; *i.e.* placing the

a *a* *b*

parts at top and bottom of an order; *e.g.* *b* or   or *a*, or from right to left, *bac*, *cba*,

c *bc* *c*

etc. — **dextera**: 3, 651 n. — **laevis**: L. does not have *sinister*, which is not poetical.

489. **omnimodis**: 3, 115 n. — **quam**: with *speciem*.

490. Join **formai speciem**; 4, 69, *formai figuram*. The sense, as Roos says, p. 36, is *quaenam sit sua forma cuique partium dispositurae.* — **corporis** is again the atom.

491. **quod superest**: 1, 50 n. — **si forte voles**: 494.

492. **addendum partis**: 1, 111 n. — The changes of form produced by permutation of a limited number of parts would be few. — **sequetur**: 3, 665 n.

493. **alias** ⟨*partes*⟩. — **postulet**: once only elsewhere in L.: 6, 542, *res postulat ipsa*. — **ordo**: the new ⟨third⟩ order.

494. **etiam**, 'again,' idiomatic; M. comp. Cic. *Verr.* 3, 175, *dic, dic etiam clarius*, where Kayser rejects the first verb.

495. **novitatem**: cf. 3, 964. — **augmen**: cf. 73 n.

496. **est ut possis** = *potes;* 3, 715 n.

497. **distantia**: cf. 334 and 480.

498. Note the spondees and the pentasyllabic ending. — **inmani**: so great as to be hideous; 3, 460 n. — **maximitate**: here only in L.; cited also from Arnobius. *Māgnĭtūdine* is inadmissible metrically; cf. *differitas*, 4, 636; *pestilitas*, 6, 1098, etc. Ovid has *proximitas*.

499. Cf. 528. — **supra docui**: 1, 615 sq., Munro; but Bock. thinks the reference is not special: Giuss. would refer to a supposed lacuna before 478. Br. and Giuss. imagine a lacuna after 499.

500. **iam tibi**, 'moreover I tell you,' M. — **barbaricae**, once only in L. It means Phrygian here: Enn. *Sc.* 94, *vidi ego te astante ope barbarica; Aen.* 2, 504, *barbarico postes auro.* — **Meliboea**: *Aen.* 5, 251, *purpura . . . Meliboea cucurrit.* Meliboea is a town in Thessaly, as is hinted in 501. — **fulgens**: *Aen.* 9, 614, *fulgenti murice vestis.*

501. **Thessalico**: for the *traiectio* see on 1, 10. — **concharum**: 6, 1074, *purpureusque colos conchyli iungitur uno.* — **tacta**, Lachm. M., after Oudendorp; *tecta* OQ; *infecta* Winck. Bock. Br. Bail.; *tincta* old vulg. Purmann *Jahrb.* 115, 273, Everett, *Harv. St.* 7, 29; *imitata* Housman, *J. Ph.* 25, 235. For *tacta* see on

1, 934. — M. thought a verse lost after 501 like *et quos ostendunt in solis luce colores;* Giuss. also notes a lacuna; but it does not seem necessary in spite of the harshness.

502. **aurea**: OQ, Lachm. M. Giuss. Bail.; *caudaque* Bern. Br.; *pepla* Burmann, Wakef. — **ridenti**: V. *Ecl.* 4, 20, *ridenti acantho.* — **imbuta**: *imitata* Lachm.; cf. 734. — Raumer, 36, proposes *pavonum et;* Jessen, *QL.*, 34, *aut quo pavonum rident imbuta.*

503. **saecla**: OQ, edd.; *caeca* Bern. Br. *Saecla* is here 'brood'; 3, 629 n. — **novo**: new and superior.

504. **contemptus**: 5, 1418, *pellis item cecidit vestis contempta ferinae.* — **smyrnae**, 'myrrh'; the word may have been confused with *murrha* through the name of the city, as Sayce thought; or more probably *smyrna* is cognate to 'schmiere,' 'smero,' fat; see Muss-Arnolt, *APA.* 23, 119. Creech quotes from Athenaeus, p. 668, *μύῤῥα γὰρ ἡ σμύρνα παρ' Αἰολεῦσιν, ἐπειδὴ τὰ πολλὰ τῶν μύρων διὰ Σμύρνης ἐσκευάζετο.* *Smyrna* is cited only from here and from the *Digest.* — **sapores** ⟨*iacerent*⟩.

505. *καὶ κύκνεια μέλη Φοίβειά τε δαίδαλα χορδαῖς.* — **mele**: 412 n. **Phoebea** occurs first in L.; 'intellige quae cithara canuntur,' Lamb. — **daedala**: here *πεποικιλμένα*, Lamb.; cf. 412, and on 1, 7.

506. **consimili ratione**: 3, 74 n.

507. **exoreretur**: 1, 180 n.

508. **cedere retro**: cf. 999.

509. **ut diximus** ⟨*progredi posse*⟩.

510. **retro**: cf. 1, 766 n.

511. The combination *a b atque c dque* seems unexampled elsewhere in L. *Atque* naturally connects *auribus* and *oculis;* cf. *mare ac terras*, 4, 203, when *caelumque* follows: see *Thes.* 2, 1056, 75. — **orisque sapori**: cf. 4, 487, 494.

512. **quae quoniam**: 1, 4 n. Cf. for the sense the common *quae cum ita sint.* — **sed**: Lachm. edd. — **rebus reddita certa**: 1, 203 n.

513. **utrimque**: 5, 512, *tenere et claudere utrimque;* the two extremes of excellence and inferiority. — **summam**: *i.e.* the whole range within which they move; M.

514. **materiem**: *materiam* is admissible metrically and occurs in 4, 148.

515. **ignibus**: of summer; cf. *flammas*, 521. — **gelidas pruinas**: 2, 431 n. — **iter usque**: Lachm. edd.; *hiemisque* OQ; *hieme usque* Hörschelmann, 40; *hiemum usque* proposed by M., adopted by Bailey; *Haemi usque* Nencini. Howard, *J. Ph.* 1, 125, would keep *hiemisque*, taking *que . . . que* as = *et . . . et.*

516. **remensumst**: here only in L.; note the passive sense; examples in lex.

517. **omnis**, OQ, edd.; *extima* M. formerly; *ambit* Lachm.; *finis* Itali; *finit*, Lamb.; see *Jahrb.* 67, 673; *Phil.* 24, 448. *Omnis* means 'every degree,' as was shown by Howard. *Ignes* and *pruinae* are the extremes of all temperatures, as Purmann remarked. — **tepores**: *secreta teporis*, 843.

518. **interutrasque**, OQ, and recent edd.; *interutraque* Lachm., and also in 3, 306; 5, 472, 476, 839; 6, 362, 1062. *Interutrasque* is an adverb, 'between both,' like *alias* in form; originally an adverbial genitive; see Bücheler-Windelkinde, *Lat. Deklension*, § 157. — **ordine summam**: *i.e.* filling all grades of heat and cold.

519. Cf. 480.

520. **ancipiti quoniam**: 6, 377. *Ancipiti* is always the first word in the verse in L.

Notice the position of *quoniam* due to the metre, as often. *Ancip. mucroni* = 'by two points.' — **mucroni**: 3, 132 n. Elsewhere the word in L. has its literal meaning.

521. **rigidis pruinis**: 1, 355, *rigidum frigus*. — **infesta**: 5, 760, *loca flammis infesta*; Mela, 3, 44 *tellus infesta frigoribus* (M.).

522–568. 'Atoms of like shape are infinite in number or the sum of things would be finite. Animals, for instance, which are rare in one part of the earth are plentiful elsewhere. Supposing there were but one specimen of a thing in existence, yet an unmeasured supply of matter is necessary to produce it; suppose again that atoms are finite, they will not meet together to form an object any more than the scattered parts of a wrecked ship can unite again.'

522–523 = 478–479. Lachm. brackets 522–528; opposed by Purmann, *Jahrb.* 67, 659. Goebel and Neumann propose violent changes.

524. **perfecta**: 3, 246, *parvis perfecta figuris*.

525. **cluere** = *esse*; 1, 119 n. — **distantia**: cf. 373.

526. Note the monosyllabic ending preceded by an anapaest; 41 in the poem, according to Kühn, p. 56.

527. *Aut* is to be supplied before *esse*; cf. 793; 4, 1024.

528. **probavi**: 1, 1008 sq.

529. Lachm. begins a new paragraph here and reads *protinus* for *versibus*. Bern. and Br. find a lacuna before the line, with Lohmann, p. 16, and Lachm. admitted the possibility: the old editions insert *quod quoniam docui, nunc suaviloquis age paucis*. OQ, Lachm. have *ostendam*; M. Giuss. Bail. *ostendens*; Br. *ostendi*. Susemihl in *Jahrb.* 133, 777, would reject 529–531; Christ, *QL.* 17, reads *nec secus ostendam*, bracketing 522–528 and supposing a lacuna. Neumann, p. 27, would supply after 528 *quapropter simili quae sunt perfecta figura*. Gneisse, pp. 14, 24, approves Br.'s former opinion (*Ph.* 24, 449) that 529–531 are repeated from the first book after 1013. Purmann, *Jahrb.* 67, 659, finds a lacuna before 529; Bock. reads *etenim* (*distantia . . . probavi*) *versibus ostendam*, etc. I admit *ostendens* with some hesitation: *ostendam* may be due to the unfinished state of the poem. — **versibus**: M. comp. 1, 416. — **corpuscula**: 2, 153 n.

530. **infinito**: 1, 997 n. M. makes the reference to time, Giuss. to space. — **tenere**: 1, 239 n.

531. **protelo**: 4, 190, *quasi protelo stimulatur fulgere fulgur*. — The word here means the continued succession of blows; originally the continued pull of a team of oxen arranged 'tandem': the blow stands for the result, 'viz., the supply of fresh matter, which, without these atomic collisions, could not rise upwards to feed the world'; Masson, *At. Th.* 30.

532. **nam**: refers back to 525. — **quod**: 3, 41 n. — **rara magis**: 6, 1024 n. — **quaedam**: 'some species.'

533. **minus**, Lamb. edd.; *magis* OQ, but the confusion may have been L.'s own See on 4, 1225. — **naturam**: here again productive nature.

534. **regione locoque**: 4, 786.

535. **genere in eo**: 'of that kind,' 567; 6, 1061, *lignea materies in quo genere esse videtur*; 5, 59, *quo genere in primis animi natura reperta est*. — **numerum**: the full number; see lex.

536. **sicut**: 5, 361 n. — **quadripedum**: with *genere.*

537. **anguimanus**: 5, 1302, *boves lucas turrito corpore taetras, | anguimanus;* the word is found only in L. and Lactantius. — Cic. *ND.* 2, 123, *manus etiam data elephanto est, quia propter magnitudinem corporis difficiles aditus habebat ad pastum;* Q. Curt. 8, 14, 27, *cum manu arma virosque corriperent* ⟨*elephanti*⟩; Plin. 8, 29, *haud improprie appellata manu.*

538. Note the alliteration. — **e**: 'made out of.' — **eburno**: Plin. 8, 31, 'sed tamen in extremis Africae, qua confinis Aethiopiae est, postium vicem in domiciliis praebere saepesque in iis et pecorum stabulis pro palis elephantorum dentibus fieri Polybius tradidit.' In 'quae loca fabulosus lambit Hydaspes' it is not clear whether a barrier of elephants defended the boundary or a literal wall of ivory.

539. **penĭtus penetrari**: 1, 529 n. — **ferārum**: wild beasts to a Roman.

540. **vis**: 'supply'; 1, 1051, etc. — **exempla**: 'specimens.' — The principle of equal distribution is referred to by Cic. *ND.* 1, 50, *hanc ἰσονομίαν appellat Epicurus, id est aequabilem tributionem,* going on to state that by this principle the number of gods must equal the number of men; also *ND.* 1, 109, *confugis ad aequilibritatem* (*sic enim ἰσονομίαν, si placet, appellemus*). Rusch, *Jahrb.* 133, 777, thinks that L. had not this principle in mind as a law; Br. *Jahresb.* 18, 223, with Hirzel, thinks it possible.

541. **id**: what follows; *unicum* as well as *rarum.* — **uti**: 'supposing'; 4, 473, *et tamen hoc quoque uti concedam scire.* — **quamlubet**: 5, 1116; 3, 987 n.

542. **unica**: 1077, *res nulla sit una, | unica quae gignatur et unica solaque crescat;* 1086. — **nativo corpore**: 1088; 5, 60, 238, 241; 3, 417. — The abl. of quality is coördinate with the nom. adjectives.

543. **cui similis**: 'the like of which.' — **non sit in orbi**, Q corr.; *n. s. in orbe* Vict. vulg. Bailey; *sit orbi* OQ; *nulla s. orbi* Lachm. edd. 5, 74, *in orbi;* 1, 978 n.

544. 1, 1051, *infinita opus est vis undique materiai.*

545. **progigni**: 81 n.

546. **quod superest**: 'what is more'; 1, 50 n. — **procrescere**: 1, 715 n. — **alique**: 1, 191 n.

547. **sumantur uti**, Winck. Br. Giuss.; *si sumantur finita* Giuss., by error (see *Note L.* 26); *sumant oculi* OQ; *sumam hoc quoque uti* M. Bail.; *si manticuler* Lachm.; *sumant ollei* Wakef.; *sumamus uti* Purmann, *Ph.* 7, 734; *si iam hoce velis* Br. formerly; *sume ante oculos* Goebel; *si qui sumant* Polle; *sumas potius,* Susemihl; *sumam vocuum* Bergk, *Jahrb.* 67, 330; *ut sumam magnum finita* Purmann, *Jahrb.* 115, 275. Br. *Phil.* 24, 451, denies the use of *sumere* as an assumption against the writer's side. *Sumantur,* although harsh, is nearest the Mss. — **omne**: cf. 305.

548. **iactari**: 89. — **rēi**: 112 n.

549. **vi et**: for the elision cf. 5, 162, and on 1, 136. — **coibunt**: 1, 770.

550. **aliena**: 1, 181 n. Here of atoms of different forms.

551. **rationem**, 'manner,' 'way'; cf. on 1, 110. — **conciliandi**: 3, 865 n.

552. **quasi . . . sic**: 3, 147 n. — **naufragiis**: the sea and ships to L., as to most Romans writers, excited unpleasant comparisons: 5, 222, *ut saevis proiectus ab undis | navita; id.* 1000, *nec turbida ponti | aequora lidebant navis ad saxa virosque.* — For the assonance see on 1, 800. — **coortis** was suspected by Marullus, who changed

multisque to *ventisque*. The use seems unexampled, and is a poetical extension of such a phrase as *tempestas coorta*, 5, 436.

553. **disiectare**: 3, 501. — **magnum mare**: on 1. — **cavernas**, Q corr.; *caverna* OQ; *guberna* Lamb. Lachm. M. Br. *Cavernas* was read by Wakef. Bock. Giuss. and Bailey, and defended by Ellis, *Cl. R.* 11, 205, who appeals to Serv. on *Aen.* 2, 19, 'alii fustes curvos navium . . . cavernas appellarunt.' Cartault, p. 46, proposes *cavernam; carinam* was read before Lamb., who comp. 4, 439 for *guberna*. Ellis comp. Cic. *Orat.* 3, 180, 'quid tam in navigio necessarium quam latera quam cavernae quam prora quam puppis quam antemnae quam vela quam mali?' In describing the parts of the boat L. would not be likely to omit the ribs; note also that *transtra* suggests naturally *cavernae — quibus tabulae adfiguntur*, Serv. The rudder was little more than an oar, and hence is included in *tonsas*.

554. **proram**: the wreck of one ship only is described. — **que**: 5, 69 n. — **natantis**: *Aen.* 1, 118, *apparent rari nantes in gurgite vasto | arma virum tabulaeque*.

555. **terrarum oris**: 4, 215, *aetheris ex oris in terrarum accidat oras*. — **aplustra**: 4, 437, *navigia aplustris fractis obnitier undis;* Cic. *Arat. Fr.* 27, *navibus absumptis fluitantia quaerere aplustra; Aen.* 10, 306, *fluitantia transtra*. Madvig, *frustra* (*Advers. Crit.* 2, 23).

556. **videantur**: pass., as often. — **mortalibus**: 1, 65 n.

557. **infidi**: *Georg.* 1, 254, *quando infidum remis impellere marmor | conveniat*. The treachery of the sea is a commonplace in classic literature. Prop. 3, 7, 37, *natura insidians pontum substravit avaris*.

558. **vitare**: as in 918, *leti vitare vias*.

559. **subdola**: 5, 1004, *nec poterat quemquam placidi pellacia ponti | subdola pellicere in fraudem ridentibus undis*. — **ridet**: 1, 8 n. 'Cheered with the grateful smell old Ocean smiles,' Milton, *P.L.* 4, 163. — **pellacia**, 'witching,' is very rare and occurs elsewhere only in Arn. — *Aen.* 5, 849, 'mene huic confidere monstro?'

560. **tibi . . . constitues**: 6, 73; *tibi fingere*, 1, 104.

561. **aevom**: masc.; 3, 605 n. — **debebunt**: cf. 482; 1, 433. — *Aestus* is subject.

562. **aestus**: 'currents'; 5, 507, *mare certo quod fluit aestu*. Cf. *pelago*, 550. — **diversi**: turned in different directions.

563. For a contrary supposition cf. 3, 847 sq. — **compulsa**: here only in L. — **coire**: technical.

564. **remorari**: 75 n. He does not use *remănērĕ*. — **adaucta**: perhaps for metrical convenience, to avoid hiatus; see on 296. Purmann, *Jahrb.* 115, 275, *adauctu;* cf. 1122.

565 = 1, 893.

566. **procrescere**: 1, 715. With *progigni . . . genitas*, cf. 63. — Neumann, p. 51, strangely regarded the verse as an interpolation.

567. **igitur** goes back to 525.

568. **palam est** with subject clause is quoted in lex. from Pliny the Elder, Suetonius, and Livy. — **omnia** = *omnes res*.

569–580. 'The conflict between the forces of destruction and preservation is constant: now one and now the others win; the cry of birth and the wail of death are constant.'

569. **Nec . . . neque . . . nec**: 5, 958–959. — **superare**: 'prevail,' 575. — **exitiales**: 6, 566, *exitiale tempus*.

570. **perpetuo**: 'unceasingly.' — **sepelire salutem**: Cic. *Tusc.* 2, 32, *sepeliendus dolor*.

571. **nec porro**: 1, 194; 4, 497; 5, 370. — **genitales motus**: 228. — **auctifici**: ἅπαξ λεγόμενον.

572. **servare**: *praeservare* is not classical.

573. **aequo**: neither wins permanently. — **certamine**: said of the contest between the sun and sea, 5, 382. Cf. also 2, 118 sq.

574. **contractum bellum**: 4, 968.

575. **nunc hinc . . . nunc illinc**: 214. — **vitalia rerum**: *vitalibus rebus*, 3, 820; the gen. is partitive ('vital principles'); 1, 340 n. — The *primordia*, as Giuss. remarks, are in themselves neither *vitalia* nor *exitialia*.

576. **funere**: *i.e.* funeral wail. — **vagor**: used by Ennius for *vagitus*, the classical word; cf. 579; 5, 226, *infans vagitu locum lugubri complet*.

577. **pueri**: 'children'; 3, 87 n. — **tollunt**: with *querellam*, 4, 546 (548); *clamorem*, 4, 1014. — **visentis luminis oras**: 1, 5, *visit lumina solis*, and 1, 22 n. For the form *visentis* see on 1, 808.

578. M. quotes, 'Every minute dies a man, | Every minute one is born.'

579. L., says Giuss., has not the serenity of Epicurus. — **aegris**: Purmann, *Jahrb.* 67, 673, *acris;* Br. formerly (*Ph.* 24, 452) *aegros*, with Wakef. — 'Never morning wore | To evening, but some heart did break'; Tennyson.

580. **mortis** and **funeris** are probably synonyms here; so Kraetsch, p. 54. — **comites**: Raumer, 16, shows that Plautus had used *comes* figuratively; *Amph.* 635, *voluptatem ut maeror comes consequatur*.

581–599. 'Nothing is made up of one kind of atoms; the more powerful a thing is, the greater variety it possesses. The earth has first beginnings which produce the sea, fire, plants, and so she is properly called mother of gods and men.'

581. **obsignatum**: M. quotes Ov. *Her.* 13, 66, *signatum memori pectore nomen habe.* Arn. 2, 6, *obsignatum memoria continetis. Animo* or *animis* in this metaphor is usual: Cic. *Acad.* 2, 2, *in animo res insculptas habebat;* other examples in *Archiv* 2, 517. Catull. 64, 232, *tu vero facito ut memori tibi condita corde* | *haec vigeant mandata.*

582. **memori mente**: 3, 859 n. Aesch. *PV.* 789, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. — **mandatum tenere**: 4, 1206, *vinctos tenere;* 5, 763, *oppressum solum tenere.*

583. **in promptu**: 3, 106 n. — **quorum natura**: periphrasis.

584. Nothing is made up of one kind only of atoms.

585. This verse merely repeats the thought of 584.

586. **quodcumque**: Lachm. edd.; *quaecumque* OQ. — **magis**: 'to a greater degree.' — Purmann, *Jahrb.* 115, 276, *quo quicque magis.* — **vis**: for *vires*, 3, 265 n.

587. Note the alliteration. — **potestates**: 5, 1239, *potestatis magnas mirasque relinqunt* | *in rebus viris divum.*

588. **docet**: with *res*, 1, 893, etc.; *ratio*, 3, 162; *figura*, 4, 341 (317); *experientia*, 5, 1452.

589. **tellus**: for *terra*, metr. gr.

590. **mare**: acc.; with *immenso*, Cic. *Tusc.* 1, 73; *Georg.* 1, 29. — The earth must, then, contain vast quantities of water. — **volventes frigora**: a bold expression for *aquam frigidam fundentes.* — **fontes**: 1, 230 n.

591. **habet** ⟨*corpora*⟩: cf. 1, 229.

592. **succensa**: 'on fire below.' — **sola terrae**: 1, 212 n.

593. **eximiis**: Avanc. edd.; *ex imis* OQ, Giuss., who may be right in spite of the same corruption in 607. — **impetus Aetnae**: 6, 281, *gravis ignis* | *impetus accessit.* — **Aetnae**: 6, 669; 1, 722.

594. **nitidas fruges**: 1, 252. — **arbusta laeta**: 699, 994; 5, 921.

595. **gentibus humanis**: 1, 727 n.

596. **fluvios frondes**: cf. 875; a formula. — **pabula laeta**: 1, 14 n.

597. **montivago**: 1, 404.

598. **magna mater**: 1, 251 n. Cic. *Paradox.* 14, *tu cum tibi sive deus sive mater, ut ita dicam, rerum omnium natura dederit animum; Aen.* 6, 595, *terrae omniparentis;* Ov. *M.* 1, 393, *magna parens terra est;* Livy, 1, 56, 12, *terram osculo contigit, scilicet quod ea communis mater omnium mortalium esset.* — **deum**: the Homeric hymn to Cybele calls her mother of both gods and men.

599. **genetrix**: 1, 1 n. Preller, *Röm. Myth.*[3] 2, 3, quotes *CIL.* 8, 8309, *Telluri Genetrici res publica Cuiculitanor. templum fecit.* — Cic. *Cluent.* 193, *nemo quin terram ipsam violari, quae mater est omnium, vestigiis matris putaret.* Nemes. 1, 36, *corporis et genetrix tellus.* — **una**: 'alone.'

600–660. 'The earth mother with her various attendants is celebrated in Greek poetry, but wrongly so, for the gods take no thought of men; but just as one may call wine Bacchus, so he may call the earth mother of the gods, provided religion is not brought in. The earth possesses many atoms, and so brings forth much into life.'

600. **veteres**: Homer, Pindar, Sophocles, Euripides, Telestes, etc. See Ellis on Catullus, 63. — **poetae**: 6, 754, *Graium ut cecinere poetae. Doctae poetae* has the force of a compound noun, hence the asyndeton with *veteres.* — Latin description in Ov. *F.* 4, 179 sq., cf. Livy, 29, 10; allusions in Hor. *C.* 1, 16, 5; *Aen.* 6, 784, etc.

601. Edd. miss a verse which Lachm. supplied: *magnifice divam ex ipsis penetralibu' vectam.* Lamb. changed *sedibus* to *sublimem;* Everett, *Harv. St.* 7, 30, suggests *invectam* for *sedibus in;* Albert, *Ph.* 56, 245, *segnius in curru;* Paulson, *sedibus in currus.* A lacuna is indicated in Q, which Woltjer, *Jahrb.* 119, 780, thinks was sufficient for two verses. — *Aen.* 10, 252, *alma parens Idaea deum, cui Dindyma cordi* | *turrigeraeque urbes biiugique ad frena leones.* Crouslé refers to the painting by Lebrun in the Louvre. — This polemic was traditional; Philodemus, pp. 23, 42.

602. **pendere**: Vulg. *Iob,* 26, 7, *appendit terram super nihilum.* — **docentes**: possibly of a reason for some statement given in the lacuna.

603. **sistere**: 1, 1057, *si quicquam posse in se sistere credis.*

604. **adiunxere**, 'yoked.' — Varro *apud* Aug. *CD.* 7, 24, 'leonem adiungunt solutum ac mansuetum, ut ostendant nullum genus esse terrae tam remotum ac vehementer ferum quod non subigi colique conveniat.' Ov. *F.* 4, 215, 'cur huic genus acre leonum | praebeat insolitas ad iuga curva iubas. | . . . feritas mollita per illam | creditur.' — **feras**, the wildness is in point.

605. **molliri**: 5, 1014, *genus humanum primum mollescere coepit,* 1017, *puerique parentum* | *blanditiis facile ingenium fregere superbum.*

606. Note the alliteration. — **corona**: Varro, *l.c.*, 'quod tympanum habeat, significari esse orbem terrae; quod turris in capite, oppida; quod sedens fingatur, circa eam cum omnia moveantur, ipsam non moveri.' Ov. 219, 'at cur turrifera caput est ornata corona? | an primis turres urbibus illa dedit? | annuit.' M. quotes Spenser, *F.Q.* 4, 11, 28, 'Old Cybele arayd with pompous pride, | Wearing a diadem embattild wide | With hundred turrets like a turribant.'

607. **eximiis locis**: *e.g.* an arx, acropolis. *CIL.* 7, 759, 2, *urbium conditrix.* OQ have *ex imis.*

608. **insigni**: 5, 1138, *et capitis summi praeclarum insigne cruentum | sub pedibus vulgi magnum lugebat honorem;* Livy, 45, 19, 10, *quod unus nomen regium et praecipuum capitis insigne gerat.* — **magnas terras**, 'wide earth.' The procession at the *ludi Matris Magnae*, which began on the 4th of April at Rome, is described by Ovid, *l.c.*

609. **horrifice**, 'in dread state.' 5, 1165, *unde etiam nunc est mortalibus insitus horror | qui delubra deum nova toto suscitat orbi*, and 623 below.

610. **variae gentes**: 4, 413. — **sacrorum**: cf. 1, 96; *Aen.* 3, 408, *hunc socii morem sacrorum*, *id.* 12, 836.

611. **Idaeam matrem**: Cic. *Legg.* 2, 40, (*stipem*) *quam ad paucos dies propriam Idaeae Matris excepimus.* — **Phrygias**: because there was a Cretan Ida also. Owing to the identification of Cybele and Rhea the legends were confused.

612. **primum . . . coepisse**: cf. 4, 113; 5, 1014. — **edunt**: 1, 121 n.

613. **coepisse creari**: *coeptas esse creari* would be regular; some think *creari* may stand for *nasci;* see Dr. 1, 92, 2. Cf. the story in Herodotus, 2, 2, of Psammitichus' discovery that the Phrygian word for bread was the oldest.

614. **gallos attribuunt**: parallel to *dant comites*, 612, Varro, *l.c.*, 'quod gallos huic deae ut servirent fecerunt significat qui semine indigeant terram sequi oportere; in ea quippe omnia reperiri.' — The festival of the Magna Mater and Attis (not the Megalesia) occurred on March 22–27, but was not legalized until the time of Claudius; Preller, *Röm. Myth.* 2, 388.

615. Spondaic and monosyll. ending; Lachm. *sint inventi.* Cf. on 309. — **et**, 'that is.' — **genitoribus**, 'parents'; Catull. 63, 59, *patriae bonis amicis genitoribus abero.*

616. **significare**: 1, 13 n.

617. **qui in**: 404 n. — **oras luminis**: 577.

618. Note the alliteration. — **tympana**: *typanum, tubam Cybelles, tua, mater, initia, | quatiensque terga tauri teneris cava digitis*, Catull. 63, 9. *Impulsaque tympana palmis | concavaque aera sonant*, Ov. *M.* 4, 30. *Ibunt semimares et inania tympana tundent*, id. *F.* 4, 183. *Plangebant aliae proceres tympana palmis, | aut tereti tenues tinnitus aere ciebant; | multis raucisonos efflabant cornua bombos | barbaraque horribili stridebat tibia cantu*, Catull. 64, 262 sq. *Georg.* 4, 64, closes with *cymbala circum.* — **tenta**: M. quotes Ausonius, *Ep.* 25, 21, *tentis reboant cava tympana tergis.* — **palmis**: abl. of means with *tonant*, with which *circum* (about the goddess) is to be taken.

619. **raucisono**: of birds' voices, 5, 1084. — A reminiscence in *Aen.* 8, 2, *et rauco strepuerunt cornua cantu.*

620. **Phrygio numero**: Ov. *Ibis*, 456, and Tib. 1, 4, 70, *ad Phrygios modos.* Cf.

637 below. Τῆς Φρυγίου [ἁρμονίας] τὸ ἔνθεον, Lucian, *Harmon.* 1. — **mentis**: M. Vol. I, p. 35, says the Mss. have *mentes* 5 times, *mentis* once, *gentis* 6 times, never *gentes*, *dentes* 4 times, never *dentis*.

621. **tela**: probably sickles. — **furoris**: Catull. 63, 44, *ita de quiete molli rapida sine rabie*, of Attis; Ov. *F.* 4, 246, *reddita quaesiti causa furoris erat;* cf. *id.* 364–366.

622. **impia**: 1, 81 n.

623. **numini'**, edd.; *numine* OQ; cf. 614. — *Numinis* and *numine* are mere orthographical variants: 18 n.

624. **invecta**: Ov. *F.* 4, 185, *ipsa sedens molli comitum cervice feretur | urbis per medias exululata vias; id.* 345, *ipsa sedens plaustro porta est invecta Capena.*

625. **munificat**: ἅπαξ λεγόμενον. — **tacita salute**: 6, 1179, *mussabat tacito medicina timore.* — If the stone were carried about in the procession, it could hardly be otherwise than mute. The contrast is strong between the silence of the divinity and the noise of her attendants. For *tacita . . . muta* cf. *Aen.* 2, 255, *tacitae per amica silentia lunae.*

626. **iter viarum**: 5, 1124, *iter infestum fecere viai.*

627. **largifica**: the word was used by Pacuvius (414), but seems not to be used by others. — **stipe**: Cic. *Legg.* 2, 22, *praeter Idaeae matris famulos eosque iustis diebus ne quis stipem cogito;* Ov. *F.* 4, 350, *dic, inquam, parva cur stipe quaerat opes. | contulit aes populus, de quo delubra Metellus | fecit, ait; dandae mos stipis inde manet.* — **ditantes**: irony again; but Vollmer on Stat. *Silv.* 3, 1, 16, *ditavit scopulos*, would have it 'adorning.' — **ningunt** seems ἅπαξ λεγόμενον. Pindar had used the metaphor. Chaucer, '*Prologue*, 345, 'It snewed in his hous of mete and drynke.' — **rosarum**: assonance with *viarum;* 3, 52 n.

628. **umbrantes**: *Aen.* 6, 772, *umbrata gerunt civili tempora quercu.* — **catervas**: *Ciris*, 142, *matrum comitumque catervam;* cf. 611. Some inferior Mss. have *catervam* here.

629. **Curetas**: Ov. *F.* 4, 194, *pandite . . . gaudeat assiduo cur dea magna sono*, recounts the noise made at the birth of Jove, and adds, 210, *hoc Curetes habent, hoc Corybantes opus;* the confusion between the two was common. Strictly, the Corybantes were Phrygian, but the Curetes were not placed in Phrygia, although the Corybantes were transferred to Crete. Germanicus, *Phaen.* 38, has *Dictaei Corybantes.* Showerman, *The Great Mother*, p. 297, says that the confusion between Rhea and Cybele was all but complete. — **Graii memorant**; cf. 3, 100.

630. **forte**: *non semper, sed interdum*, Lachm. — **quod armis**: Lachm. edd.; *catervas* O, *catenas* Q. Frerichs, p. 10, *memorant, Phrygias inter qui forte catervas | ludunt.* — **quod**, 'in that.'

631. **numerumque**: caesura between noun and enclitic; cf. 1, 785 and n. — For the acc. cf. V. *Ecl.* 6, 27, *tum vero in numerum Faunosque ferasque videres | ludere;* L. 4, 769, *bracchiaque in numerum iactare;* Lucan, 2, 111; Pers. 5, 123; and 637 below. — **sanguine laeti**: old vulg. and recent edd.; *sanguine fleti* OQ; *sanguinolenti* Bentl. Lachm. M.; *sanguine pleni* Lane, *Harv. St.* 9, 16. *Sanguine laeti* is nearer the Mss.; the enthusiam of the Galli is well expressed by the words, and the pentasyllabic ending is not used so frequently by L. that it should be unnecessarily introduced. Howard, *J. Phil.* 1, 126, defends *sanguine fleti* by Hom. X 491.

632. **numine**, 'nodding'; 4, 179, *diverso numine tendat;* Catull. 64, 204, *annuit invicto caelestum numine rector*, and Ellis there; 5, 1315, *terrificas capitum quatientes undique cristas. numine* OQ, M. Giuss.; cf. Conington on *Aen.* 2, 123; *momine* Lachm. Br. Woltjer. See Eusebius, *De vocabulo numen*, p. 5; Wagner, *Ph. Suppl.* 1, 400.

633. **referunt**, 'represent.'—**illum**, 'that fabled.'

634. **vagitum**, 'infant cry,' 5, 226. Ov. *F.* 4, 207, *ardua iam dudum resonat tinnitibus Ide,* | *tutus ut infanti vagiat ore puer.* A reminiscence in Arn. 3, 41, *modo Curetas illos, qui occultasse perhibentur Iovis aeribus aliquando vagitum.*

635. **pueri**: κουρῆτες.—**pernice**: 5, 559, *saltu pernici. Culex*, 119, *quantum te, pernix, remorantur, Diva, chorea.*—See on 1, 1013.

636. 'armat et in numerum pernice chorea,' a combination of 635 and 637, and omitted by edd.

637. **armatei**: 3, 97 n.—**aeribus aera**: for assonance see on 3, 71.—Hor. *C.* 1, 16, 7, *acuta* | *sic geminant Corybantes aera;* Ov. *F.* 4, 184, *aeraque tinnitus aere repulsa dabunt.*

638. **malis**: 3, 888, *malis morsuque ferarum;* Acc. 229, *ipsus hortatur me frater ut meos malis miser* | *manderem natos;* Sen. *Thy.* 779, *artusque mandit ore funesto suos.*

639. **aeternum volnus**: 1, 34 n.—**daret**: as commonly for *faceret.*

640. **magnam matrem armati**: Q, Bern. Br. Giuss. Woltjer; *magnam armati matrem* O, Lachm. M. Bail.—**comitantur**: cf. *comitum*, 628.

641. **significant**: cf. 616.

642. Note the alliteration and assonance in this line and the next.—**velint defendere**: 'veteris elegantiae est haec periphrasis cum verbo velle,' Ruhnken on Ter. *Hec.* 4, 1, 48.—**patriam**: here adjective; cf. on 3, 9.

643. **praesidio, decori**: predicate datives; see Roby, 2, pp. xli, li; cf. 3, 898. Hor. *C.* 1, 1, 2, *o et praesidium et dulce decus meum.*—**parent esse**: 5, 1269, *facere haec parabant.*

644. **disposta**: 1, 52.

645. 1, 880 and n.

646. **omnis divom natura**: like *genus omne animantum*, 1, 4. L. usually places the adjective in agreement with *natura* instead of using the gen.; cf. on 3, 8.

647. This *locus classicus* about the gods is quoted either in whole or in part by Lactantius, the scholiast on Statius' *Thebaid*, Servius, Nonius, and the Commentator Cruquianus, as Lachm. states. It was interpolated at 1, 44.—**inmortali**: Epic. *ad Men.* 123 πρῶτον μὲν τὸν θεὸν ζῷον ἄφθαρτον καὶ μακάριον νομίζων; id. Κύρ. Δόξ. 1 (DL. 10, 139), τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλῳ παρέχει, ὥστε οὔτε ὀργαῖς οὔτε χάρισι συνέχεται. Hor. *S.* 1, 5, 101, *namque deos didici securum agere aevum;* L. 5, 82, *nam bene qui didicere deos securum agere aevom;* id. 2, 1093; cf. also 3, 18 n.

648. Mark the spondees and the assonance *semota . . . seiuncta*, for which see on 3, 353.

649. **privata**, 'exempt'; 1091; 3, 905; 5, 317.—**periclis**: 3, 83 n.

650. **indiga**: first in L. for *indigens;* also in 5, 223; cf. *violentus* for *violens.* Serv. on *Aen.* 12, 794, connects Indigetes with this statement 'quod nullius rei

egeant.' Wakef. comp. Claudian, *de Consulatu Fl. Mallii Theodori*, 4, *nil opis externae cupiens, nil indiga laudis.*

651. Note the chiasmus. — **capitur**: *capta lepore*, 1, 15; *Aeneas capiturque locis*, *Aen.* 8, 311. — **tangitur**: Sen. *Benef.* 4, 4, 1, of the deity, *nihil agit nec magis illum beneficia quam iniuriae tangunt.*

652. **quidem vero**: 1, 1001.

653. **potitur** is the usual measure. For the case of *primordia* see on 3, 734.

654. 5, 795, *linquitur ut merito maternum nomen adepta | terra sit, e terra quoniam sunt cuncta creata.*

655–659 M. Br. Bail. place after 651; Lachm. keeps the Ms. order and also Giuss. who brackets 655–660 (680) as a later addition. Woltjer changes *hic* to *hinc* and does not transpose. Van d. Valk, 85, is right in recalling the order of the Mss.: *itaque* in 661 (660) refers back to the main argument, as in 3, 106.

655. **Neptunum**: 3, 221 n.; cf. 2, 472 and on 5, 15.

656. **constituet**, OQ, Goebel, Giuss.; *constituit*, edd.; L. was careless in his expression. Cf. Blase, *Hist. Gr.* 3, 122. — **abuti**: Cic. *Or.* 94, *subiungit et abusionem quam κατάχρησιν vocant, ut cum minutum dicimus animum pro parvo, et abutimur verbis propinquis; Archiv*, 7, 429. The word is used frequently of tropes; see *Thesaurus*, 1, 241, 26. *Aetna* 13, *ipse suo flueret Bacchus pede.*

657. **laticis**: 5, 14, *liquoris | vitigeni laticem.* — **vocamen**: used by Arnobius and Solinus; cf. on 1, 435.

658. **dictitet**, 'keep calling'; here only in L. Krebs-Schmalz, *Antibarb.*, 1, 23, says the use of the names of deities for things is not common in good prose.

659. **vera re**: 48. — **ipse** is referred to *animum* by M., since the reflexive prefers the nom. to the acc. case, but it may just as well take up the *quis* of 655. Polle, and Br. formerly, *ipsa;* Lamb. *apse*, perhaps rightly.

660 (680). Transferred by Lachm. and edd. It was the last verse on p. 73 of the archetype, and was misplaced by the scribe.

661–699. 'So in one field sheep and oxen and horses feed and drink, but retain their forms and habits, such is the virtue of the grass and water; so any animal you may take is made up of bone, blood, and the like, but the shapes are different; so things which burn contain sources of fire; so things which have smell and color consist of varied seeds. Even in our verses the letters differ; so the sum is unlike, and the human race and plants and trees are made up of different elements.'

661 (660). **itaque**: because the earth is an arsenal of different elements; Bock.

662. **lanigerae**: 318. — **duellica**: Pl. *Epid.* 450, *arte duellica;* L. 4, 968, *degere duellum*, Bergk, Br. Ennius and Plautus also have *duellum*. Duellius, consul 260 B.C., changed his name to Bellus. See Lindsay, *LL.* 268. Eng. 'duel' is possibly from *duellum*. *Aen.* 3, 540, *bello armantur equi, bellum haec armenta minantur.* Wakef. quotes Justin, 18, 5, 16, *equi caput repertum, bellicosum potentemque populum futurum significans.* See Preller, *RM.* 1, 338.

663. **buceriae**: a Lucretian borrowing from βούκερως; *bucera*, 5, 864; 6, 1237; Ov. *M.* 6, 395, *lanigerosque greges armentaque bucera pavit.* — **greges**: Lucilius also has fem. gender in 4, 32, *grege concita.* — **eōdem**: on 1, 306. — **tegmine caeli**: 1, 988 n. They breathe the same air.

664. Br. formerly (*Phil.* 25, 67) put this verse before 662; approved by Hörschelmann, p. 21. — **sitim sedantes**: cf. 4, 850; 5, 945. — **flumine aquai**: Wakef. comp. *Aen.* 11, 495, *aquae perfundi flumine.*

665. **vivont**: 1, 743 n.

666. **mores**: sc. *parentum;* but Giuss. makes *generatim* = *suos.*

667. **materiai**: closing the line, as usual.

668. **dissimilis ratio**, 'diversity,' M. — **quoque**, 'every.'

669. **hinc porro**, 'hence, too,' *i.e.* for this reason again. — **quamvis** *unam animantem ex omnibus* (*animantibus*).

670. **ossa**: cf. the catalogue in 3, 217 and n. — **calor**: cf. 3, 128.

671. **quae**: *i.e. ossa*, etc. — **porro**: Giuss. *formis*, objecting to the repetition of *porro.* — **distantia**: cf. 497.

672 = 722, with *constare* for *perfecta.* — **figura**: 3, 190 n.

673. **flammata cremantur**: like *congressa coibunt*, 549; 3, 30 n.

674. **haec**: sc. *corpora.* — **condunt**, M. Giuss. Bail.; *traduntur* OQ; *celant* Lachm. Br.; *cludunt* Bern.; *aluntur* Voss.; *cohent* Schneidewin, *Phil.* 9, 645. Lotze, *Kl. Schrift.* 3, 127, dislikes *in corpore* and proposed something like *communia tradunt.*

675. **iacere . . . summittere**: cf. 1, 662–663.

676. Note **et . . . que . . . ac.** — **agere**: see lex. I, F. — **differre favillam**: 6, 690, *longe favillam differt. Favilla* here is the fire itself, as in Prop. 4, 4, 69.

677. **mentis ratione**: 4, 384, *hoc animi demum ratio discernere debet.* — **peragrans**: 1, 74 n.

678. **invenies**: cf. 3, 207. — **igitur**: in apodosis, *peragrans* being protasis; cf. on 1, 419. — **semina rerum**: 1, 59 n.

679. **corpore**: cf. 589 and 1, 514 n. — **celare**: sc. *ea* (*cetera*).

680 (679). **color et sapor**: 3, 267, *est odor et quidam calor et sapor.*

681. **reddita**: for gender see on 3, 66. — **cum odore**: 3, 1082 n. — **dona**, that is, the offerings (placed on the altar). M. comp. 4, 1237; 6, 752. Bern. and edd. find a lacuna after this verse; Lachm. *privis pluraque;* Br. *odore in primis, pluraque;* Bern. *odore, in primis pleraque;* Polle, *odore, in primis . . . pleraque.* Bruno, Bock., *poma* for *dona.* The misplacing of 680 may well have excluded a line here. Goebel saw no lacuna, but read *cum odore inprimis, pluraque dona*, and Woltjer, *Jahrb.* 123, 774, has no lacuna. Discussion in *J. Phil.* 4, 243, and *Cl. R.* 9, 210. Naturally the reference is not clear, owing to the loss of a verse

682. **constare**: often in next to the last place; 691, 698.

683. The 5th foot is uneuphoneous; cf. 3, 180. — **nidor**: *nidoris odores*, 6, 989. — **penetrat**: cf. 414. — **fucus**: 'color': 745. Mss. have *sucus* also in 684, which is out of place. Sol. 22, 12 (20), *ut per . . . cicatrices plurimum fuci artus bibant. Thes.* 2, 715, 32. — **artus**: cf. 267.

684. **sorsum**: here only in OQ for *seorsum;* cf. on 6, 527. The second *sorsum* was added by Voss. — **insinuatur**: 3, 485 n.

685. **primis**, OQ, edd.; *privis* Lachm. *Primis figuris*, 'shapes of their first elements,' M.; something like the use of *hic* = *huius* when modifying a noun. Cf. 6, 776, *primasque figuras.* Polle, and Purmann, *Jahrb.* 115, 276, defend *primis.*

686. formae, i.e. *figurae*, i.q. *primordia*. The use is uncommon. — **glomeramen,** 'molecule,' 453 n.

687. permixto semine: cf. 585.

688–691 = 1, 823–825; **692** = 2, 336 in part, and 2, 723; **694** = 2, 338; 691 = 1, 826, with *confiteare*. With *alia* sc. *verba*. In 692 an example of *communis littera* would be *musa, suam*. — These verses are rejected by Gneisse, p. 51, and Bruno, p. 5; they are defended by Lohmann, p. 25, and Feustell, p. 26 sq. Giuss. transfers them to follow 724.

693. isdem, Lamb. edd. for *idem;* cf. 5, 349; *nulli . . . idem* Lachm. M. translates, 'not that but few letters which are in common run through them or that no two words or verses one with another are made up entirely of the same, but because as a rule they do not at all resemble one the other.' Discussion in *Jahrb.* 119, 770, and by Goebel, Lotze, and Polle.

695. Cf. 1, 814. — **aliis**: *i.e.* other than words. — **communia**: with gen., 1, 896.

696. Note the assonance of *m.* — **verum,** Pontanus, edd.; *rerum* OQ; *eorum* Br.; *longe* Flor. 31, Giuss. which may be right. *Verum . . . tamen* = *verumtamen*.

697. dissimili summa, 'of an unlike whole.'

698. merito, 'properly'; 1, 481 n. — **aliis,** 'different'; 1, 116 n. — **feratur** = *dicatur;* 3, 42 n. For the number cf. 3, 18; 5, 741, 1136; Holtze, *Synt.* 149.

699. Cf. 5, 921, *herbarum genera ac fruges arbustaque laeta*, and 2, 594–595, with notes.

700–729. 'But all things cannot be joined together in all ways or there would be portents — half men, half beasts, chimaeras, and the like: things follow a fixed law of assimilation, and unsuitable matter is rejected by nature, both in animate and inanimate things; they are made up of different elements whose action differs, so that living bodies and earth, sea, and heaven are kept distinct.'

700. omnimodis: 3, 115 n. Cf. 5, 849, *multa videmus enim rebus concurrere debere | ut propagando possint procudere saecla*.

701. volgo, 'commonly,' *i.e.* an everyday occurrence, everywhere. — **portenta**: that is, *androgynum, orba pedum partim, manuum viduata vicissim*, etc., 5, 837 sq.

702. semiferas: perhaps invented by Cicero (*Arat. Ph.* 59). — **species**: cf. 4, 733, *Cerbereasque canum facies; Aen.* 3, 216, *virginei volucrum voltus:* L. 5, 838, *mira facie*. He is thinking of centaurs.

703. egigni, ἅπαξ λεγόμενον. *Egigni corpore vivo* = *gigni e corpore vivo;* cf. Hor. *S.* 2, 2, 105, *tanto emetiris acervo;* id. *Ep.* 1, 6, 21, *ne plus frumenti dotalibus emetat agris*. The older editors mention the grafting of a tree in the body of a man: 'de insitione arboris cum homine legitur in vita Peireskii, circa pastorem Tarraconensem qui cum forte in prunulum incidisset, ita illa radices egit in thorace medio ut flores et fructus tulerit'; so Faber.

704. terrestria . . . marinis: 5, 892, *canibus succinctas semimarinis | corporibus Scyllas*.

705. spirantis ore: 5, 30, *Diomedis equi spirantes naribus ignem*. Brenous, *Hellén.* 228, comp. Xen. *Hell.* 7, 5, 12, οἱ πῦρ πνέοντες, to show that the construction is a grecism. — **Chimaeras**: 5, 905, *prima leo, postrema draco, media ipsa, Chimaera | ore foras acrem flaret de corpore flammam;* Hor. *C.* 2, 17, 13, *Chimaerae | spiritus igneae*.

706. **omniparentis**: first in L., 5, 259, *omniparens eadem* (*terra*) *rerum commune sepulcrum*; cf. *Aen.* 6, 595.

707 = 1, 188.

708. Note the chiasmus due to bringing *certis certa* together. — **certis**: 1, 189, *semine certo* | *crescentesque genus servant*. *Mater certa*, 1, 168.

709. **posse**: can, but do not always, as there are occasional monsters.

710. **ratione necessust**: on 1, 385. — **necessust**: 725; 4, 1006; 6, 206; *necessust* A, *necessum est* P, Pl. *Stich.* 219; *necessus* Ter. *HT.* 360, *Eun.* 988. The development was perhaps *necessus est*, *necessu' est*, *necessust*. But *necessus* is certainly a neuter in *S. C. De Bac.*, *quei sibi deicerent necesus ese bacanal habere*. Büch.-Wind. 17, compares *tempust* for *tempus est* (Pl. *Tr.* 432, etc.); see also Leo, *Pl. Forsch.* 256, who cites *onust*, *opust*, and *usust*. *Molestust* and *moriundust*, both neuters, occur in *Carm. Epig.* 1, 118 Büch., *redeudus*, 120, *moriendust*, 241. Cf. also Skutsch, in *Archiv* 12, 198; Neue-Wagener, *Formenlehre*, 2, 181; Maurenbrecher, *Hiatus*, 100. Sommer, 321, says that *-ust*, not *-umst*, is regular in inscriptions. Bergk, *Jahrb.* 67, 319, thought this verse interpolated.

711. **sua cuique**, 'suitable for each thing,' M.; but *cuique* grammatically refers to *artus*, 'frame.' — **cibis**: 1, 861.

712. **corpora**: particles of food. — **conexa**, 'joined in close union' (by assimilation); 3, 691. — **convenientis motus**: 1, 1030. — The particles are incorporated with the frame and engage in harmonious action with it.

713. **aliena**: opposite of *sua*, 711. — **videmus** = *manifestum est*, as frequently.

714. **reicere**: cf. 110, and on 3, 58. — **terras**: *terram* is metrically permissible, and the assonance *terram naturam* would be according to his taste, but he prefers the plural; 1, 3 n. — **caecis**, 'unseen,' as in 1, 328. — He is thinking of expiration and perspiration.

715. **corporibus . . . corpore**: 3, 206 n. — **percita plagis**: 1, 1025.

716. **quoquam**, 'anywhere,' *i.e.* 'to any part.' — **intus**, 'when inside'; cf. 711; *intus* Lachm. edd.; *inte* OQ; *inde* Br. *Phil.* 25, 68, Bail.; *in se* Bern.; *inter* Q corr. Wakef. Bock.; *intra* old vulg. Giuss. hesitates about *inter*. Br. thinks the movements are on the surface as well as in the interior of the body; but they have to be within first in the food.

717. **vitalis motus**: 3, 99 n. — **consentire**: 916 (915), *vitali ut possint consentire undique sensu*; cf. 3, 153 n. The word apparently takes the acc. here because *imitari* governs *motus*; Holtze, *Synt.* 36. — **imitari**: defended by Oppenrieder, *QL.* 14.

718. **sed . . . putes**: 3, 533 n.

719. *legibus his quaedam ratio disterminat omnis* O *hisce* Bern. M. Br. Giuss. Bail. Roos; *ea res* M.; *quidam* Q; *eadem ratio* Lamb. Bern. Br. Giuss. Bail. Cartault; *disterminat* M. Giuss.; *terminat* Lamb. Bail.; *disterminat* had been used by Cic. *Arat.* 94; *omnis* edd.; *omnia* Junt. Lachm.; *omne* Bern.; *omnis* * Br. Giuss.; *his quaedam ratio* Lachm.; *quaedam ratio res terminat omnis* Lohmann. Giuss. regards *eadem* as indispensable, but *ea ratio* is just as good and avoids the necessity of a lacuna; yet *eadem* can be easily educed from *quaedam*. Lamb. Bail. Goebel *eadem ratio res terminat omnis*; Polle, *AV.* 33, *eadem . . . res terminat omnis*: Bouterwek, *his*, *mundum ratio disterminat omnem*; Nencini, *res terminat*

omnis. It is possible that *eadem ratio disterminat omnis* is right; *omnis = omnes res* as *omnia* would be referred to *animalia*, 718.

720. **natura**, 'constitution'; cf. 1, 768. — Gneisse, p. 55, rejects 720–727 as an interpolation; cf. Lohmann, p. 23.

721. **genitae res quaeque** includes all living things; cf. on 1, 511.

722. Note the fem. caes. and pentasyl. ending. — **figura**: cf. 672.

723–724 = 336–337: omitted by Br. It is one of L.'s recurring formulas.

725 = 4, 649, with *necessest*. — Giussani transfers hither 688–699. — **semina**, of course, are the atoms.

726 = 5, 438 (441). **vias**, 'paths' of atomic movement; 4, 650, *intervalla viasque*. — **conexus pondera plagas | concursus motus**: 1, 633–634; 5, 438–439.

727. **animalia**: possessing life.

728. Note the rhyme *solum* . . . *totum*; 3, 717 n. — **seiungunt**, 'keep them distinct.' — **mare totum**: cf. *caelum omne* in 729.

729. **retentant**: 'keep back'; synonym of *secernunt*, for which cf. 5, 446.

730–756. 'First beginnings have no color: colors change, but atoms are changeless.'

730. **dicta**: 3, 135 n. — **dulci**: 3, 419, *conquisita diu dulcique reperta labore*.

731. **albis ex**: 1, 26 n.

732. **ante oculos**: 1, 62. — **quae candida cernis**: what you distinguish as white you are not to think is white because of white atoms: the customary *abundantia loquendi*. Cf. *alba* . . . *candida* 790–793.

733. Note the alliteration. — **nigrant** in the neuter sense, and its opposite, *albeo*, are uncommon except in the part. pr.; cf. Blümner, *Farben*, 54.

734. **nive**: 3, 286 n. — **colorem**, Flor. 30, edd.; *colore* OQ; *quo* . . . *inbuta colore*, Lachm.; *induta* Lamb. Br. Goebel; cf. *Phil.* 25, 68; *alio quovis* . . . *imbuta colore* Winck. M. defends *colorem* by *Georg.* 3, 307, *vellera* . . . *Tyrios incocta rubores*; Tac. *H.* 5, 5, *nec quicquam prius inbuuntur quam contemnere deos*; Stat. *Th.* 4, 267, *pictus praelia*. Haase, *Vorles.* 2, 92, thinks the construction possible in the older Latinity and in L.

735. **gerere**: Forb. on *Georg.* 2, 122 regards as = *habere*; ἔχειν. — **hunc**: sc. *colorem*.

736. **consimili eius**: 5, 813, *consimilem lactis*. — **tincta**: cf. 776, 747; 5, 721.

737. **nullus color**: DL. 10, 44, a scholion on Epic. *ad Herod.*: *φησὶ . . . μηδὲ ποιότητά τινα περὶ τὰς ἀτόμους εἶναι πλὴν σχήματος καὶ μεγέθους καὶ βάρους. τὸ δὲ χρῶμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλάττεσθαι ἐν ταῖς δώδεκα στοιχειώσεσι φησί.*

738. **rebus** are the things composed of atoms. — **denique**: 'at all.'

739. He means, if it seems to you that the mind cannot comprehend such colorless atoms.

740. **animi iniectus**: ἐπιβολὴ τῆς διανοίας, DL. 10, 31. *Iactus animi*, 2, 1047; see Giuss. Vol. 1, 171 sq. — Cic. *ND.* 1, 54, *in quam se iniciens animus*, uses also the technical language. — **avius erras**: 82 n.

741. **nam**: the blind cannot discern color, but they recognize things by touch. — **caecigeni**: ἅπαξ λεγόμενον.

742. **dispexere**: used particularly of sight in darkness; see lex. — *Aen.* 6, 733,

neque auras | dispiciunt clausae tenebris et carcere caeco, and Forbiger and Conington there. *Desp.* OQ; *disp.* edd.

743. Placed after 748 by Bentl., Lachm., Hörschelmann, *Obs.* p. 4 sq. — **ex ineunte aevo**: 'inde a pueris' Br.; cf. on 3, 344, and see *Jahrb.* 111, 609. — **coniuncta**: because to the blind there is no color. — The construction with the abl. is rare.

744. **corpora**: atoms as well as other bodies.

745. **vorti**: but *vertitur,* 767. — **notitiam**: 124; 4, 476, 854; 5, 124. *Notities* 4, 479; 5, 182, 1047. In the meaning 'comprehension' it = πρόληψις; cf. Bruno, 38, and Woltjer, *L. Philos.*, etc., 97. — **circum' lita** is most frequent in part. pf. — **fuco**: 683.

746. **nos ipsi**: opposed to *caecigeni.* — **caecis tenebris**: 55. For *tenĕbris* see 1, 115 n.

747. **haud** logically should go with *sentimus.*

748. **quod quoniam**: 1, 4 n. — **vinco**: 5, 735, *docere et vincere verbis;* 6, 498, *vincam consurgere;* examples from Hor., Plaut, and Cic. in Drakenborch on Livy 27, 11, 11. In the lacuna M. proposes *corpora quae constant nullo coniuncta colore.* A lacuna is necessary unless 743 is transferred.

749. **omnino**: 3, 496. — **in**, Flor. 31 edd.; *et* OQ, Br. Giuss. who suppose a second lacuna after the verse: *res dum aliam capiunt, mutari ipsae quoque debent.* See Br. *Prol.* xxv, *Phil.* 25, 69, *Jahrb.* 111, 710. With Hörschelmann, p. 7, I can see no objection to *omnes* (*colores*). Bock. retaining *et* explains 'und zwar gänzlich.' See Polle, *Phil.* 26, 321.

750–754 = 1, 789–793; and 753–754 = 1, 670–671. Gneisse, p. 59, rejects the five lines; refuted by Lohmann, p. 37. — **facere**: *i.e. mutare.*

751. Epic. *ad Herod.* 54, ποιότης γὰρ πᾶσα μεταβάλλει· αἱ δ' ἄτομοι οὐδὲν μεταβάλλουσιν.

755. **proinde**: 3, 870 n. — **contingas**: 1, 934 n.

756 = 1, 673.

757–787. 'Color is due to the change of form and position of the atoms; for that reason the color of the sea changes. The water does not contain many colors as a square contains various shapes.' — Plut. *adv. Colot.* 7, p. 1110 c, in Usener, *Epicur.*, p. 102, Ἐπίκουρος . . . οὐκ εἶναι λέγων τὰ χρώματα συμφυῆ τοῖς σώμασιν ἀλλὰ γεννᾶσθαι κατὰ ποιάς τινας τάξεις καὶ θέσεις πρὸς τὴν ὄψιν.

757. **coloris natura** = *color.*

758. **formis**: here 'shapes.'

759. **omne genus**: acc.; 3, 221 n.

760. 'For that reason, because it makes a great difference, you may be able to explain,' etc. Notice the interlocking of *propterea quod* and *magni refert* in the manner of L. — **magni refert**: 1, 817.

761, 762 = 1, 818–819. Gneisse rejects them here (p. 58); defended by Lohmann, p. 21 sq.

763. **perfacile**: always at beginning of the line: 381, 1171; 6, 532. — **extemplo**: edd.; *facile extemplo,* 4, 742; 6, 898; *exemplo* OQ, which (or *exempli*) Goebel would keep.

764. **ea**: 'those things.'

765. **marmoreo**: 'marble white,' is mostly poetical; Arn. 4, 22, *ulnarum nivei marmoreique candores*. *Candidus* is properly the opposite of *niger*, as *albus* of *ater*: Blümner, *Farben*, 19; yet cf. 771 and 731–732 for synonymous use. — **candore**: *canos* 767, *candescit* 1, 490 n.

766. **aequora**: 1, 'turbantibus aequora ventis.' — Cic. *Acad.* 2, 105, 'mare illud quod nunc Favonio nascente purpureum videtur, idem huic nostro videbitur, nec tamen adsentietur, quia nobismet ipsis modo caeruleum videbatur, mane ravum, quodque nunc, qua a sole collucet, albescit,' etc. Naturally the change in the color of the sea was discussed by the philosophers.

767. **marmore** must mean here 'marble whiteness'; Ennius had used the word of the sea; *mare marmore flavo*, *Ann.* 384. The pleonasm *canos candenti* is Lucretian; cf. 771, *candens et album*.

768. **dicere enim possis**: 384. — **quod** refers to *illius*, 769.

769. **materies**: 1, 58 n.

770. **addita dempta**: 1, 800, *demptis paucis paucisque tributis*. This change in position might be made by the wind; 766, and 5, 266, *validi verrentes aequora venti | deminuunt*.

771. **id fieri**: 'that result comes to pass'; cf. 1, 392; 2, 710; 5, 621.

772. **caeruleis**: 5, 481, *ponti plaga caerula*; cf. *nigro*, 764.

773. **albescere**: cf. Cic. quoted on 776.

774. **perturbes**: cf. *commorunt*, 766.

775. **migrare**: 3, 757 n.

776. **alio**: *i.e.* if one atom has one color, another another. Cf. 5, 303.

777. **nitorem**: 'color'; cf. 819; Prop. 2, 18, 24, *externo tincta nitore caput*.

778. **aliis formis**: 5, 440, *propter dissimilis formas variasque figuras*.

779. **figura**: abl. of quality; for position see on 1, 685. OQ, *figuras*. — He means one shape is made, for example, a square.

780. **conveniebat**: 1, 881 n. — **ut**: Mss. *uti*; 322 n.

781. **dissimiles**: triangles, rectangles, etc., could be inscribed within the square. — **cernere**: 'distinguish'; at a distance many colors might coalesce into one, but the separate ones could not be distinguished on close examination.

782. **aut** implies any example other than the sea, to show that the principle holds in case of simple colors.

783. **dissimiles longe**: colors slightly different might not be distinguished.

784. **officiunt obstantque**: 1, 337 n.

785. **extra**, OQ, edd.; *ex his* Lachm. It means 'on the outside' (cf. 1, 1001); the interior may be made of triangles, etc.; 5, 361, *summa est aeterna neque extra | qui locus est*; cf. 3, 577.

786. **inpediunt prohibentque**: pleonasm as in 784.

787. Br. imagines a lacuna after this verse 'quibus id demonstratum fuit ad quod in vv. 785 sq. et 792 respicitur.' — **res tota**: cf. *omne*, 785.

788–794. 'The reason for attributing color to atoms falls then, for white things will come more easily from no color than from black or any other (as is plain from the example of the sea).' Housman, *J. Ph.* 25, 236, objects to a new paragraph here.

788. **quae . . . causa**: the wide separation is Lucretian. — **ducit et inlicit**:

pleonasm. — **tribuamus**: L. identifies himself with his audience, hence Bock.'s *tribuantur* is unnecessary.

789. Alliteration at close, which is very frequent. — **nonnumquam**: in popular experience. (Br. formerly filled in a supposed lacuna as follows: *colores,* ⟨*quod nisi par rebus color ipsis materiae sit* | *corporibus, nequeunt rebus constare colores*⟩ *occidit.* Cf. *Phil.* 25, 72. Hörschelm. refutes him.)

790. **ex albis** *seminibus non alba* (*albae res*)*:* Creech, Giuss. and Br. *Jahrb.* 111, 612, and Hörschelm. 9. M. seems to join *non* with *ex albis,* which is approved by Housman, *J. Phil.* 25, 237.

791. Note the monosyllabic ending; see on 4, 617. — **cluent**: 1, 119 n. — **variis ex**: Wakef. edd.; *ea* OQ; *variantur* Marull. See on 3, 839 and 1, 26.

792. **proclivius**: 3, 311 n. Join *candida nata exorientur de nullo.*

793. **candida**: variation from *alba,* as in 731–732.

794. **pugnet et obstet**: 1, 780.

795–816. 'Again, there can be no color without light, and atoms do not come into light. Color, too, changes according to the direction of the rays of the light, as is seen in the case of peacocks' feathers and doves' plumage, because the impact of light changes and causes color; the eye distinguishes color by the shape of the atoms, not by their color, hence first beginnings have no color; this is caused by touch, and by it is ultimately perceived.' Br. transfers this section to follow 825, following Susemihl in *Phil.* 25, 70 sq.

795. **nequeunt**: *non queunt, non possunt* would be inconvenient metrically.

796. **esse** is emphatic by position. — **in lucem existunt**: the lex. gives no example of this construction. L. has it again in 5, 212, *existere in auras.* Giuss. interprets 'to be subject to the action of light,' since the question is not as to the visibility or invisibility of the atoms.

797. **velata**: a strange metaphor. Wakef. proposed *violata.*

798. Epicurus in Plut. *adv. Colot. l.c.* (Usener, *Fr.* 30), οὐκ οἶδω ὅπως δεῖ τὰ ἐν σκότει ταῦτα ὄντα φῆσαι χρώματα ἔχειν. Serv. on *Aen.* 6, 272, *rebus nox abstulit atra colorem:* 'tractatur ab Epicureis rebus tollere noctem colorum varietatem.'

799. **mutatur** ⟨*color*⟩. — **quin**: 1, 588 n.

800. **obliqua**: 5, 693, *obliquo lumine.* — **percussus**: *luna solis radiis percussa,* 5, 705; *luminis ictu,* 2, 808.

801. **columbarum**: Cic. *Acad.* 2, 19, *nec vero hoc loco exspectandum est dum de remo inflexo aut de collo columbae respondeam: non enim is sum qui quidquid videtur tale dicam esse quale videatur; id.* 79, *tu autem te negas infracto remo neque columbae collo commoveri;* DL. 9, 85, 86, τὰ ὀρθὰ κεκλασμένα . . . `περιστερᾶς τράχηλος; Sen. *NQ.* 1, 7, 2, *falsi coloris qualem columbarum cervix et sumit et ponit;* other citations in Reid on Cic. — **quo pacto**: 1, 84 n. — **in sole**: 5, 292, *in sole videri;* 1, 306 n.

802. **cervices**: *cervicemst* Br. (and *Phil.* 25, 73) and Giuss. L. seems to use the sing. elsewhere (1, 35 n.), but notice the metrical position. Winck. *quaest.* — **coronat,** 'makes a ring about.' The order is *quae circum sita, cervices collumque coronat.* Bock. quotes Colum. 8, 2, 10, *iubae deinde variae vel ex auro flavae vel per colla cervicesque in humeros diffusae.* Br. insists that the order with the Ms. reading must be *quae cervices, sita circum eas, et collum coronat.*

803. pyropo: a precious stone like garnet; artificially, a compound, of copper three fourths, gold one fourth; see Blümner, *Techn.* 4, 185.

804. sensu: † *sensu*, Br. 'non quodam sensu, ut id, de quo L. 4, 430 sqq. (447) dicit, sed quodam luminis ictu, v. 814 (808).' Faber interprets 'in a certain sense'; M., 'by a certain way of looking at it.'

805. caeruleum: OQ; *curalium* Wakef. edd., 'red coral.' Wakef. quotes Ser. Sam. 951, *curalium vero si collo nectere males | ne dubites illo virides miscere smaragdos*, but the text there is uncertain. Forb. makes *caeruleum* cobalt or lapis lazuli, and Blümner, *Techn.* 4, 500–504, seems to show that *caeruleum* = κύανος = *lapis lazuli;* hence the Ms. reading should be restored. Giuss. hesitates, but prints *curalium.* — **zmaragdos**: 4, 1126, *viridi cum luce zmaragdi.* — **miscerĕ zmaragdos**: the poets sometimes neglected position before such Greek words beginning with *zm* or *sm;* Müller, *RM.* 318 sq.

806. pavonis: cf. 502, and Mayor on Juv. 7, 31; Sen. *NQ.* 1, 5, 6, *variis coloribus pavonum cervix, quotiens aliquo deflectitur, nitet.* — **larga**: Q corr., edd., for *largo. Lux* is sometimes masc., but there is no other example in the Lucr. Mss. — **repleta**: with *luce* or *lumine*, 4, 319 (344), 378.

807. obversa: turned about *in luce;* 4, 166, *speculum obvertimus.*

808. gignuntur ⟨*colores*⟩: 759. — Sen. *NQ.* 1, 5, 7, *positione lucis quam prout rectam vel obliquam receperunt, ita colorantur; . . .* 9, *ad hoc opus est radiorum idoneus ictus.*

809. scire licet: here equivalent to, and with the construction of, *scilicet.* — **posse**: cf. on *fieri*, 3, 183.

810. plagae: *ictus* would be unmetrical. — **excipit**: 6, 313, *res excipit ictum.* — **se**: probably acc.

811. pupula: 3, 408; *pupillas*, 4, 249, 716.

812. cum et: harsh elision.

813. ea is subject of *sint.*

814. verum magis, 'but rather.' — **apta**, 'fitted'; 3, 839 n.

815. principiis . . . colores: 4, 1268, *opus sunt motus uxoribus*, and on 1, 206. — *Colore* (OQ) is retained by Goebel and Bock. Nonius quotes the verse with *colores*, the more ancient and unusual construction.

816. variantes: predicate of *tactus.* For rhythm cf. 5, 722, *variantis edere formas.*

817–825. 'Moreover if no determinate color is given to determinate atomic shapes, and shapes of atoms can be of any color, why are not things, if made up of colored atoms, variously colored? For then crows might be expected to be sometimes white, and swans to be black.' Br. inserts this passage after 794; see *Jahrb.* 111, 610.

817. certis certa: common juxtaposition. Goebel would have *quom iam;* Christ, *praeterea quoque iam ni;* Susemihl, *Phil.* 25, 71, *quoniam* = 'wenn hiernach doch,' but would transfer 817–825 to follow 787. Giuss. shows that *quoniam*, 'since,' of a reason to be refuted, is in L.'s manner, *e.g.* 1, 581. Purmann, *Jahrb.* 115, 276, *praetereaque age iam nisi.* — **figuris** = *generibus:* 'praeterea si non certis atomorum generibus (shapes, *i.q.* squares, triangles, hooked, rough, etc.), certe colores sunt, sed singulae eiusdem generis atomi colore inter se discrepant,' Hörschelmann, p. 8.

818. **natura coloris** = *color*, as often.

819. **formamenta** is quoted also from Arnobius. — **nitore**: variation from *color*, but with connotation also of 'sheen.' Br. formerly proposed a lacuna: *sic quoque si esse putas primordia tincta colore;* see Hörschelm. p. 8.

820. **constant ex**: 3, 167 n. — **illis** ⟨*figuris*⟩: 'the different species of things which are the result of the different combinations of atomic forms'; Giuss.

821. **omne genus**: 3, 221 n. — **genus** . . . **genere**: his usual indifference to the same word in different senses. — **perfusa**: *Aen.* 5, 111, *ostro | perfusae vestes.*

822. **conveniebat**: 1, 881 n.

823. **albis album**: his usual fondness for juxtaposition. Crows, by the hypothesis, ought to be white as well as black, *i.e.* there should be white crows. — **iactare**: 4, 95, *membrana coloris | cum iacitur.*

824. **de**: for *ex*, *metr. gr.*; 3, 750 n. — **cycnos**: 3, 7 n.

825. **alio quovis colore**: *uno vel vario.* For *que* = *ve* see on 3, 284. For birds to be ordinarily of the same color would be remarkable, if certain shapes of atoms should have certain colors.

826–833. 'Divide a thing up into small particles and color is lost; hence, again, seeds have no color.'

826. **Quin etiam**: 3, 463 n.

827. **est ut cernere possis**: periphrasis for *cernere potes;* 3, 715 n.

828. **stingui**: 1, 486 n. — Note that the first and second feet are contained in one word; 1, 109 n.

829. **discerpitur**: *nil est quod eam* (*membranam coloris*) *discerpere possit*, 4, 96. — **austrum**: edd., Goebel, Kraetsch, p. 35, after Wakefield, *ostrum; aurea*, Lachm.; *usu*, Bern. Cf. *ostro*, 35. In 3, 835 *oris: auris* O, — *as* Q. The word is used by Virg. and Hor. for purple cloth, as M. shows. — Winck. *partis discerpitur aut iam | filatim cumst distractus dispergitur omnis.*

830. **poeniceus color**: again in 5, 941. Strictly *poeniceus* means scarlet, as distinguished from the darker purple. Giuss. and Br. are perhaps right in explaining a hendyadys, 'punic, brightest color of purple,' and such an interpretation makes the singular verb easier; but the purple and scarlet would separately lose their color.

831. **filatim**: 1, 20 n. — **disperditur**, OQ, Br. Giuss.; *dispergitur* Lachm. M. Bail.; see *Phil.* 25, 72. L. Müller, *Jahrb.* 93, 864, quotes *perditur* from Prosper, *verbis perderis ipse tuis;* Vulg. *Prov.* 2, 22, *impii de terra perdentur;* and some of the best edd. keep *perditur* in Hor. *S.* 2, 6, 59. Lachm. denies its Latinity. — Br. formerly *distrahitur;* Howard, *J. Phil.* 1, 126, suspects the verse as interpolated.

832. **efflare**: 5, 652, *efflavit languidus* (*sol*)*ignis.*

833. **particulas**: 4, 776, *copia particularum ut possit suppeditare.*

834–841. 'All bodies do not emit voice or smell, so all do not have color; the mind can distinguish those deprived of color, as well as of other qualities.'

834. **vocem** corresponds to *sonitus* in 836.

835. **mittere**: 4, 694, (*odor*) *emittitur ex re;* 4, 795, *vox emittitur;* cf. 2, 856; 5, 1028, *sonitus natura subegit | mittere.* Probably the simple verb is for metrical convenience.

836. **adtribuas**: cf. 3, 242 n.

837. **oculis cernere**: 1, 268 and n. — **cernere quimus**: 140.

838. **orba**, 'bereft' poetically, really 'without'; so 5, 840, *orba pedum partim* (abnormally deprived) *manuum viduata vicissim*. Cf. *remota*, 839; *privata*, 841; *spoliata*, 842; *secreta*, 843; *sterila*, 845; all implying abnormal deprivation. For the gen. cf. Brenous, *Hellénismes*, p. 131.

839. **quaedam**: some others. — **sonitu remota**: 5, 125, *vitali motu sensuque remotum*.

840. **haec**: sc. *sine colore*. — **animum sagacem**: 1, 130 n.

841. **aliis rebus**: *i.e. odor*, *sonitus*.

842–864. 'Atoms are also wanting in heat, sound, moisture, odor; they are like the oil, which absorbs perfumes from other things; they are not hollow or pliant or fragile, for then they could not serve as immortal foundations of the safety of things.'

842. **Sed ne forte putes**: cf. 3, 533 n.

843. **manere** = *esse*, 'stay'; 1, 363 n. — **secreta**: 1, 194 n. — **teporis**: uncommon in L.; cf. 517.

844. **sunt**: beginning the verse with thought continued from preceding line, as in 1, 403, 676, 816; 2, 1140; 3, 619; 6, 270; a blemish. So *vis*, 3, 271. Kühn, 53. — **calidi vaporis**: 3, 126 n.

845. **sterila**: *sterilam* is cited from Festus. See on 3, 714. — **ieiuna** with abl. is not quoted elsewhere. — **feruntur**, 'are said to be,' *i.e.* are.

846. **iaciunt odorem** is uncommon; *iactaret odorem*, *Georg.* 2, 132. — **proprium**, 'of its own'; 3, 357 n.; cf. *suum*, 855. *proprium* OQ, M. Br. Winck. Goebel, Polle; *proprio* Juntine, Lachm. Bern. Giuss.

847. **amaracini**: 4, 1179, *unguit amaracino* (*postes*); Ellis on Catull. 61, 7. — **blandum liquorem**: Tib. 3, 3, 2, *blandaque cum multa tura dedisse prece*. The comparison is poetical and not scientifically exact: the oil is the vehicle of the odors, but the odors are themselves *creata principiis*, 4, 698. The atoms are without odor just as the oil is without perfume; both serve as a basis.

848. **florem**: 3, 221 n. — **nectar**: 6, 971. — **naribus**: terminal dat.; cf. 851. — **halat**: trans.; cited only from L. 6, 221, 391, and Mart. 10, 48, 4.

849. **cum instituas**: indefinite second person; 3, 422 n. — **par est**: 1, 189 n.

850. **quoad**: 5, 1213, 1433. Schmalz, *Syntax*, 293, says the word was avoided by the poets, except the writers of comedy. — **possis**, OQ, M. Br. Giuss. Bail.; *potis es*, Lamb. Lachm. It is, of course, a subjunctive of the indefinite second person. Cf. *quoad possem et liceret*, Cic. *Lael.* 1. — **inolentis**, ἅπαξ λεγόμενον.

851. **auram**: M. quotes Mart. 3, 65, 2, *de Corycio quae venit aura croco*, and *Georg.* 4, 417, *spiravit crinibus aura*; cf. L. 4, 1180. — Plato, *Tim.* 50 *e*, διὸ καὶ πάντων ἐκτὸς εἰδῶν εἶναι χρεὼν τὸ τὰ πάντα ἐκδεξόμενον ἐν αὑτῷ γένη, καθάπερ περὶ τὰ ἀλείμματα ὁπόσα εὐώδη, τέχνῃ μηχανῶνται, πρῶτον τοῦτ' αὐτὸ ὑπάρχον, ποιοῦσιν ὅτι μάλιστα ἀώδη τὰ δεξόμενα ὑγρὰ τὰς ὀσμάς, κ.τ.λ., quoted by Shorey, *Harv. St.* 12, 204.

852. **ut** syntactically precedes *quam minime*.

853. **concoctos**, 'boil together,' is rare. — **contractans**: 6, 854, *sol nudum contractans corpus aquai*. Cf. on 3, 539. — Nonius quotes: *concoctasque suos servare et perdere viro*; Priscian, *contractosque suo contractans p. v.*; OQ have *contractas*; edd. follow Priscian. Hermann, *Phil.* 3, 101, *servare atque suo contactos*. — **viro**: abl.

also in Serenus Sam. L. 6, 805, *odor viri;* Mart. 6, 93, 7, *virus ut hoc alio fallax permutet odore* (M.).

854. **rem,** added by Lachm. — **debent**: the atoms must not bring their own proper odor; the oil has none.

855. **adhibere**: 1, 778, *at primordia gignundis in rebus oportet | naturam clandestinam caecamque adhibere.* — **rebus**: sc. *olentibus.*

856. **nil ab se mittere**: 1, 613, *unde neque avelli quicquam neque deminui iam | concedit natura reservans semina rebus.*

857. **denique,** 'at all.' — **quemquam** goes with *saporem;* 3, 234 n.

858. **calidum**: 3, 126 n. — **tepidum**: less in degree than *calidum.*

859. **cetera**: for the asyndeton (removed by some early edd.) cf. on 1, 456. — **quae** is harsh; if the text be sound, it means *quae corpora,* with these qualities, or perhaps the qualities themselves, *calor, sapor,* etc. Bock. explains 'quae sunt in rebus, ita tamen sunt, ut mortalia constent.' Purmann rejects the verse. Wakef. *vaporem, cetera,* etc. Howard, 'these qualities being such that the things made up of them are mortal,' *i.e. ut mortalia constent ex iis.* Bouterwek, *quae cum sint ita uti.* — **cum ita sunt,** OQ, edd.; *vaporem, * cetera; quae,* Giuss.; *comitant,* Br., and *Phil.* 25, 73, cf. 1, 97; *cetera * cumque ita,* Dittel, *Innsbruck Pr.* 1874, 4. *Cum sunt* is causal, compared by Reichenhart with 4, 1135; 4, 84; cf. Br. in *Jahresb.* 9, 162; 3, 363 n. — **tamen,** 'whatever they are, yet,' etc., M., who compares Cic. *Att.* 4, 15, 2, *cum illis tamen, cum salvi venerint, Romae vivere licebit.* Br. 'yet so that,' comp. Hor. *Ep.* 1, 20, 25. Edelbluth, *Conj.* 21, would join *tamen* to *ita*: 'da diese sicher (wenigstens) so sind (mögen sie sonst sein wie sie wollen), dass.' — Cf. 3, 961.

860. Note the chiasmus. — **lenta,** 'pliant.' — **fragosa**: here only in L. and not cited from an earlier author. Here only in the sense 'fragile.' — **putri,** 'crumbling.' — **raro,** 'porous.'

861. **seiuncta**: 1, 431.

862. First and second feet again in one word. — **subiungere,** 'lay under' is unexampled; it is suggested by *seiuncta.*

863. **nitatur summa salutis**: 3, 324 n.

864 = 1, 673; rejected here by Gneisse, p. 62, after Goebel, objecting to *volumus . . . tibi*; defended by Lohmann, p. 41. Neumann, p. 29, would emend *ne res ad nilum redigantur funditus omnes.*

865–885. 'Whatever has sense must still be made up of insensible atoms; the fact that living beings are produced from them supports this principle; worms come from filth, rivers and pastures change to herds, and sheep to the substance of human bodies. Nature turns all food into living bodies which have sensation, as she changes wood to fire. The order and motion of first beginnings is important.' — See Masson, 109.

865. **sentire**: absolute also in 3, 843.

866. A bad verse; *insensilibus . . . confiteare.*

867. **manufesta**: elsewhere *manifesta;* cf. *maxuma,* 5, 481.

868. **contra pugnant**: 1, 780 n.

869. **magis**: for *potius,* as often. — **manu ducunt**: *Aen.* 3, 372, *manu multo suspensum numine ducit.*

870. **quod dico**: 1, 1053 n.

871. Alliteration (*vvv*); there is nothing pathetic here, as there is in 5, 993. — **vermes**: 3, 719 n.

872. **putorem**: 6, 1101, *ubi putorem umida* (*terra*) *nactast* | *intempestivis pluviis*. *Putor* is quoted from Cato, *RR*., Varro, Apuleius, Arnobius, etc.

873. **intempestivis**: always in L. of rain. In 5, 986, he has *intempesta*, the word preferred by Virgil.

874. **cunctas**: Bock. *sumptas*. — **vertere sese**: cf. 1, 710 n.

875. **et**: cf. 596, and for the thought, 1, 350 sq.

876. **pecudes**: 343 n.

877. **ferarum**: 5, 990, *unus . . . quisque . . . deprensus . . . pabula viva feris praebebat*.

878. Pentasyllabic ending. There are 20 examples of this type — pentasyll. at the close and a long word at the beginning of the line. In 28 cases the entire verse is composed of a pentasyll. preceded by three long words, as in 2, 672. In 37 cases there is a pentasyll. close preceded by a number of short words, as in 5, 192; in 47 two long words at the close are preceded by several short ones, as in 2, 450; and in 22 cases there is a long word in the middle as in 2, 1002. There are 157 verbal endings, 18 with *que;* and 141 with nouns and adjectives, 20 with *que*. In all of these types the verse is unwieldy and inelegant; cf. on 1, 251. — **pennipotentum**: 5, 789, *quadripedum membris et corpore pennipotentum*. The word is not cited from any other author; cf. on 1, 33.

879. **corpora viva**: 703.

880. **hinc**: *i.e. cibis*. — **sensus**: cf. 938, 943; 1, 303.

881. **alia longe**: 5, 1030, *non alia longe ratione atque;* 1070, *longe alio pacto . . . et*. The contrast is between the food and wood, and sensation and flame. Lachm. M. write *adque*, Br. *atque;* M. says Q has *adque* 6 times, O not at all. — **arida ligna**: Hor. *C*. 3, 17, 13, *aridum* | *compone lignum*.

882. **versat**: but *vertit* above.

883–885 = with slight changes, 1, 907–910.

886–930. 'Every element cannot produce sense; but only certain atoms of definite shape. Elements must be soft, if sense comes only from what has sense; then they must be mortal like the whole animal. Sense can come from what has no sense.'

886. **percutit**: 3, 159, *anima cum animi vi* | *percussast*. — **ipsum**: *i.e., animum tuum*. Wakef. Bock. Giuss., *percutit ipsum, quod;* Br., *percutit, ipsum, quod;* Lachm. M. Bail., *percutit, ipsum quod*. — 'The two great difficulties which adhere to the theory of Materialism and which must ever prove insurmountable are these: first to account for the power of thinking by means of material atoms which are individually destitute of it; and secondly, to account for the unity and continuity of human consciousness by means of material atoms which are constantly undergoing flux and mutation'; Buchanan, *Modern Atheism*, 234. 'Life and sense could never possibly spring out of dead and senseless matter as its only origin;' Cudworth, *Intell. System*, 1, 149.

887. **movet**: 4, 722, *quae moveant animum res accipe*. — **sensus expromere**: 'express feelings,' after the analogy of *expromere sententiam*. Postgate, *J. Phil*. 24, 135, would read *fetus*, comparing Catull. 65, 3.

888. **insensilibus** and *sensile* are Lucretian words. *Insensibilis* and *sensibilis* are later, but not common.

889. nimirum . . . quod: unusual separation. — **lapides**: *latices*, Giuss. But *lapides* is used to signify inanimate objects: 'ye stocks, ye stones, ye worse than brutish things.'

890. vitalem sensum: cf. 941 sq. and on 3, 99.

891. meminisse decebit: 4, 643, *m. decet*.

892. omnibus: all elements. — **quaecumque creant res**: *quae iuncta*, Bock.; *quaecumque carent res* | *sensu iam*, Br. formerly.

893. sensilia: OQ, Br. Giuss. Bail. Winck.; *sensile et* Itali, Lachm. M. — **extemplo**: Itali, edd.; *etemplo* O, *et templo* Q. *Sensilia*, such as *ligna*, *terra*, etc.

894. quantula: not too large for sense-giving impressions.

895. sensile: 'the sensible thing.'

896. quae sint: OQ; *quis sint*, Faber, Bentl. Br. *Quae* = *qualia*.

897. quarum refers to the conditions implied in the preceding lines. — **glaebis** corresponds to *terra*, 889. — **videmus**: not *videmus esse*: we cannot see these conditions; they may be there.

898. et tamen: 3, 51 n. — **quasi putrefacta**: the verb is not quoted earlier than L., but occurs in Varro, *RR.*; L. has it only here. — **imbres** here only in L.; *imbris* 9 times; Keller, *Sprachgesch.* 2, 318.

899. Notice the dactyls.

900. antiquis: 6, 871, *in antiquas redeunt primordia sedes*.

901. conciliantur: = *in concilium coeunt*; frequently of atomic union. — **ita debent gigni**: 'necessary for the production of.' M. shows that the indic. is idiomatic here: cf. Cic. *Att.* 15, 4, 1, *scripsi ita ut te probaturum existimo*; Giuss.: *concilientur ea ratione qua debent animalia gigni*.

902. ex sensilibus, OQ, edd.; *ea, seminibus* Lachm. Bern.

903. sueti, OQ; *suetis* Lamb. Lachm. Bern.; *suetis* * Br., see *Prol.* xxv, Giuss. Bail.; *suetis* ⟨*principiis constare putant mortalibu' sensus*⟩ *mollia cum faciunt* Christ, p. 17; *prima ex aliis . . . sueti* | *mollia item faciunt* Winck.; ⟨*semina constituunt illi mortalia rerum*⟩ Goebel; ⟨*ipsi sensilibus, mortalia semina reddunt*⟩ M.; ⟨*quae constent, mortalia dant his semina rebus*⟩ Susemihl. Frerichs makes *qui* of 902 interrogative and writes *suetis, . . . faciunt?* Polle thought *ex sensilibus* a gloss for *ea debilitant.* M. translates 'accustomed thus to derive their own sense from elements ⟨which are sensible⟩, in their turn, ⟨do thus render their own seeds mortal⟩, when they make them soft.' See Hörschelmann, p. 19, and Polle, *Phil.* 26, 323. In the uncertainty any change of *sueti* seems inadvisable.

904. cum faciunt, OQ, edd.; *confaciunt* Voss; *conficiunt* Bern. For *cum* with indic. cf. 831 and Madv. *LG.* 358, 2; Roby, 1727. — Lachm. Goebel *iam*; others *tum* or *quae*.

905. cumque, OQ; *cuncta* Lachm. Br. Bail. Hörschelmann, p. 19, 'quia ad rem demonstrandam multum valet *omnia* quibus sensus iungitur mollia et mortalia esse'; *cuique* M. — Frerichs, p. 11, keeps *quaecumque* 'monens omnem sensum non nisi mollibus atque mortalibus rebus iungi'; Giuss. interprets as in 2, 21.

906. corpore creta: 4, 1226; 5, 1116, *corpore creti*; 5, 60, *nativo primum consistere corpore creta*; 5, 6, *mortali c. cretus*.

907. esto: 'suppose'; 4, 1171, *sed tamen esto iam quantovis oris honore . . . nempe aliae quoque sunt*; 3, 735. — **iam**: 3, 540 n. — **haec**: sc. *mollia corpora*.

908. **sensum partis**: 'the sense of some part,' M. The sensations of the separate *primordia* are parts of the sensation of the whole body; *e.g.* the sensation of the ear is also the sensation of the man. See Roos, p. 43.

909. **simili**, Lachm. edd.; *similis* OQ. Lachm. explains *simili totis animalibus sensu esse putari.*

910. **per se**: the eye, for instance, has no sensation if separated from the body. Cf. 3, 631 sq.

911. **namque**, OQ, Lachm. M. Br. — **alios**, OQ, †Br. and Giuss.; *alio* Lachm. M. — **respuit**, OQ, Br.; *respicit* Lachm. M. Giuss. *Nam ratio sensus membrorum respuit omnis* Hermann, *Phil.* 3, 511, Bern. Bail. Winck. explains the Ms. reading as 'denn die Gesammtempfindung lässt nicht zu, dass die einzelen Theile des Leibes von ihr verschiedene Empfindungen haben,' but *omnis* cannot bear this meaning. Polle, *A V.* 37, *sensus enim sensus membrorum respuit*, regarding *namque alios* as a gloss. Giussani suggests *animum* for *alios*. Susemihl, *Phil.* 25, 78, *namque alios . . . respicit.* Nencini imagines a lacuna: *natura atque tenent ea toto corpore iuncta.*

912. **potis est**: 3, 1079 n.; 3, 551, *et veluti manus atque oculus naresve seorsum* | *secreta ab nobis nequeunt sentire neque esse.*

913. **tenere**: because finally *reliquias animai reddidit omnes*, 3, 656.

914. **linquitur**: 5, 795, *linquitur ut merito maternum nomen adepta* | *terra sit.*

915 (923), transferred by Bern. M. Br. Bail.; Lachm. Giuss. place it after 915. Lamb. thought it spurious. Van d. Valk retains it with *sicut denique* of Q corr. See Polle, *Phil.* 26, 324. — **sentire**: sc. *partes.*

916 (915). **vitali sensu**: 5, 125, *vitali motu sensuque remotum.* See on 3, 99. — **consentire**: 717 n.

917. **qui**: 'how.'

918. **leti vias**: 10, *viam vitae; Georg.* 3, 482, *via mortis;* Ov. *M.* 11, 792, *letique viam;* Tib. 1, 3, 50, *leti mille viae.* — **animalia**: 'living beings.'

919. **animalia sint**, Lachm. edd. for *animalibus*, OQ. — **mortalibus**: dative; 3, 1038 n. — **una**: plural; 3, 616 n. For the unusual elision of *a* before a vowel other than *a* in this foot cf. 4, 1040, *una hominis vis;* Müller, *RM.* 291.

920. **quod** refers to *leti vitare vias.* — **ut**: 'supposing'; 4, 473, *et tamen hoc quoque uti concedam scire, at,* etc. — **at coetu**: Monac. edd.; *ab eoretu*, OQ; Lachm. insists that L. always has *a* before *c.* — **coetu concilioque**: also joined in Cic. *CM.* 84, *Fin.* 2, 77; Livy, 2, 38, 4: Kraetsch, 21.

921. **faciant**: 'make.' — **volgum**: 'multitude'; here only in L. with this meaning, with no reference to people; see lex.; *Aen.* 1, 190, of deer.

922. **nequeant**, OQ, edd.; *nequeunt*, Lachm. (Giuss. by oversight — *Note L.* 27). The understood protasis is *si periculum faciant*, Br. — **armenta**: 5, 228, *pecudes armenta feraeque;* 4, 1197; *volucres armenta feraeque.*

923. **inter sese conveniundo**: cf. 941–942; Plaut. *Miles*, 139, *qui amantis una inter se facerem convenas.* See Polle, *Phil.* 26, 324. — **ullam**: *unam*, Susemihl.

924. **corpore**: lay aside their sense from their body in combination with other *primordia;* Giuss. 'in the body.' Howard, *corpora, J. Phil.* 1, 127.

925. Notice the elision; 1, 409 n. — **alium** ⟨*sensum*⟩.

926. **quod**, OQ, edd.; *quo*, Wakef. M.; **diximus**, Giuss.; *vidimus*, Purmann, *Jahrb.* 115, 276, Br. Bail.; *fugimus*, OQ, 'had recourse,' viz. 870, according to M.;

but that is too far away and 'had recourse' is *confugimus*, as in 3, 766, although M. cites Petronius, 132, *ad verba fugi*. Hörschelmann, 13, interprets 'quod supra omisi'; hardly possible; Lambinus, *quod supra negavimus*, 897. A *locus insanabilis;* something like *diximus* or *vidimus* is needed.

927. **quatenus**: causal; 3, 218 n. — **animalis**: 'living.' — **vertier**: as commonly, the ending comes in the fifth foot before a vowel; 3, 67 n.

928. **alituum**: 5, 801, 1039, 1078; 6, 1216, *metr. gr.* for *alitum;* first in L. then in Virg. (*Aen.* 8, 27), Manilius, Statius; Müller, *RM.* 381. Sommer, 435, quotes a late Latin form *fratruum*. — **effervere**: *Georg.* 4, 556, *apes . . . effervere costis*.

929. **intempestivos**: 873.

930. **ex non sensibu' sensus**: *i.e.* animals possessing sense from things without sense. — **non sensibu'**: 1, 1075 n.

931–943. 'A refutation of the position that sense comes from no sensation by change or by birth; birth implies a union of elements, and change, a joining together. No body can have sensation until the body itself is begotten, for its elements are previously scattered throughout nature.'

931. **dumtaxat**: 3, 377 n. — **aliquis**: the Stoics held that new-born animals do not really live as animals until they reach the outer air: Plut. *Stoic. repugn.* 41, *τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι νομίζει, καθάπερ φυτόν· ὅταν γὲ τεχθῇ ψυχόμενον ὑπὸ τοῦ ἀέρος καὶ στομούμενον τὸ πνεῦμα μεταβάλλειν καὶ γίνεσθαι ζῷον.* But there is no proof that L. was combating this particular doctrine.

932. **ex**: Lamb. edd.; *ea*, OQ; *a*, Q corr. Wakef. M. *Ex* is nearer the Mss. — **sensus**, OQ, Lachm. Br.; *sensum* Lamb. Bern. Giuss. M. L. does not have *sensum* before initial *m*, but *sensus*, as in 911. — **mutabilitate**: here only in L., but once in Cic.; cf. *μεταβάλλειν*.

933. **quo proditur extra**: Br. (see *Phil.* 25, 86), Bail.; *quod proditum extra*, OQ; *quod proditus extet*, M., Polle, *Phil.* 26, 325; *quod protinus extent*, Lachm.; *quod proditur extra*, Bern., Giuss.; *quom proditur extra*, Woltjer, *Mnem.* 24, 326. — **proditur**: 3, 603, *extra prodita corpus* of the *anima; partum*, 935.

934. **illud**: 'the following.' — **planum facere** is technical for *probare;* Mommsen, *Röm. Strafrecht*, 429.

935. **coacto**: 1, 1020 n.; 4, 1229, *semper enim partus duplici de semine constat*.

936. **sine conciliatu**, OQ, edd.; *nisi conciliatum*, Goebel; *nisi concutiatur*, Christ. See on 1, 575.

937. Br. brackets 937–943. 'In his versibus inest petitio principii. puto L. hos versus damnaturum fuisse'; *Prol.* xlvii. Woltjer, *Mnem.* 24, 329, grants that the passage is obscure and that the poet would have added something corresponding to 891 sq.; the bracketing of 937 sq. increases the obscurity. Possibly a lacuna should be indicated before 937 and following 943, but it is unnecessary. *Principio* corresponds to *praeterea* in 944; Woltjer, *l.c.*, and Giuss. Lachm. makes it = *praecipue*, cf. 3, 119.

938. **naturam animantis** = *animantem*.

939. **disiecta**: 1, 1020.

940. **terraque**, OQ, edd.; Polle, *Phil.* 26, 325; *aethraque*, Marull. Lachm. The reference is to trees, fruits, etc. Everett, *Harv. St.* 7, 30, proposes *flammis* for *terris* in order to get the four elements; but L. has not these in mind necessarily.

941. **nec**, OQ, edd.; *haec*, Pont. Christ. — **congressa**: cf. 1, 760. — **modō**: always in L.; 1135; 1, 158; 4, 1181, etc. So in Cic. *Arat.* 56. — **vitali**: Br. Bail. Goebel, Winck.; *vitalis*, OQ, edd.; **convenientes**, OQ, Lachm. Br. Bail.; *convenienti*, Lamb. M. Giuss. *Convenientis motus*, 2, 712. Yet *vitali modo* is unusual, and *vitales motus* common, occurring in 948.

942. **omnituentes**: edd. for *omne tuentes; omnicientes*, Bern. *Omnituens* does not occur before L.

943. **animantem quamque tuentur**, OQ, Br. Giuss. Bail. Winck.; *animante in quaque cientur*, Purmann, *Jahrb.* 67, 673, M., Goebel, Polle; *animantum concuterentur*, Lachm. But *omnituentes* ('all-seeing') — *tuentur* ('protect') — is Lucretian; 1, 128 n. — **accensi**: 3, 335 n.

944–962. 'A mighty blow prostrates because the positions of the atoms are disturbed and vital arrangements destroyed; a lesser blow can be overcome and death be avoided.' (Life and sensation then depend on the arrangement of the atoms.)

944. **grandior ictus**: 3, 485, *paulo si durior insinuarit | causa, fore ut pereant.* Cf. 1144.

945. **patitur natura**: cf. 1, 224, in a different sense.

946. **corporis atque animi**: the whole system; cf. 3, 846.

947. **dissoluuntur**: 3, 330 n.

948. **penitus**: 'to the core.'

949. **concussa per artus**: 3, 392, *primordia concussa animai | semina . . . inmixta per artus.*

950. **nodos**: 6, 356, *dissoluont nodos omnis et vincla relaxant.* *Aen.* 4, 695, *quae luctantem animam nexosque resolveret artus.*

951. **caulas**: 3, 255 n. — **eiecit**: present; 3, 513 n.

952. **ictum** is subject of *posse.*

953. **discutere ac dissolvere**: 1, 559 n.

954. **soleant . . . saepe**: 4, 606, *saepe solet.* Dittel prefers *valeant.*

955. **reliquii**: 3, 648 n. — **vitalis**: cf. *omnis*, 6, 936; *duplicis*, 4, 452; nominatives; 1, 808 n. — **vincere saepe, | vincere**: 3, 12 n.

956. **ingentis**: with *tumultus.* Roos, 46, recalled an old reading, *ingenitos plagae*, on the ground that *ictus minus acriter oblatos* could not produce *ingentes tumultus*, but cf. 3, 241 sq. *Aen.* 11, 897, *ingentem tumultum.* See Cartault, 40.

957. **quicquid** = *quidque*, as often in L.; cf. 4, 145; 5, 131, 264, 284, 304, 772; Ter. *Ad.* 590. Madv. Cic. *Fin.*³ p. 645. Cf. on 3, 619.

958. **quasi dominantem**: 3, 397, *dominantior ad vitam* and on 3, 256.

959. **accendere**: 943.

960. **nam qua re** = *qua alia ratione* Lamb.; Roos changes to *namque hac re*, i.e. *hac sola ratione.* — **potius**: *setius*, Goebel. — **leti limine**: 3, 681 n.

961. **possint**, OQ, edd., referring to *animantes* (*Phil.* 25, 88); *animantem* in 944 is collective; *possit*, Lachm. M. Hörschelmann, 41, keeps *possint* with general reference to 944 sq.; Winck., following Wakef., to *sensus.* Giuss. makes the reference general. — **conlecta mente**: Lamb. edd. for *coniecta*, comp. Cic. *Tusc.* 4, 78, *quid est seipsum conligere nisi dissupatas animi partes rursum in suum locum cogere.*

962. **decursum siet**: cf. *decurso lumine vitae*, 3, 1042; Cic. *Tusc.* 1. 15, *nunc*

vides calcem ad quam cum sit decursum nihil praeterea sit extimescendum. — **siet**: 3, 101 n. — **ire et abire**: remarkable assonance.

963–972. 'Again, pain occurs when atoms are disturbed from their proper places, pleasure when they return; hence the atoms themselves are subject to neither affection, and so are devoid of sensation.'

963. **Praeterea**, OQ, edd.; *propterea*, Lachm. — **materiai | corpora**: 3, 193 n.

964. **viscera viva**: 5, 993, *viva videns vivo sepeliri viscera busto; viscera*, alone, means living flesh. — **per artus**: 'throughout the frame,' occurs several times in the third book, but not asyndetically as here.

965. **sollicitata**: 4, 1037, *sollicitatur id . . . semen.* — **sedibus**: 5, 162, *sollicitare suis ulla vi ex sedibus;* 6, 798, *animam labefactant sedibus intus.*

966. **blanda**: 1, 19 n.

967. **scire licet**: 3, 229 n.

968. **temptari**: 3, 147 n.

969. **non sunt ex**: 'they are not made up of,' etc.; 3, 216 n.

970. **motus**: gen. — **novitate**: abl. of cause.

971. **fructum dulcedinis**: 5, 1410, *capiunt dulcedini' fructum.*

972. **debent**: 'must.'

973–990. 'Again, for the living beings to feel, their elements must have sense; then these may be shaken with laughter and may institute philosophical discussion about their composition and the nature of the elements of elements; speaking and laughing things may be made up of speaking and laughing atoms. But if this position is crazy, why not make rational beings of irrational elements?'

973. **uti possint**: purpose clause. — **animalia**: including men; Tac. *Ann.* 15, 47, *hominum aliorumve animalium.*

974. **si iam**: 3, 540 n. — 'L. says if human atoms could laugh and ask what were their constituent parts. . . . It is here overlooked that developed human sensation may also be a whole composed of various lesser sensations through a peculiar combination of influences: but the essential difficulty remains unsolved'; Lange, *Materialism*, 2, 144.

975. **propritim** seems ἅπ. λεγ. — **de quibus auctumst**: OQ, recent edd.; *de quibu' factumst*, Lamb. Lachm. M. Br. explains (*Prol.*) 'ex quo atomorum genere ad ceteras atomos, quae hominibus cum animalibus rationis expertibus communes sunt, aliquid accessit, unde ratio oreretur?' Of course, as M. remarks, after Lamb., one ordinarily says *auctus re aliqua* and *factus de re.* Giuss. thinks the construction is analogous to *ex se res auget*, 5, 322, and it seems better to take it as a solecism.

976–977 = 1, 919, 920, nearly. — **scilicet**: 'yes.' 'After having reduced the whole universe to atoms, he makes merry, with somewhat ghastly laughter, over the idea of these little particles having life'; Masson, 138.

978. **mixtura, callent**: here only in L.; probably selected for irony. — *Mixtura* is not classic. *Callent*, 'are sharp enough.'

979. Alliteration (*spqspq*), and yet unconscious. — **sibi**: with *sint.* — **proporro**: 3, 275 n.

980. A heavy verse. — **quandoquidem**: 3, 457 n. — **totis mortalibus**: 'to men as a whole.' Cf. *totis animantibus adsimulentur*, 914.

981. **aliis elementis**: sc. *totis mortalibus adsimulatis*. *Elementis* here are parts of atoms, not technically atoms themselves.

982. **inde alia**: *inde haec*, Lohmann; *ali*, OQ.

983. **sequar**: 1, 980 n. — **riderĕque**: 1, 666 n.

984. **eadem**: sc. *loqui*, etc.

985. **cernimus**: 1, 660 n.

986. **potest**: *potes*, Goebel, Bock. — **non ex ridentibus**: 1, 1075 n. — **auctus**: OQ, recent edd., sc. *homo*; *factus*, others, as in 975.

987. **doctis dictis**: 5, 113, *multa tibi expediam doctis solacia dictis*; Ennius, *Ann.* 270, *haut doctis dictis certantes*. — **rationem reddere**: 3, 178 n.

988. **non**: sc. *auctus*.

989. **qui minus queant** = *cur non possint*.

990. **undique**, 'wholly'; cf. 916; 4, 435; and lex.

991–1022. 'We are sprung from celestial seed; heaven is the father, earth the mother; death destroys the union of matter, and part goes back to heaven, part to earth; the arrangement of atoms is all important, and the various forms of things are due to position and combination.'

991. **caelesti**: 'Epicurus shared with the Stoics the principle of the heavenly origin of man; there is a nobler and a lower substance in the composition of man's nature, and this is a materialistic expression of the difference between matter and spirit'; Zeller, *Phil. d. Griechen*, 3^3, 1, 421; but the statement is not accepted by Lucretian scholars: Lohmann, *e.g.*, notes that *aether* is *pater* of animals and plants as well as of men; L.'s attitude here is like that in 1, 250 sq., and is purely allegorical. Edd. quote the fragment of Euripides' *Chrysippus*, Γαῖα μεγίστη καὶ Διὸς Αἰθήρ | ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ | ἡ δ' ὑγροβόλους σταγόνας νοτίας | παραδεξαμένη τίκτει θνητούς, | τίκτει δὲ βορὰν φῦλά τε θηρῶν. | ὅθεν οὐκ ἀδίκως | μήτηρ πάντων νενόμισται. | χωρεῖ δ' ὀπίσω | τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, | τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς | εἰς οὐράνιον πάλιν ἦλθε πόλον. — **oriundi**: Lachm. says that this suppression, or possibly change, of *i* to a consonant without lengthening the syllable preceding is most rare. He cites Ennius, *Androm.*, *atque ăbiĕte crispa* and examples, principally from the scenic poets, which have been controverted by other scholars: L. Müller, *RM.* 249, cites *domĭnia*, *opĕriuntur*, *mĕlius* from Lucil., Laevius, and Varro.

992. **ille** agrees with *pater*, but refers to *aether* implied in *caelesti*. — **liquentis**: acc.; 3, 8 n.

993. **umoris guttas**: *imbris guttae*, 222.

994. **nitidas . . . laeta**: cf. 189.

995. **saecla ferarum**: 3, 753 n. Empedocles, 26, 4 D. (141 K.), γίγνονται ἄνθρωποί τε καὶ ἄλλων ἔθνεα θηρῶν, and Eurip. *l.c.*

996. **pabula praebet**: 1, 229 n. — **cum**: the reason is poetical rather than logical; it is a mother's part to nourish as well as bear. Hörschelmann would write *tum*; and also Pascal (*WKP.* 17, 693). — **omnes**: sc. *genus humanum*, *saecla ferarum*.

997. **dulcem vitam**: 3, 66 n. — **propagant**: 1, 20 n.

998. **maternum**: 5, 821, *quare etiam atque etiam maternum nomen adepta* | *terra tenet merito*; 5, 795, *linquitur ut merito maternum nomen adepta* | *terra sit*,

Pliny, *NH.* 2, 154, *terra cui uni rerum naturae partium eximia propter merita cognomen indidimus maternae venerationis;* cf. also 2, 598. Gneisse, 30, regards 998 as spurious; refuted by Lohmann, 42, Edelbluth, 48.

999. **de**: on 1, 283. Lact. *Inst.* 7, 12, 'quod ex terra fuit id in terram resolvitur: quod ex caelesti spiritu id constat ac viget semper . . . denique idem Lucretius oblitus . . . hos versus posuit: cedit item retro,' etc. Edd. quote Eurip. *Supp.* 534, ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα, | τὸ σῶμα δ' εἰς γῆν; Epich. 258, κἀπῆλθεν ὅθεν ἦλθεν πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω; the commonplace can be found in other authors also.

1000. **terras . . . terra**: 999; *metr. gr.* — **missumst**, edd. after Lactantius, but *missus*, OQ, may point to an archaic neuter *missust.* — **aetheris oris**: 3, 835; 4, 215; 5, 143, 656, 683.

1001. **rursum . . . receptant**: for pleonasm see on 3, 848. — **caeli templa**: 1, 1004 n. — **rellatum**: but *rĕlatus*, 5, 686; cf. *redducit*, 1, 228 n.

1002. **interemit**: 1, 216 n.

1003. **dissupat**: 1, 651 n. — **ollis**: 1, 672 n.

1004. **aliis coniungit**: cf. 1, 449. — **coniungit et efficit**, OQ, edd.; *coniungitur et fit*, Lachm.; *coniungit et effit ut*, M. *Efficit*, sc. *mors*, a poetical personification. Cartault, 83, proposes *coniungit se et fit.*

1005. **ut**: Itali, edd.; *ita*, OQ, Lachm. M. — **mutentque colores**: 1, 767.

1006. **capiant sensus**: cf. 925. — **puncto tempore**: 1, 1109 n.

1007. **eadem**: edd.; *earum*, OQ; *harum*, Bock. Cf. 1, 817.

1008–1009 = 1, 818, 819.

1010. **aeterna** goes with *corpora prima* = *primordia*. 'A most strange conjunction of terms — eternal atoms, but life fleeting and superficial'; Masson, 121. — **penes**: here only in L. — **residere**: 3, 398 n. — **potesse**: 3, 319 n.

1011. **quod**: for *id quod*, i.e. *color*. *Quod* is a pronoun; see Polle, *Phil.* 26, 326; Br. *id.* 25, 69. — **summis**: OQ, edd.; *cunctis*, Lachm. — **fluitare**: 4, 80, *coguntque suo fluitare colore; id.* 74, *de summis ipsum quoque saepe colorem.*

1012. **nasci, perire**: in reference to *sensus.*

1013 = nearly, 1, 823. Lachm. brackets 1013–1104; Br. and Giuss. 1013–1022; Gneisse, 48 sq., rejects 1013–1022, and also Neumann, 51; defended by Lohmann, 23, and van d. Valk, 90.

1014 = nearly, 2, 884.

1015 = 1, 820; rejected by Lachm. M. Bail.; retained by Br. Giuss. and Hörschelm. (27), who places 1015 and 1016 after 1018.

1016 = nearly 1, 821; rejected by Lachm. M. Bail.; retained by Br. and Giuss.

1017. **si non**: 3, 406 n. — **omnia**: *i.e.* elements (of words and things).

1018. **discrepitant res**: cf. 6, 1105; *discrepant* is unmetrical; cf. *discrepat*, 1, 582; so *nominat*, 1, 695, but *nominitant*, 6, 703, *Archiv*, 4, 221. *Res*, the things (words made up of letters). — **consimilis**: he might have said *eadem*, as Creech interprets, but the examples in 1015–1016 do not have in view the same letters necessarily; yet a considerable number of them, as may be seen by count: *a*, 4; *e*, *i*, *u*, 2; *f*, *m*, *r*, 2; *s*, 2; *t*, as Woltjer, *Jahrb.* 123, 775, *Mnem.* 25, 316, counted. Br. thought the comparison referred to a complex of words; *Jahrb.* 111, 623.

1019. **rebus**: real things, although *res* above had a different meaning; 3, 206 n.

1020. 'intervalla vias conexus pondera plagaes' = 726; an interpolation, as the cases are wrong. Woltjer, *Mnem. l.c.*, would retain the verse, and explain away the wrong cases by blaming the copyist. Against the verse, see Lachmann, and Gneisse, 50. Cf. Diels, *Elementum*, 7.

1021 = 1, 685.

1022. **permutantur**: twice elsewhere; 1, 827; 5, 185, *permutato ordine.*

1023–1047. 'Now listen and receive this new truth; new truths are difficult to believe just as old ones are not appreciated. But consider my argument and accept it or refute it; for the mind desires to know what is beyond the infinite boundaries of the world.'

1023. **adhibe veram ad rationem**: 1, 51.

1024. **vementer**: Lachm. shows that the quadrisyllabic form was unknown to classic writers. It has been suggested that *vehemens* may be due to the analogy of *veho* (*Jahrb.* 145, 194). — **molitur**: of struggling toil, 5, 934.

1025. **accidere**: although *accedere* is the Ms. reading retained by M., I do not feel justified in retaining the archaism. Cf. 3, 239 n. For *ad auris accidere*, see lex. *accido*, 1 *C*. See also *Thes.* 1, 253, 70 and 291, 1 for passages where *accedere* and *accidere* are confused.

1026. **res**: but *nil magnum*, 1028.

1027. **magis**: sc. than afterward.

1028. **magnum . . . mirabile**: this alliterative grouping is found in Sallust, Cic., Augustine, Lactant., and Cyprian, according to Wölfflin, *Allit. Verbind.* 67. L. 5, 1239, *potestatis magnas mirasque.*

1029. **mittant**: Lachm. edd.; *minuant*, OQ, M. Bail.; *linquant*, Richards, *Cl. R.* 13, 17. 6, 1056, *illud in his rebus mirari mitte;* 4, 471, *mituam*, OQ, for *mittam.* — Pliny, *NH.* 7, 6, 'quis enim Aethiopas antequam cerneret credidit? aut quid non miraculo est, cum primum in notitiam venit? quam multa fieri non posse priusquam sint facta iudicantur?' Cic. *ND.* 2, 96, 'sed adsiduitate cotidiana et consuetudine oculorum adsuescunt animi neque admirantur neque requirunt rationes earum rerum quas semper vident,' etc. Seneca, *NQ.* 7, 1, has a page of such moralizing.

1030. **principio**, OQ, Br. Bail.; *suspicito*, Bern. M. Giuss.; *percipito*, Lachm. M. hesitates about *principio*, and suggests a lost verse *cuius uti memoro permulta exempla videmus.* It is another case of anacoluthon, as Roos remarked years ago, 48; cf. on 342. *Suspicito* gains some defence from 1039, but although L. might well have written *suspicito*, the supporters of that conjecture have given no adequate explanation of the reading *principio.*

1031. **quaeque**: viz. *sidera, lunam, solis nitorem.* *Aen.* 9, 21, *palantisque polo stellas*, where the reference is to the stars, not to planets alone. — **palantia sidera**, *πλάνητες ἀστέρες.*

1032. **solis nitorem**: 5, 668.

1033. **extent**: Orelli, edd.; *essent*, OQ, Bern. M.; *adsint*, Itali. *Extent* seems the easiest correction, as one is necessary either in this or the next verse. Bern. objected to *exstare* = *existere* as not Lucretian; see *Phil.* 25, 276; *J. Phil.* 16, 124.

1034. **sint**: OQ, edd.; *nunc*, M.; *visu subiecta*, Bern.; *essent*, Polle; *allata atque obiecta*, Nencini.

1035. **poterat**: Lane, *LG.* 1495.

1036. **gentes**: 'people,' for *gentes humanae.* — The order is *aut quod gentes ante minus auderent credere fore.*

1037. **species**: 'sight.'

1038. **quam** appears to be exclamatory, cf. 1, 104. Roos, 49, takes it with *videndi*, apparently as a pronoun; so Purmann, *Jahrb.* 115, 276, and Giuss.; but the construction thereby is too involved. Howard, *J. Phil.* 1, 128, proposed *quum* for *quam*, as Havercamp read after Faber (*quom*). Ellis, *J. Phil.* 3, 261, would have *quam* dependent on *suspicere*, and *in caeli templa* epexegetical; there is to him a compression of *quam nemo dignatur suspicere* and *nemo dignatur suspicere in caeli templa.* — **tibi**: 'I tell you.' — **iam**: how little are the wonders appreciated now! — **fessus**: apparently *nemo*, but really *omnes;* idiomatic; 3, 610 n. — **satiate**, 5, 39, 1391. The word occurs usually in the nom. in ante- and post-classic writers; not at all in Cic. and Caes. *Sătĭētas* is impossible metrically.

1039. **lucida templa**: 1, 1014 n.

1040. **exterritus**: stronger than *territus*, which L. does not use. — **ipsa**: 'mere.' Hörschelmann, *ipsam*, but the novelty itself is important; see Br. *Jahrb.* 111, 613.

1041. **expuere**: 6, 68, *quae nisi respuis ex animo.* — **acri iudicio** is common in the writers on rhetoric and oratory; *Thes.* 1, 359, 28.

1042. **videntur**: 'are shown.'

1043. **dede manus**: 'throw up your hands'; military metaphor. Plaut. *Pers.* 854, *manus vobis do;* Cic. *Lael.* 99; Otto, *Sprichw.* 211. — *Manus dandum est*, 2, 1129. — **falsum**: 3, 525 n.

1044. Lamb. thought this sentence spurious. — **summa loci**: space.

1045. **haec**: deictic. Giuss. says = *extra moenia huius mundi.* — **moenia mundi**: 1, 73 n.

1046. **ibi porro**: 'there in turn.' Note *ibī* under ictus. — **mens**: cf. 1, 72 sq.

1047. **animi iactus**: *a. iniectus*, 740 n. — **ipse**: of its own motion, independently.

1048–1066. 'Now, first, I have already shown that space is unlimited and that there are atoms innumerable; this world, then, cannot be the only one in existence; there must be others formed by the union of matter.'

1048. **Principio**: 1, 271 n. — **nobis**: ethical dative. — **in cunctas undique partis**: 1, 1007.

1049. **latere ex**: for *ab;* 6, 1057, *valet e lapide hoc alias impellere item res.* — **supra**, Lachm. edd.

1050. **docui**: 1, 958 sq. — **res ipsaque** = *resque ipsa;* 3, 662 n.

1051. **vociferatur**: 3, 14 n. — **natura**: the nom. is harsh.

1052. **veri simile**: here only in L. — Kannengiesser, *Phil.* 43, 536 sq., proposes transferring 1070–1076 to this place and putting 1052–1066 there. Br., *Jahresb.* 12, 184, shows that the change is unnecessary.

1053. **undique vorsum** go together: see lex. *undique.* — **spatium vacet**: 1, 507 n.

1054. **innumero numero**: cf. 1086 and 3, 779 n. — **summāque profundā**: 'vast in their sum'; Orelli took *profunda* as an ablative. *Profundus* to L. means unmeasurable; cf. 1, 957.

1055. **multimodis**: 1060; 3, 115 n. — **volitent aeterno percita motu**: 3, 33 n.

1056. **unum**: 'single.'

1057. **nil agere**: sc. *et*. — **foris**: 'without this world'; 1, 979.

1058. **natura**: not by divine power. — **et**: OQ, edd.; *ut*, Roos, M. Bail. — **ipsa**: OQ, edd.; *ipse* (sc. *mundus*), Br. (*Phil.* 25, 89); Giuss.

1059. **offensando**: cf. 6, 1053. Lachm. and most edd. insert *ut* before *semina* to make a caesura according to Lachmann's doctrine of legitimacy; see on 3, 258. Nor is the *ut* needed for the sense: the contrast in 1056 and 1057 of the world and the atoms is continued. But I am tempted to write *illa* for *ipsa* in 1058.

1060. **temere incassum frustra**: 5, 1002; *incassum frustra*, 5, 1430; *incassum*, 2, 1165; 5, 1131. — **coacta**: cf. 935.

1061. **coluerunt**: Lachm. edd.; *colerunt*, OQ; *colarunt*, Itali, M.; *coierunt*, Q corr.; *conflarint*, Nencini. For *coluerunt*, i.q. *coaluerunt*, see 6, 1068, *colescere;* Varro, *RR.* 1, 41, 2, *colescat;* L. 6, 491, *coperiant;* see Lachm. — **coniecta**; OQ, M. Giuss.; cf. 1, 284; 2, 1108; *convecta*, Lachm.; cf. his emendation of *conventa*, 5, 429; *concreta*, Br.

1062 = 5, 430, nearly. — **semper**: constantly when they meet, which is without purpose (*repente*). — **exordia**: vulg. emendation of *ex ordine*, explained by M. from V. *Ecl.* 6, 33, *ut his exordia primis omnia*, etc.

1063 = 5, 431. For the conjunctions see on 1, 715.

1064. **etiam atque etiam**: 3, 228 n. — **fateare necessest**: cf. 1074 and 3, 470 n.

1065. **congressus materiai**: cf. 941 and 5, 67. Epic. *ad Herod.* 45, ἀλλὰ μὴν καὶ κόσμοι ἄπειροί εἰσιν οἵ θ' ὅμοιοι τούτῳ καὶ οἱ ἀνόμοιοι.

1066. **hic**: 387 n. — **avido complexu**, 5, 470, *omnia sic avido complexu cetera saepsit;* cf. *id.* 201.

1067–1076. 'Again, having matter and space and no opposing force, there must be action and combination, hence there must be other worlds inhabited by men and animals.' — This argument differs from the preceding in making more prominent the possibility of inhabiting other worlds. Of course the two arguments might have been thrown together with more artistic skill. Giussani thinks the first refers to the probability of chance combination, the second to the necessity of certain effects under certain conditions.

1067. **parata**: 'ready.'

1068. **locus est praesto**: 1099 and 3, 777, *esse . . . praesto;* 5, 1412, *quod adest praesto;* Catull. 64, 137, *tibi nulla fuit clementia praesto.* — **res**: *vis*, Goebel.

1069. **geri**: 1, 442 n. Cartault prefers *geni*.

1070. **nunc**: in assumption, 3, 203 n. — **et**: OQ, edd.; *ex*, Lachm.; *at*, Goebel. — **seminibus**: for *seminum*, *metr. gr.*

1071. **aetas**: 'life,' not 'generations.'

1072. **visque eadem et**: Itali, M.; *quis eadem*, Lachm.; *vis*, OQ; *omnis * sique*, Br. (see *Phil.* 25, 90). The correlation of *et . . . que* was condemned by Lachm., but Madv. on Cic. *Fin.* 5, 64 defends it. Postgate, *J. Phil.* 24, proposed *hisque* or *isque;* Schoene, *Jahrb.* 93, 760, *et si.* Woltjer, *Jahrb.* 123, 776, infers a lacuna. Giuss. agrees with M., but makes a lacuna; Bail. follows Br. with no lacuna. L. was not bound to consider all three conditions — *materies, locus, nec causa moratur* — here.

1073. **conicere**: cf. 1061.

1074. **(simili) . . . atque**: 5, 1260–1261.

1075. **partibus**: *i.e.* of space. This Epicurean doctrine of infinity of worlds in infinite space profoundly influenced Bruno, who combined it with the Copernican system that all fixed stars are suns; Lange, *Materialism*, 2, 213. — **terrarum . . . orbis**: also separated in 543, 655; 5, 74; 6, 629.

1076. **hominum gentis, saecla ferarum**: *saecla hominum*, 1, 467; *generi ferarum*, 2, 597, 1081.

1077–1089. 'In the sum of worlds there is always more than one specimen of all things which are born and grow; and so also there are more than one earth, sun, and moon, because these also are born and die.'

1077. **accedit ut**: 'furthermore'; he usually has *uti*, which does not precede a vowel; see on 322 and 1, 192. — **res nulla una**: emphatic for *nil unum;* cf. 3, 263.

1078. **unica**: emphatic by position. See on 542, where it is also used with *sola*. For the repetition see on 4, 623.

1079. **siet**: 3, 101 n. — **saecli**: 'class,' here synonymous with *genus;* 4, 1227, *muliebre saeclum;* 6, 722, *nigra virum saecla;* 5, 855, *animantum saecla.*

1080. **in primis**: 'first.' — **inice mentem**: Lipsius, Creech, Winck. Br. Giuss. Bail.; cf. *animi iniectus*, 740; *indice mente*, OQ; *inclute Memmi*, Gronov. Lachm. M.; *adice mentem*, Tohte, *Jahrb.* 117, 127, cf. *adice mentem*, Ov. *M.* 14, 319; *animalia sint documento*, Polle, *A V.* 28. Everett, *Harv. St.* 7, 30, maintains that *inice mentem* means 'inspire a purpose,' as in Cic. *Mil.* 84. I had thought of *id* (or *est*) *documentum; documen*, 6, 392.

1081. **sic**: *i.e.* such to be the case. — **montivagum**: 1, 404 n.

1082. **genitam**: vulg.; *geminam*, OQ, which may be right; cf. *Aen.* 1, 274; Purmann, *Jahrb.* 115, 276, defends it, following some of the older commentators. — **mutas**: 342 n.

1083. **squamigerum**: 343 n.

1084. **simili ratione**: 'by like reasoning.'

1085. **cetera quae sunt**: 'and the rest'; 1, 456 n.

1086. **numero innumerali**: 1054 n. *Innumeralis* is ἅπ. λεγ. — **magis**: 'rather'; cf. 428.

1087. **depactus**, used literally of a deep driven stake, appears to occur only here in a figurative sense. — **terminus**: 1, 77 n.

1088. Notice the anaphora and alliteration. — **manet**: transitive; 3, 1075 n.

1089. **hic generatimst rebus abundans**: M. Giuss. Bail.; *his generatim rebus abundans*, OQ, *est*, Lachm.; *hic . . . abundat*, B.; *hinc generatumst . . . abundans*, Br.; *est generatim in rebus abundans*, Cartault. — **generatim rebus**: 'in things (or examples) after its kind.' — **est abundans**: 3, 396 n.

1090–1104. 'Nature, then, is free from haughty lords, and acts without divine supervision. How can gods who live a serene life attend to the manifold phenomena of nature? How can a god hurl bolts which pass by the wicked and kill the innocent?'

1090. **cognita**: cf. 1, 331. — **teneas**: 3, 213 n. Cf. the auxiliary use of this verb in Spanish.

1091. **continuo**: with *libera; continenter* would have been unmetrical. — **domi-**

nis: 5, 87, *dominos acris adsciscunt, omnia posse | quos miseri credunt.* Cic. *Tusc.* 1, 48, *liberatos enim se per eum dicunt gravissimis dominis terrore sempiterno et diurno ac nocturno metu.* (On Cicero's knowledge of L. see Giussani, I, xvii, Hirzel, *Unters.* I, 9, *Introd.* 19.)

1092. Notice the emphatic pleonasm. — **dis expers**: 6, 1181, *expertia somno.* The abl. occurs in Sallust, and in Plaut. and Catull. — For the thought cf. 646 and 3, 18 sq.

1093. **pro**: cf. 434.

1094. **degunt**: 3, 509 n.; 5, 82, *qui didicere deos securum agere aevom.*

1095. **regere**: 'guide'; cf. 1, 33. — **immensi**: 1, 74, *omne immensum.* Wakef. quotes Justin, 41, 1, 11, *non immensa tantum ac profunda camporum.* — **profundi**: the contents of all space; 1, 1002 n.

1096. **indu**: 1, 82 n. — **moderanter**: ἀπ. λεγ. in class. Latin; cf. on 1, 323. — **habenas**: Cic. *Lael.* 45, *quam laxissimas habenas amicitiae; Aen.* 7, 600, *rerum reliquit habenas.*

1097. **caelos**: the various heavens accompanying each earth. *Caelus* occurs in Enn. *Ann.* 546 and in Petronius. The plural — always masc. — is mainly ecclesiastical and a Hebraism.

1098. **terras**: here a literal plural. — **suffire**, 'warm,' is unexampled; cf. 4, 1175.

1099. **inve**: here only in L.; should we therefore write *inque* with old vulgate?

1100. **tenebras faciat**: 6, 410, *cur tenebras ante et fremitus et murmura concit?* — **caeli serena**: 1, 340 n.; Ter. *Eun.* 589, *at quem deum! qui templa caeli summa sonitu concutit.* The thunder is produced in the clouds and affects the heaven; 6, 96, 387.

1101. **sonitu**: 'thunder'; 6. 99, 131, 285, etc. — **aedis**: 6, 417, *cur sancta deum delubra suasque | discutit infesto praeclaras fulmine sedes.* An historical example is given in Livy, 28, 11; and Lact. *Inst.* 3, 17, quoting this passage, says, *Capitolium quod est Romanae urbis et religionis caput summum non semel sed saepius fulmine ictum conflagravit;* and quotes also (Cic. *De Consulatu* in *Div.* 2, 45), *ipse suos quondam tumulos ac templa petivit.*

1102. **disturbet**: 5, 119, *disturbent moenia mundi.* — **deserta**: 1, 164 n.; 6, 396, *cur etiam loca sola petunt.*

1104. **indignos**: Hor. *S.* 2, 2, 103; *cur eget indignus quisquam.* — **inque merentes**: 3, 343 n.; Hor. *C.* 3, 2, 29, *saepe Diespiter | neclectus incesto addidit integrum;* Sen. *Thy.* 1081, *manuque non qua tecta et immeritas domos | telo petis minore.*

1105–1143. 'Since the world began much has been added to it from without, and finally it will reach the limit of its growth and begin to decay, when it loses more than it gains.'

1105. **mundi tempus genitale**: 5, 65, *mortali consistere corpore mundum | nativomque.*

1106. **primigenum** occurs also in Avienus, *Arat.* 13. — **coortum**: 1, 689 n.

1107. **extrinsecus**: from infinite space.

1108. **iaculando**: 'tossing'; 1, 1024, *multa modis multis mutata per omne | ex infinito vexantur percita plagis,* etc. — **omne** is subject; cf. on 1, 74.

1109. **unde**: from the atoms.

1110. **appareret spatium**: 'might amplify its expanse.' *Appario* apparently occurs nowhere else. — **caeli domus**: 6, 358, *concutitur caeli domus;* Prop. 3, 5, 26, *quis deus hanc mundi temperet arte domum;* *Aen.* 10, 1, *domus omnipotentis Olympi. Caeli* modifies *spatium* also: 4, 202, *caeli spatium;* 6, 452, *in caeli spatio;* 820, *spatium caeli.*

1111. **terris**: 5, 490, *altaque caeli | densebant procul a terris fulgentia templa.*

1112. **plagis**: 1, 1025.

1113. **saecla**: 'classes,' as earth, fire, etc. Notice the judicious passive *distribuuntur.*

1114. **umor**: sc. *recedit.* He means the atoms suitable for forming water. There is, then, a reference to the four elements. M. quotes Empedocles, 270 (p. 196, 37 D.): *πυρὶ δ' αὐξάνεται πῦρ | αὔξει δὲ χθὼν μὲν σφέτερον δέμας, αἰθέρα δ' αἰθήρ.*

1115. **aetheraque aether**: M. Giuss. Bail.; *aether* was added by Flor. 31; *aeraque aer* Lachm.; Br., who maintains *non licuit aera silentio praeterire*, and Lachm., that there is no difference between *aether* and *ignis.* But L. is here speaking as a poet, like Empedocles: cf. on 1, 250. — **procudunt**: 5, 856, *procudere prolem;* 3, 1081 n.

1116. **donique**: also in 5, 708, 723; 997, *e coni.* The form seems confined to L.; instead of the older form *donicum*, from which *donique* and *donec* were shortened. Notice *donec*, 1130. Lindsay, *LL.* 610, thinks L. may have coined *donique* after the analogy of *nec* and *neque.* See Draeger, § 508, and M.'s note on the possible later occurrence of *donique* in post-class. Latin. — **extremam finem**: Lachm., edd.; *extremum*, OQ. This is the only place where *finis* is masc. in L. in the Mss.; cf. on 1, 555. Perhaps *crescendi ad perfica* should be written. — **perfica** is cited only from Arnobius and L. here; 'with finishing hand,' M.

1117. **perduxit**: *potuisset . . . perducere saecla propago*, 5, 1027. — **creatrix**: 1, 629 n.

1118. At maturity income and outgo are equal.

1119. **venas**: cf. 1125.

1120. **hic**: Christ, edd.; cf. 1089 and 1121; *his*, OQ, Lachm. — **aetas**: 'life-growth,' M.; cf. 1, 555. On L.'s physiology see Martha, 253.

1121. **natura**: *i.e. gubernans.* — **refrenat**: cf. on 283.

1122. **hilaro**: a Plautine form; *hilar*, OQ; the older form is more likely to be Lucretian; 3, 714 n. — **grandescere**: 1, 191 n. — **adauctu**: 296 n.

1123. **gradus aetatis**: Quint. 3, 7, 15.

1124. **adsumunt**: 4, 1091, *cibus atque humor membris adsumitur intus.*

1125. **inditur**, OQ, edd.; *dititur* Lamb. Goebel, Br. *Inditur* occurs nowhere else in L., while *dititur* is frequent; cf. 6, 946, and 1136 below; but L. likes variety.

1126. **dispessa**: M. edd.; cf. 3, 988, *dispessis membris; dispersa*, OQ, Lachm.

1127. **dispendi faciant**: commercial metaphor; here only in L. 'The single *i* in dactylic poets occurs only when the double *i* is impossible,' Maas, *Archiv* 12, 510. Cf. on 1, 313. — **vescitur aetas**: *i.e.* than what life uses as means of subsistence.

1128. **fluere atque recedere**: cf. 1119; 4, 695; 4, 860, *quippe etenim fluere atque recedere corpora rebus.* For the infinitives see on 3, 766.

1129. Note the alliteration. — **manus dandum est**: 1043 n. and 1, 111 n.

1130. **alescendi**: here only in L.: used also by Varro. — **cacumen**: 'pitch'; 5, 1457, *ad summum donec venere cacumen.*

1131. **inde minutatim**: 5, 710, 725, 1293, 1384. — **vires** occurs in L. 4 times, in Virgil 15; *viris*, L. 12 times, in V. 11; Keller, *Zur lat. Sprachgesch.* 2, 316. *Vires et robur*, Tac. *H.* 1, 87; *robur viresque, Georg.* 3, 235; *roburque virium*, Livy, 27, 46; see Kraetsch, 37. — **robur adultum**: 4, 1038, *adulta aetas, cum primum roborat artus.*

1132. **peiorem**: here only in L. — **liquitur**: Arn. 2, 16, *morborum incommoditatibus frangimur et senectutis destruimur tabe*, quoted by Wakef.

1133. **augmine adempto**: cf. 188. — The involved construction is Lucretian. Cartault, *augmen adepta.*

1134. **in cunctas undique partis**: 1, 1007 n.

1135. **modŏ**: 941 n. In the meaning 'directly' or 'straightway' it is uncommon. Perhaps it means 'merely,' as Lee thinks. — **dispargit**: 3, 539 n.; 6, 922, *fluere ac mitti spargique necessest | corpora.* — **a se**, OQ, and in 4, 1122, *a stirpe;* 6, 1047, *a saxo.* Woltjer, *Archiv* 11, 250, says there are 18 cases of *ab* and 4 of *a* before *s*; 16 of *ab* before *s purum*, exceptions 2, 1135; 6, 925, 1047; before *s impurum* 6, 720; 4, 1122, 288; cf. *Archiv* 11, 477, and Hertz, *Praep.* 2. *Ab se.* Lachm. M. Bail.

1136. **ei**: prosaic; 3, 556 n.

1137. **proquam**: 3, 199 n. — **exaestuat aestus**: 6, 816, *hos igitur tellus omnis exaestuat aestus, | expiratque foras.* The transitive verb is rare. *Aestus* of atomic exhalations occurs in the sixth book.

1138. **tantum**: sc. *cibi;* it is correlative to *proquam.* — **suboriri**: 1, 1036 n. — **subpeditare**: 3, 10 n.; and for the repeated preposition see on 1, 559.

1139. **iure**: cf. 426 and 3, 963. — **igitur . . . quandoquidem**: this order is defended by 1, 295; 2, 963, 1084; 3, 455, 470, 830, as noticed by Woltjer, *Mnem.* 25, 318. — **fluendo**: cf. 1135.

1140. **externis plagis**: *ictibus externis*, 1, 1055. — **omnia**: subject in minor clause; 1, 15 n.

1141. **grandi aevo**: cf. 1164. — **cibus**: cf. 1, 1038 sq.

1142. **tuditantia**: 'hammering'; cf. 1, 1044, *cudere enim crebro possunt partemque morari.* See on 3, 394.

1143. **infesta** goes with *corpora:* cf. *dies infesta*, 3, 899.

1144–1174. 'This same principle holds with all that lives in the world. Even now the earth is weak and exhausted; it brings forth with difficulty what it once produced generously; the husbandman mourns over his lost labors, because all tends to the exhaustion of death.'

1144. **moenia mundi**: 1, 73 n.

1145. **dabunt labem**: 6, 801, *des ruinas; Aen.* 2, 310, *dedit ruinam;* 1, 288 n. 5, 347, *darent late cladem magnasque ruinas.*

1146–1149 were transferred to follow 1138 by Goebel, M., and Bailey; Br., after Kannengiesser, leaves them after 1145 in brackets, and places 1141 after 1138, reading 1138, 1141–1143, 1139, 1140, 1144, etc. Woltjer, *Mnem.* 25, 319, objects to any change: *omnia* includes the world as well as other things. Giuss. keeps the Ms. order, bracketing 1146–1149, but he thinks the ancient order was 1121, 1146–1149,

1139 sq. Hörschelmann, 25, places 1141 between 1138 and 1146; general discussion by van d. Valk, 133 sq. The necessity for transposition does not seem to have been proved.

1146. **integrare**: 1, 1032 n.

1147. **fulcire**: 4, 867, *capitur cibus ut suffulciat artus;* and Bentl. on Hor. *S.* 2, 3, 154. Gif. rejected this verse. — **⟨cibus⟩**: Voss, edd.

1148. **nequiquam**: 4, 464 n. — **perpetiuntur**: 'endure (to receive) what is sufficient'; an uncommon usage. (There may be corruption here.)

1149. **ministrat**: cf. 5, 297, *ardore ministro.*

1150. **adeo** goes with *iam*, 'now verily'; cf. *Aen.* 2, 567; 5, 268 (M.). — **fracta**: cf. 1131–1132. — **effeta**: 5, 826, *sed quia finem aliquam pariendi debet habere | destitit* (*terra*), *ut mulier spatio defessa vetusto.* Col. 2, 1, *falsamque sententiam repudiaverim censentium longo aevi situ longinqui iam temporis exercitatione fatigatam et effetam humum consenuisse;* id. 1, 1.

1151. There is a facsimile of *Schedae Vindob.* 2, 1151–3,66 in Chatelain, *Paléographie.* — **animalia parva**: such as *vermiculi*, 899.

1152. **dedit**: cf. *Aen.* 12, 69, *talis virgo dabat ore colores* and Landgraf in *Jahrb.* 125, 469. Wakef. comp. *Aen.* 1, 274, *geminam partu dabit Ilia prolem.* — **ferarum ingentia corpora**: *e.g.* elephants; cf. 537. — *Georg.* 1, 497, *grandiaque effossis mirabitur ossa sepulchris.*

1153. **mortalia saecla**: for generations of men; 5, 1169, 1238, etc. — **superne**: 1, 496 n. It is equivalent to *desuper* here and in 1, 1105; 4, 173; 6, 254; 3, 893.

1154. **demisit**: 'send down a rope' is sailor-English; 6, 257, *ut picis e caelo demissum flumen.* — **funis**: Gell. 13, 21, 21 quotes this line to show fem. gen. of *funis.* — Hom. Θ 19, σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες. — Probably the golden chain was a Stoic allegory of some kind. Lee quotes Tennyson, 'For so the whole round world is every way | Bound with gold chains about the feet of God'; and Wordsworth, 'A lasting link in Nature's chain, | From highest heaven let down.'

1155. **crearunt**: sc. *saecla.*

1156. **tellus**: again *metr. gr.* 5, 805, *tum tibi terra dedit primum mortalia saecla.* — **alit ex se**: 5, 322, *nam quodcumque alias ex se res auget alitque.*

1157. **nitidas fruges vinetaque laeta**: cf. 994; *segetes v. l.*, 5, 1372.

1158. **sponte sua**: *Georg.* 1, 127, *ipsaque tellus | omnia liberius nullo poscente ferebat.*

1159. **fetus**: 1, 193 n. — **pabula laeta**: 1, 14 n.

1160. **grandescunt**: 1, 191 n.

1161. **conterimus . . . conficimus**: transposed by Postgate, *J. Phil.* 24, 136. *Agricolarum, conficimus*, Lachm. M. Bail.; *a. c.*, Orelli, Br. Giuss.

1162. **suppeditati**: OQ, M.; 'we are sufficient,' but this is unexampled; †Bail.; *suppeditat iam*, Christ, Br. (cf. *Phil.* 25, 90), Woltjer in *Serta Romana*, Giuss.; *suppeditat vi*, Siebelis; *ferri vix arvis suppeditat vis*, Bergk; *ferro vix arvis suppeditanti*, Roos; *suppetiati*, Ellis, *J. Phil.* 7, 259, comp. Cic. *Att.* 14, 18, 2; *ferrum : vix . . . suppeditati usque . . .*, Cartault, 12. M. hesitates between 'our wants scarcely supplied by the tilled lands,' and 'we are scarcely supplied in sufficient numbers,' cf. 6, 1066. Br. insists that a deponent *suppeditari* is impossible; but all the conjectures proposed are inadmissible. Cf. on 3, 10. Cic. *Fin.* 2, 111, *quibus* ⟨*bestiis*⟩ *ipsa terra*

fundit ex se pastus varios atque abundantes nihil laborantibus, nobis autem aut vix aut ne vix quidem suppetunt multo labore quaerentibus.

1163. **parcunt**: sc. *arva.* It is ante-class. with acc.; see lex. — **laborem**: Pius, Goebel, Br. Woltjer, Giuss. Bail.; a necessary correction; cf. 1160; *labore,* OQ, Lachm. M.

1164. **iamque**: and things have gone so far that, etc.; cf. 1150. — **caput quassans**: *Aen.* 7, 292, *tum quassans caput haec effundit pectore dicta,* and Forbiger there. — **grandis suspirat**: 3, 952, *grandior . . . si . . . queratur.*

1165. There is a facsimile of O, 2, 1166–3, 9, and of Q, 2, 1165–3, 40 in Chatelain. — **incassum**: 1060 n. Sen. *Brev. Vit.* 11, *quam incassum omnis labor ceciderit cogitant;* Plaut. *Poen.* 360, *omnia incassum cadunt;* Tacitus avoided the phrase (*Archiv* 2, 14). — **magnum**: OQ, Br.; *manuum,* Voss, edd. — **laborem**: Goebel, Br. and early edd.; *labores,* OQ, M. Giuss. Bail. *Manuum labores* was a reminiscence from the Bible (*Gen.* 31. 42; *Psalm* 127. 2; *Tobit* 2. 19).

1166. **temporibus**: dative. For the juxtaposition see on 1, 358.

1167. **laudat**: Hor. *AP.* 173, *laudator temporis acti | se puero.*

1168. Alliteration (*vvv*); here pathetic, cf. 5, 993. — **vitis sator**: Col. *RR.* 3, 15, *satoris officium est . . . vitem totam exputare.* — **vietae**: Heins. edd.; *fatigat,* OQ; see on 3, 385. Pius and Orelli, *fatiscens.* The supplement must necessarily be uncertain. Lamb. rejected this and the following verse.

1169. **momen caelumque**: edd.; *nomen saeclumque,* OQ. Postgate, *Cl. R.* 14, 353, proposes *mores saeclumque.* — **momen**: 3, 144 n. — **fatigat**: 4, 1239, *divom numen fatigant,* cf. Tac. *H.* 1, 29. — Pascal, *Riv.* 31, 556, points out an imitation of the close of the second book in Cyprian, *ad Demetrianum,* 3 (1, 353 ed. Hartel).

1170. 1170–1172 were transferred to follow 1167 by Bergk, *Jahrb.* 67, 319, and Goebel, Polle, M. Br. Giuss. Bail. Kannengiesser, *Phil.* 43, 536, regarded them as a later form of 1166 sq., and hence thought they should not be transposed, and Woltjer, *Mnem.* 25, 321, saw no valid reason for the transfer. It is Lucretian that the complaints of the farmer and vine-dresser should be approximately equal, and there is a climax in *caelumque fatigat* of the latter. — **crepat**: Hor. *Ep.* 1, 7, 83, 'fit rusticus atque | sulcos et vineta crepat mera.'

1171. **tolerarit**: Caes. *BG.* 7, 77, *vitam toleraverunt.* — Manius Curius maintained that the possession of more than 7 iugera (=3½ acres) was dangerous to society. *Latifundia perdidere Italiam,* Pliny, *NH.* 18, §§ 35 and 18.

1172. Note the alliteration. — **modus**: Hor. *S.* 2, 6, 1, *modus agri non ita magnus;* Cic. *Flacc.* 80, *magnum agri modum.*

1173. **tenet**: 3, 649 n. — **ire**: 3, 526 n.

1174. **capulum**: edd.; *scopulum,* O, which Lamb. explained of a shipwreck, Salmasius as equivalent to *metam* or *scopum;* also Bergk, *Jahrb.* 83, 500; they comp. Suet. *Dom.* 19. *Capulus* was probably vulgar Latin for *feretrum;* cf. Serv. on *Aen.* 11, 64. *Copulum,* Q. — **aetatis . . . vetusto**: 3, 774 n.

BOOK III

1–30. Praise of Epicurus as father and guide, whose philosophy has banished fear and made Nature intelligible. — Epicurus is praised also in 1, 66 sq.; 5, 1–13; 3, 1042; 6, 1 sq.

1. **E**: 'out from,' *i.e.* 'amid'; cf. on 218. — **tenebris**: the darkness of ignorance and superstition, 91; *in tenebris vita iacebat*, 5, 175; cf. 2, 15; 5, 11. — **tantis**: Cic. *Sulla*, 40, *vos denique in tantis tenebris erroris et inscientiae clarissimum lumen menti meae praetulistis;* Aug. *Civ. Dei*, 1, 32, *animos miserorum tantis obcaecant tenebris.* — **clarum lumen**: cf. on 1, 144. *Lumen* is here the source of light, like *nocturna lumina*, 5, 295; it is the torch of science. *Epicurus, hoc enim vestrum lumen est*, Cic. *Fin.* 2, 70. Colotes, *VH.*^{2} 1, 123, ἢ πάρει, Τιτάν, τὰ σκ⟨ότη πά⟩ντα ⟨ἐκ⟩δη⟨λῶν⟩, in Usener, *Epic.*, p. 145. *Extollere flammam* occurs in 6, 699, *iubar*, 4, 404; Eurip. *Medea*, 482, ἀνέσχον φάος σωτήριον. In general compare Torquatus in Cic. *Fin.* 1, 14, *quem ego arbitror unum vidisse verum maximeque erroribus hominum animos liberasse et omnia tradidisse quae pertinerent ad bene beateque vivendum.*

2. **primus**: cf. 5, 9, *qui princeps vitae rationem invenit;* 1, 66, *primum Graius homo mortalis tollere contra | est oculos ausus primusque obsistere contra.* Giuss. thinks *primus* means *primus inlustrare commoda vitae*, a justifiable statement; but the ascription in 9 cannot be so defended. On the general question see *Introduction*, p. 40. — **inlustrare**: strictly applicable to the torch, not to the torchbearer; *sol omnia lustrans*, 6, 737; *sol illustrat oras*, Hor. *C.* 4, 14, 5. — **commoda vitae**: cf. 937 and Catull. 68, 21, *tu mea tu moriens fregisti commoda;* Ov. *ex P.* 1, 8, 29. The expression was in common use; see Reid on Cic. *Acad.* 2, 23. 'Make Life's Benefits appear,' Stanley quaintly translates (*Hist. Phil.*, p. 544). *Commoda* = 'res quae commoda sunt vitae, quae pertinent ad beate beneque vivendum,' Bock. Epic. distinguished between ἀγαθά and συμφέροντα; 4, 1074, *sed potius quae sunt sine poena commoda sumit*, and 6, 26, *exposuitque bonum summum quo tendimus omnes | quid foret.*

3. **Graiae**: on 1, 66. Virgil regards *Graius* as the epic word. — **decus**: *Aen.* 11, 508, *O decus Italiae virgo.* Heinze thinks Epicurus is not named because the mention of a name would have been trivial. — **inque**: 314, 826; 2, 78, etc.; so L. has *perque*, 587; *eque*, 1, 37; but in *terraque*, 1, 1059; 6, 398; *ex unoque*, 2, 664; *in caeloque*, 5, 1188; *de terraque*, 6, 884. In classical prose *-que* is ordinarily added to monosyllabic prepositions only when the prep. is repeated; Kühner *LG.* 113, Dr. *Synt.* 314, Lex., *que*, vii; *Archiv* 13, 195. — **nunc**: monosyllabic ending of the hexameter is not uncommon in L.; cf. 8, 17, 29, etc.; 39 times in Book 3, *res* and *vis* occurring most frequently. The canon of polysyllabic close was established after L.; *clausula unius syllabae non usitata*, Quint. 8, 3, 20. The accented syllables of the fifth and sixth feet agree with the word accent in the developed hexameter; see L. Müller, *RM.*, 219; Meyer, *Hex.* 1035. The underlying principle is a matter of debate; cf. Havet, *Métrique*, 59, Edmiston, *APA.* 34, xxviii. Manitius, *Rh. M.* 46, 622, found in 7392 verses in Bernay's recension 278 monosyllables (113 improper, *i.e.* two monosyllables) making the proportion of strict monosyll. endings, 1 to

45; in Catullus the proportion is 1 to 122; in Virgil 1 to 293; in Horace 1 to 26; in Ovid 1 to 1748; in Juv. 1 to 32. This shows that, excepting satiric poetry, the use decreased; it increased again in the Christian Latin. La Roche, *Wiener St.* 19, 9, counted 271 monosyll. endings in L. and 115 in two monosyllables; the variation from Manitius is due to difference in the text. The word and verse accent conflicts in the fifth and sixth feet 142 times in Horace's *Satires*, 90 in his *Epistles*, and only 12 in the *Georgics*. (Thompson, *APA*. 23, lx).

4. **ficta**: archaic for *fixa*, 'firmly fixed'; the literal meaning is rare. *Ficta* occurs in Varro, *RR*. 3, 7, 4, *confictus* in Scaurus, *defictus* in Varro, *id.* 3, 7, 7. Cartault, 117, thinks *ficta* is from *fingo*, although Diomedes *KGL*. 1, 377, testifies to *fictus* and *fixus* from *figo*. — Cic. *Sest.* 13, *vestigia non pressa leviter . . . sed fixa*. — **pedum vestigia** occurs also in 389, in Cicero's poem on his consulship, quoted in *Div.* 1, 20, and in *Aen.* 11, 573. — **vestigia**: 5, 55, *cuius ego ingressus vestigia dum rationes | persequor;* of a cow, 2, 356, *pedibus vestigia pressa bisulcis*, cf. 6, 27; *Aen.* 6, 159, *paribus curis vestigia figit;* Ov. *M.* 3, 17, *subsequitur, pressoque legit vestigia gressu;* Tac. *H.* 4, 81, *ut pede ac vestigio Caesaris calcaretur orabat.* — **pono**: cf. 390; 4, 342; Ov. *M.* 2, 871, *pedum vestigia ponit in undis;* Hor. *S.* 2, 6, 101, *ponit uterque | in locuplete domo vestigia;* Hor. *Ep.* 1, 19, 21, *libera per vacuum posui vestigia princeps, | non aliena meo pressi pede;* Petron. 126, *ne vestigia quidem pedum extra mensuram aberrantia.* — **signis**: Ov. *M.* 4, 543, *secutae signa pedum.*

5. Epicurus need fear no rivalry. — **non ita . . . quam**: 4, 1147; *non tam . . . quam* is more common. — **certandi cupidus** = *quod cupio certare*, corresponding to *quod aveo:* Livy 42, 5, 6, *seu mutationis rerum cupidi seu quia;* id. 9, 6, 4, *incerti . . . et quod.*

6. **te imitari**: for elision see on 1, 136. L. does not pretend to independence in material, but in form and style; *Epicuri enim sunt omnia quae delirat Lucretius*, says Lactantius *de Opific. Dei* 6. — **aveo** implies a passionate longing; cf. 1083, *avemus et sitis aequa tenet;* 957. — **aveo . . . hirundo**: the assonance is probably unintentional; similar case-endings rhyme frequently, as in 55, 60; in 934 *indulges . . . fles* occurs. Virgil was more careful: cf. *tuens . . . serpens*, L. 5, 33 with *Georg.* 3, 149 and *Aen.* 9, 794. Cf. Birt, *Hist. Hex.*, 50; Wölfflin, *Archiv* 1, 352 sq. — **contendat**: sc. *cantu* probably, not *volatu*. Theoc. 5, 136, οὐ θεμιτόν, Λάκων, ποτ' ἀηδόνα κίσσας ἐρίσδειν | οὐδ' ἔποπας κύκνοισι. L. nowhere else uses the interrogative in comparisons; Feustell, 40.

7. **cycnis**: a poetical dative introduced by Catull. and L.; Prop. 1, 14, 7 *ista meo valeant contendere amori.* Brenous, *Hellénismes*, 145, maintains that it is a grecism: *est Graecum pugno tibi, nam nos tecum dicimus;* Serv. on *Aen.* 4, 38. Jessen (*QL.* 17) proposes *lusciniis aut quid;* Q has *ciniis*, O *cycniis*. L. compares his song to the swan's in 4, 181, 910; as with us, swans, being Μουσάων ὄρνιθες, ἀοιδότατοι πετεηνῶν (Call. *Del.* 252), had a conventional but undeserved reputation, V. *Ecl.* 8, 55, *certent et cycnis ululae;* but their excellence had been denied, even in antiquity, by Lucian, Aelian, and Pliny; see the discussion in Athen. 9, 49; and Lamb. on Hor. *C.* 4, 3, 20, Otto, *Sprichw.* 104. In 2, 505 *cycnea mele* rank with *mellisque sapores.* Heinze does not appreciate Roman self-respect in imputing to L. a conscious φωνὴ βάρβαρος as opposed to that of the *Graius homo.* — **tremulis**

artubus: in Enn. *Ann.* 35; *artubus infirmis*, 1, 260. For the spelling of *artubus* cf. on 620.

8. **et** connects *haedi* and *equi vis.* — **fortis equi vis**: Enn. *Ann.* 374, *sic ut fortis equus, spatio qui saepe supremo* | *vicit Olympia. Forti equo, Aen.* 11, 705, *f. equi*, Prop. 3, 3, 40; *equos fortis* in L. 4, 987. *Fortis = celeris*, according to Nonius, who quotes this passage (4, 306); but it rather = *validus* in contrast to *tremulis. Fortis equi vis = fortis equus*, again in 764; 2, 264, *equorum vim cupidam;* 6, 1222, *fida canum vis;* 4, 681, *promissa canum vis; Aen.* 4, 132, *odora canum vis;* in this book in 277, 296, 397, 499, etc.; see Spangenberg, 36. Analogous in some degree are Πατρόκλοιο βίην, Homer P 187, Πολυφόντου βία, Aesch. *Sept.* 443; 'Might of Gabriel' in Milton.

9. Giuss. punctuates *tu, pater es, rerum inventor, tu* thus bringing out the correspondence of *pater* and *patria;* but it is inconsistent with L.'s plainness. — **pater**: *pater Chrysippus*, Hor. *S.* 1, 3, 126. It is not a predicate here, but merely a vocative. — **inventor**: Cic. *Fin.* 1, 32, *quae ab illo inventore veritatis . . . explicabo* of Epicurus. *Rerum* is the philosophic system contained in the *praecepta*. Stanley, 'From thee, O Father, everything receives Invention.' — **patria**: adj. as in 260; *patriis chartis*, 4, 970; *voces*, 5, 337. Paternal precepts would command a Roman's obedience; Ov. *F.* 3, 197, *indolui, patriamque dedi tibi, Romule, mentem*, where also *patrius = paternus.* — **nobis**: Epicureans, shading into humanity at large; cf. 1, 75.

10. **suppeditas**: because this is the office of a *pater*. The verb is transitive in 23; 1, 996; 2, 568; 5, 298; absolute in 1, 1040; 2, 1138; 3, 731; see Meissner, 67. — **tuis ex chartis**: because he is *rerum inventor;* L. often follows this order; 1, 22 n. — **inclute**: 1, 40 n.

11. Stanley; 'As Bees skip up and down and sweetly suck | In flowery Groves we Golden Sayings pluck.' The comparison was common in Antiquity; see edd. on Hor. *C.* 4, 2, 27 and cf. *Aen.* 6, 707, *Georg.* 4, 54. — **floriferis**: a word perhaps coined by L., who is fond of such compounds; cf. *frondifer*, 1, 18; *aestifer*, 1, 663; *laniger*, 1, 887; *ignifer*, 2, 25; **corniger*, 3, 751; *semifer*, 2, 702; **sensifer*, 3, 240; **falcifer*, 3, 642; *horrifer*, 3, 1012; *signifer*, 5, 691; *lucifer*, 5, 726; **barbiger*, 5, 900; *glandifer*, 5, 939; *mortifer*, 6, 819; **rorifer*, 6, 864; *squamiger*, 1, 162; **saetiger*, 5, 970; **spumiger*, 5, 985. Those starred occur first in L. Stolz, *Hist. Gram.* 1, 373, says that before the death of L. and Catull. there were 31 forms in *-fer* and 16 in *-ger;* Ovid invented 29 in *-fer* and 9 in *-ger;* Virgil 12 in *-fer* and 2 in *-ger;* Horace avoided them. There are in the entire literature about 170 compounds in *-fer* and 80 in *-ger* (Weise, *Character. d. lat. Sprache*, 91). — **libant**: edd.; *limant*, OQ; Ov. *M.* 10, 653, *celeri pede libet arenam.*

12. For the repetition *aurea dicta* | *aurea* (called ἐπαναστροφή, ἀναστροφή, ἀναδίπλωσις = *revocatio*) cf. 4, 789, *mollia membra movere* | *mollia;* 5, 298, *ignibus instant,* | *instant;* 5, 950, *umida saxa,* | *umida;* 2, 955; 5, 1189, 1327. Examples from various literatures are given by Grasberger, 36, and Hertzberg, *Propert.* 1, p. 109 sq. A dactylic word naturally would be found in the 5th and 1st feet; a trochaic word would be repeated from the 6th; Ov. *F.* 4, 483, *clamat,* | *clamat;* see Wölfflin, *Gemination*, 431. The φωναί, or *dicta*, of Epicurus remind one of the χρυσᾶ ἔπη of Pythagoras. — **depascimur**: *pascuntur* of bees, *Georg.* 4, 181.

13. **aurea**, 'all golden, I say,' and hence *dignissima*. — **perpetua vita**: *p. aevo*, 5, 161. — **aureā perpetuā dignissimā vitā**: L. is fond of thus interlocking words (*synchysis*); in 20, 124–125, 292, 345, and often. — **semper** is joined to *adsiduo* in 1, 995, to *aeterna* 5, 325. — **dignissima**: cf. 322. — **vita**: *i.e.* in the mouths of men.

14. **nam**: the praise is justified, for, etc. — **ratio**, 'reasoning,' 'doctrine,' 'philosophy,' as in 1, 54; *rationes vitae*, 1, 105; *rationem v.*, 5, 9; *r. verissima*, 6, 80; *rationem vivendi quaerere*, Sen. *Dial.* 8, 2; *Epicuri ratio*, Cic. *Fin.* 1, 13. — **coepit**: *tantum esse satis admonere*, Cic. *Fin.* 1, 30; *coepit* thus has independent force. For the verse ending cf. *possit conglomerari*, 210; pentasyllabic endings also in 26, 54, 71, 83, 131, 148, etc.; see on 1, 251. — **vociferari**, 'utter forth clearly,' used of the poem of Empedocles, 1, 732; of the facts of nature, 2, 1051; of the creak of hinges, 2, 450. Epicurus' gospel cries aloud for reception. *Clamare* and βοᾶν are often said of Epicurus; Cic. *Fin.* 1, 57; 2, 23, 51; *ND.* 1, 86; Athen. 7, 280 a.

15. **naturam rerum**, 'nature'; cf. on Title. — **divina mente**, 'the divine intellect' of Epicurus; so *divini pectoris*, 1, 731, of Empedocles; *deus ille fuit*, 5, 8, of Epic., who even in his lifetime received nearly divine worship. Colotes fell at his feet in reverence, and Metrodorus speaks of the god-revealing sacramental service (*orgia*) of Epicurus (Wallace, 70). — Cic. *Cons.* 2, *Fr.* 10, *divina mente notata*. — **coorta**, 'arising from,' Orelli, edd.; *coortam* O, Bergson; *coartam* Q; 6, 579, *vis . . . aut extrinsecus aut ipsa tellure coorta*. Jessen thinks *reperta* should be read instead, which likewise occurs frequently at the end of the line.

16. Ἰατρικὴ μὲν σώματος νόσους ἀκέεται, σοφίη δὲ ψυχὴν παθέων ἀπαιρέεται, said Democritus, Mullach, 80. (*Epicurum*) *quem ego arbitror unum vidisse verum maximisque erroribus animos hominum liberavisse*, Cic. *Fin.* 1, 14; *sapientia est sola quae nos a formidinum terrore vindicet*, *id.* 46. *Deis ille clamat omnium mortalium mentes esse perterritas*, *ND.* 1, 86. And Virgil, *Georg.* 2, 490, *felix qui potuit rerum cognoscere causas, | atque metus omnis et inexorabile fatum | subiecit pedibus strepitumque Acherontis avari*. — **moenia mundi**: 1, 73 n. The φυσιολογία removes terror by explaining natural phenomena.

17. **discedunt**, 'open'; *discedere caelum*, *Aen.* 9, 20; *discessisse caelum*, Cic. *Div.* 1, 99; the uncommon primary meaning. — **geri res**, 'the working of things'; cf. 27. — *Natura gerit res*, 1, 328; 2, 242; *qua ratione quaeque geri possint*, 6, 60. *Gero* is a favorite word with L. to express this administration of cosmic forces.

18. Note the effect of the spondees and the logical succession *diffugiunt* 16, *discedunt* 17, *apparet* 18. Cruttwell (*RL.* 228) says that this description is perhaps the most beautiful in Latin poetry. — **sedes**: 5, 146, *non est ut possis credere sedes | esse deum sanctas in mundi partibus ullis;* these abodes of the gods were in the μετακόσμια = *intermundia*, as Cicero translates. — **quietae**: *nisi quietum autem nihil beatum est*, Cic. *ND.* 1, 52. *Aen.* 1, 205, *sedes ubi fata quietas | ostendunt.* L. 2, 646, *divom natura necessest | inmortali aevo summa cum pace fruatur | semota ab nostris rebus.* 'Nor ever falls the least white star of snow, | Nor ever lowest roll of thunder moans, | Nor sound of human sorrow mounts to mar | Their everlasting calm'; Tennyson, *Lucr.* 'Philodemus imagined the gods to be a society of Epicurean philosophers who have everything that they can desire — everlasting life, no care and perpetual opportunities of sweet converse'; Zeller, *Stoics*, etc., 468.

19. Hom. ζ 43, of Olympus, ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ | ἔμμεναι· οὔτ'

ἀνέμοισι τινάσσεται, οὔτε ποτ' ὄμβρῳ | δεύεται, οὔτε χιὼν ἐπιπίλναται· ἀλλὰ μάλ' αἴθρη | πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη | τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα. — **neque . . . nec . . . neque** occur also in 517–518; 5, 129; *neque . . . neque . . . nec*, 243–244; *neque . . . nec . . . nec*, 1, 68; 6, 1250–1251; *neque* twice, *nec . . . neque* twice, 631–632; *neque . . . nec*, 467, 686–687, 711–712, 894–895; *nec . . . neque*, 252, 383; *nec . . . nec . . . neque*, 785–786, 337–338; there are other combinations also; L. does not seem to follow any law in his use. — **nubila**: on 1, 6.

20. **acri**: 'biting.' — **concreta**, 'congealed.' Cf. 4, 133, *ut nubes facile interdum concrescere in alto | cernimus et mundi speciem violare serenam;* the word is used of melted metal in 5, 1257, and of anything which is brought together through natural growth or exterior force. The construction appears from 5, 798, *et calido solis concreta vapore;* other pass. part. of intransitive verbs are *sueta*, 2, 448; *consueta*, 5, 208; *adultae*, 2, 1123. *Georg.* 2, 376, *frigora nec tantum cana concreta pruina.*

21. **cana cadens**, 'with hoary fall,' M., comparing *Georg.* 4, 370, *saxosusque sonans Hypanis; Aen.* 8, 559, *inexpletus lacrimans*, where Serv. remarks 'nomen pro adverbio.' *Cana* is a standing epithet of *nix;* Blümner, *Farben*, 79. 'The island valley of Avilion | Where falls not hail nor rain nor any snow | Nor ever wind blows loudly'; Tennyson, *Passing of Arthur.* — **que**, 'but,' after the negative; 2, 50; 5, 325; *et*, 3, 411, 882; Madvig *LG.* 433, 2. — **innubilus**, ἅπ. λεγ. = ἀνέφελος. — **aether**: here Homeric rather than Lucretian; 'the daylight is serene'; *largior hic campos aether et lumine vestit, Aen.* 6, 640; 5, 500, *liquidissimus aether;* 1, 231 n.

22. **integit**: cf. *intectas*, 1, 405. *Integer ridit*, Wakef. — **large**: 2, 806, *larga cum luce repleta est.* — **diffuso**: 1, 9, *nitet diffuso lumine caelum.* — **rident**: sc. *sedes;* so *aequora ponti*, 1, 8. *Rident*, Lachm. mod. edd.; *ridet*, OQ, retained by Giuss., who compares 1, 9; but 1, 8 defends *rident*, which the scribe here made singular to agree with *integit.* Wakef. comp. Chaucer, *Knightes Tale*, 1495, 'And fyry Phebus ryseth up so bright, | That all the orient laugheth of the light.'

23. **suppeditat**: sc. *illis.* Giuss. notices the absence of the pronouns, which may be intentional; men, too, may live as gods. — **porro**, 'too.' — **natura**, 'the natural order of things'; 1, 216 n. The gods are examples of eternal peace, with no wants, since these would disturb their calm; yet Nature supplies their needs, and since they are anthropomorphic with bodies (5, 154), the bodies must necessarily demand attention, which in turn calls for the support that nature gives.

24. **animi pacem**: Ovid, *M.* 11, 624, calls sleep *pax animi quem cura fugit.* — **delibat**: 6, 70, *delibata deum per te tibi numina sancta | saepe oberunt.* — **tempore in**: the preposition is not really necessary and was probably inserted here for metrical convenience; cf. 114, 863; Hertz, 65. *In* follows the noun in 140, 390, 463, 483, 506, 590, 640; cf. on 1, 26.

25. **apparent**, 'are visible' to the mental sight of a disciple of Epicurus. In 1, 878 the word is opposed to *latitare.* There are no abodes of the departed. — **Acherusia templa**: also in 1, 120; 3, 86. *Templa* means 'spaces' or 'quarters'; see lex. for its connexion with the science of augury; 1, 1014, *caeli templa*, and often. Ennius, *Sc.* 107, *Acherusia templa alta Orci;* Pacuvius, 309, *scrupea saxa Bacchi tem-*

*pla; *Accius, 529, *Volcania templa;* Plaut. *Mil.* 413, *locis Neptuniis templisque turbulentis.* Acheron may be connected with Hebrew 'axaron, 'the west,' the place of the going down of the sun (Muss-Arnolt, *APA.* 23, 56).

26. **nec**: there is no obstruction to the vision of the mind, hence the earth creates no obstacle; *ratio obstantia omnia pervadit.* — **tellus** is often used by the hexameter poets where *terra* would be metrically impossible or inconvenient. — **dispiciantur,** 'seen clearly.' 26–27 were bracketed by Br. Woltjer, *Mnem.* 24, 323, quotes Epic. *Sent.* 13 in DL. 10, 143, *οὐθὲν ὄφελος ἦν τὴν κατ' ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἄνωθεν ὑπόπτων καθεστώτων καὶ τῶν ὑπὸ γῆς καὶ ἁπλῶς τῶν ἐν τῷ ἀπείρῳ,* where *τὰ ἄνωθεν = moenia mundi; τὰ ἐν τῷ ἀπείρῳ = totum per inane res; τὰ ὑπὸ γῆς = sub pedibus quaec. . . . geruntur.* Woltjer thinks that 23 and 24 are a later addition, and that 18–22, 25–27, is a neater arrangement. Giuss. keeps 26–27, because something is needed to balance 25, so that the reader may not place 17 sq. in opposition to it.

27. **infra** is hardly necessary; cf. *foras,* 591; *deorsum,* 1016.

28. **ibi**: Pont., edd.; *ubi,* OQ; *tibi,* Junt. Lamb. Br. (see *Phil.* 27, 28), which does not harmonize with *tua; sub,* Winck. Bock. Heinze would have *ibi* correlative with *simul ac* in 14, but that is too far away; it is rather the conclusion to this part of the prooemium. *Eo tum tempore* occurs in 863. — **divina** is not merely complementary; cf. 15.

29. **horror,** 'awe,' such as Proculus Julius felt at seeing Romulus; *perfusus horrore venerabundus adstitissem,* Livy, 1, 16, 7. Stat. *Theb.* 1, 493, *laetusque per artus | horror iit;* Petr. 83, *Protogenis rudimenta . . . non sine quodam horrore tractavi.* — **tua vi**: *tui ingenii viribus;* in the introduction to Book 5 the services of Epicurus are compared with the mighty labors of Hercules.

30. **patens retecta est**: L. often joins a participle (usually perfect) to a verb of kindred meaning; so 335–336, 429, 439, 539, 920, 940. For the two secondary predicates, cf. *cana cadens,* 21; *ita retecta ut tam manifesta pateat,* Bock. — **retecta,** 'unveiled'; Voltaire, *Épître,* 43, 'Le compas de Newton mesurant l'univers, lève enfin ce grand voile, et les cieux sont ouverts'; quoted by Patin, *Poésie Latine,* 1, 204.

31–93. Plan of the third book: the explanation of the nature of the soul and the dislodging of the fear of death, — a fear which is apparent in the conduct of men, although they think at times that they are released therefrom.

31. **docui**: the didactic purpose of the poem is shown not only by the frequent use of this word (423, 426, 500, 522), but by expressions like *cognoscere possis,* 117; *tu percipe dicta,* 135; *tibi pergam rationem reddere,* 178; *o bone,* 206; *crede,* 437; *invenies,* 4, 478; *tu mihi da tenuis auris,* 4, 912. The special reference here is to the doctrine contained in the first and second books. — **exordia**: cf. 380; *cunctarum exordia rerum,* 2, 333; for the various words for atoms, see on 1, 55. Giussani thinks the original prooemium of Book III began here; otherwise the fear of Acheron would not have been noticed twice, viz. in 25 and 37; rather 31 sq. introduces the special object of this book, and is the second division of the prooemium.

32 = 2, 334, with *longe* for *variis.* — **qualia** = *quam diversa,* the meaning being colored by *distantia; Aen.* 2, 274, *qualis erat! quantum mutatus;* see Forbiger there. — **variis**: the atoms have different shapes: hooked, round, pointed, etc. *Variis*

formis occurs in 2, 816, *v. figuras*, 2, 679. *Quapropter longe formas distare necessest* | *principiis, varios quae possint edere sensus*, 2, 442. — **distantia** is a participle.

33. 2, 1055, *multimodis volitent aeterno percita motu.* — **sponte sua**: their motion is self-determined at the start. The expression occurs in 1041 and repeatedly; 1, 214 n. — **volitent**: 1, 950, *solidissima materiai* | *corpora perpetuo volitare invicta per aevom*; cf. 2, 380. — **percita**: *p. plagis*, of atoms, 1, 1025; 5, 188. The reference is to the discussion at 2, 80 sq.

34. 1, 157, *unde queat res quaeque creari. Natura* is the creator; 1, 56. — **quove** is used for *quoque*, which would be ambiguous; so 5, 71, 184, 776; see M. on 1, 56. The reference is to the argument in 2, 990 sq. — **res quaeque** means all material objects taken severally; it is a favorite expression with L., *e.g.* 1, 536; 2, 68; 4, 225.

35. **secundum**, 'next in order,' here only in L. — **animi** is the mind, *anima* the soul. Aug., *CD.* 7, 23, quotes Varro's distinction of *anima* and *animus* (V. of course was not an Epicurean); 'tres esse adfirmat animae gradus in omni universaque natura: unum qui omnes partes corporis, quae vivunt, transit et non habet sensum sed tantum ad vivendum valetudinem; . . . secundum gradum animae, in quo sensus est; hanc vim pervenire in oculos, aures, nares, os, tactum; tertium gradum esse animae summum, quod vocatur animus, in quo intelligentia praeminet; hoc praeter hominem omnes carere mortales.' Servius on *Aen.* 10, 487, 'animus consilii est, anima vitae.' Pseud. Fronto *de diff. KGL.* 7, 531, 'animus qualitas viventis, anima causa vitae'; Pseud. Cic. *de diff. KGL.* 8, 283, 'anima qua vivimus, animus quo regimur'; Nonius, p. 10 M. 'animus est quo sapimus, anima qua vivimus.' — **natura**, 'the constitution'; so 161, 167, 175, 208, etc.; 1, 112 n.

36. **atque** connects *animus* and *anima* constantly, for metrical convenience: so 131, 136, 161, etc.; *animum animamque*, 167, cf. 212, 418. — **claranda**: 4, 778, *multaque nobis* | *clarandumst.* He likes these forms of cogency: *agendus*, 37; *timendos*, 41; *fatendum*, 166; *putandum*, 310; *habenda*, 532; *faciundum*, 626; *cadendum*, 836; *quaerendum*, 909; *manenda*, 1075. — **versibus**: so *versibus ostendens*, 2, 529.

37. **ille**: the great terror; cf. 1029. — **foras**: 122, 539, 772; literal in 1060. — **praeceps agundus** = *praecipitandus. Praecipitem dare* is more common. — **Acheruntis**: 6, 763 ⟨*ne*⟩ *post hinc animas Acheruntis in oras* | *ducere forte deos manis inferne reamur.* 'Liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno et diurno ac nocturno metu. quo terrore? quo metu? quae est anus tam delira quae timeat ista quae vos . . . timeretis? Acherunsia templa,' etc., Cic. *Tusc.* 1, 48.

38. One of the excellencies of the gods is *quod mortis timor haut quemquam vexaret eorum*, 5, 1180. — **funditus turbat**: 5, 1435, *commovit funditus.* — **ab imo**: pleonastic also in 1, 993, *funditus imum.*

39. **suffundens**: cf. 304; 6, 479, *suffundunt caelum caligine.* — **nigrore**, 'sable,' is a poetical word.

40. **esse . . . relinquit**: poetical for *esse sinit; quidvis esse relinquat*, 1, 703; Hor. *S.* 1, 1, 52. — **liquidam**: Suet. *Aug.* 95, *liquido ac puro sereno.* Cic. *Fin.* 1, 58 calls *voluptas liquida.* Sellar (370) maintains that L. exaggerated the influence of the fear of death, a confirmation of his living a secluded life.

41. **quod**: 'whereas'; cf. 2, 532, and on 1, 221. — **homines**, namely, those who

prefer to die rather than suffer disease, to die rather than suffer infamy, who set up a popular theory of the mortality of the soul; all of these are shown to be weak when the test comes. Such men need Epicurus' teaching.

42. **infamem**: Gellius, 6, 18, 11, says that some persons made infamous by perjury were driven to suicide by the weight of public opinion. Infamy was legally connected with certain vocations, and was a consequence of conviction for certain crimes, such as swindling, embezzlement, etc., and a result of certain dishonorable acts (Willems, *Droit*,[5] 104). Infamous persons had no vote and could not hold office. — **ferunt** expresses talk carried about from man to man, often boastfully; cf. 754. The acc. and inf. construction with a definite object is rare: 'quos . . . ferunt bellum . . . intulisse,' Cic. *Harusp. resp.* 20. — **Tartara leti**: *leti* is probably a possessive gen.: Soph. *OC.* 1389, Ταρτάρου ἔρεβος: *Georg.* 4, 481, 'domus atque intima leti | Tartara, and Conington there, who personifies *leti; CIG.* 5816, εἰς τὸν ἀμείδητον τάρταρον Ἀΐδεω. M. calls it a gen. of quality. For the heteroclite, cf. *Ismara propter*, 5, 31, and for the case of *Tartara*, see on 456.

43. **animi**, O, Br. Heinze, Giuss. Woltjer; *animae*, Q, Lachm. M. Bail.; cf. 117. Woltjer, *Jahr.* 119, 784, compares for the gen. Cic. *Div.* 1, 98, 'saepe lapidum, sanguinis nonnumquam . . . imber defluxit' with *Div.* 2, 60, 'lapideus aut sanguineus imber.' — **animi naturam** = *animum*. L. is very fond of this periphrasis with *natura*, which occurs 58 times in the poem; cf. 130, 191, 203, 212, 228, etc. Lachm., and Holtze, 42, reading *animae*, regard that as a dative, but L. has the construction *alicui est natura* but once, 2, 817. — **sanguinis** is gen. of material; Roby, 1304. 'Empedocles animum esse censet cordi suffusum sanguinem,' Cic. *Tusc.* 1, 19; yet, as Heinze says, L. has lay people in mind who looked on blood or breath as the life-element, because life ceases with their loss.

44 (46). **venti**, *i.e.* πνεῦμα, ἄνεμος. — **fert**: 2, 260 n. — **ita**, 'in that direction.' — **voluntas**: 'fancy,' unscientific indifference as to which error is embraced. — *Aen.* 6, 675, 'si fert ita corde voluntas.' Lact. *Opif. Dei*, 17, 'nonnulli (*e.g.* Anaximenes, Diogenes of Apollonia) animam dixerunt esse ventum, unde anima vel animus nomen accepit, quod Graece ventus ἄνεμος dicitur.' Sailors often call wind air; here we have the opposite. Wörpel, *WKP.* 19, 365, would keep the Ms. order, interpreting *venti* as *aurae popularis;* Lamb. and others made it *inanis gloriae causa.* All modern edd. transpose verse 46, with Bentley.

45 (44). **nec prosum**, 'and not at all'; so 1087: *prosum* for *prorsum*, as in 514, *introsum*, 534, *rusum*, 1001, 4, 309 (333), *rusus*, 5, 749; *susum* does not occur in O or Q. Cf. Stolz, *Gr.* § 65, 3, b, *Hist. Gr.* I, § 330; Sommer, 271. Sen. *Ep.* 82, 7, 'haec quidam putant ipsos etiam sine philosophia repressisse; sed, cum securos aliquis casus expertus est, exprimitur sera confessio.'

46 (43). **hinc**: for the reasons to be stated in 48 sq. — **licet**: with the infinitive 7 times, with subj. 8 in the poem. — **advertas animum** = *animadvertas*, which is practically confined to prose writers: *Thes.* 2, 74, 42. L. has *animum advertere* in 181; 2, 125; 4, 812. — **laudis**: 'vain glory,' 'brag.' *Ciris*, 1, 'vario iactatum laudis amore.'

47. **res ipsa**: the principle that death is better than dishonor and that there is no Acheron. — **probetur**: of conviction by proof; 2, 94, *ostendi et certa ratione probatumst.*

48. **extorres**: 'extorrem patria, domo, inopem et coopertum miseriis,' Sall. *J.* 14, 11 (Wakef.). Banishment or exile meant immeasurably more to a Roman than to the cosmopolitans of the present day: Cic. *Tusc.* 4, 106, 'exsilium quod in maximis malis ducitur;' Sen. *Dial.* 3, 16, 2, 'tibi fortius aliquid et quod sentias inurendum est: in exilium et loca ignota mitteris.'—There is no evidence that Memmius in his exile either gained or desired any comfort from the poem. See *Introduction*, 24. *Extorres* is usually construed without a preposition; Roby, 1211.—**idem** = *iidem*, as in 1, 165.—**longe**: Cicero was banished 400 miles from Rome.

49. **conspectu ex**: *ex conspectu* would have been metrical, and L. frequently begins the verse with a monosyllable.—**crimine**: crime of which flight was evidence.

50. **aerumnis**: *morbi, vita infamis.* The word occurred in 1, 108; it occurs in the early poets and was not common after Cic., who uses it to express *aegritudo laboriosa, dolor* being *aegritudo crucians* (*Tusc.* 4, 18). *Aerumnas quid opus est? tamquam parum sit, si dicatur labor*, Quint. 8, 3, 26. See Krebs-Schmalz, *Antibarb.* 1, 110.—**adfecti**: cf. 496, 853, 922.—**denique** goes with *adfecti*, introducing the climax; so Heinze, Br., and Creech in his *interpretatio;* cf. 157; Giuss. takes it with *vivunt*, i.q. *tamen vivunt et parentant.*—**vivunt**, 'they still continue to live;' if their philosophy were sound, they would seek the peace of death; cf. 6, 1208. They agree with Maecenas 'vita dum superest bene est: hanc mihi, vel acuta | si sedeam cruce, sustine' (Sen. *Ep.* 101). Aug. *CD.* 11, 27, 'unde enim mori metuunt et malunt in illa aerumna vivere, quam eam morte finire, nisi quia satis apparet quam refugiat natura non esse?'

51. **et . . . tamen**: and yet in spite of their professed principles; cf. 103, 267, 923; in 4, 1252, 5, 1096, the words are separated. The expression is elliptical, as with Eng. 'notwithstanding.'—**venere**: L. uses the ending *-ere* for metrical convenience; cf. 73, 122, 133. Quint. 1, 5, 44, 'sed quem potius ego, quam M. Tullium, sequar? qui in Oratore [157] Non reprehendo, inquit, scripsere: scripserunt esse verius sentio;' see on 1, 291 and Lachm. on 1, 467. But Cicero, in his poetry, has *-ĕrunt* 4 times and *-ēre* 8 (Peck, *APA.* 28, 66); he never shortens *-ērunt.*—**parentant**: it was customary to make offerings at the graves of deceased relatives from time to time, more especially on the anniversary of the death. These superstitious people offer sacrifices elsewhere, wherever they go. The *Parentalia* (Feb. 18–21) were appointed for observance by the whole people. Such sacrifices were, of course, an acknowledgment of some kind of immortality. Moreover, these departed spirits might work mischief if not placated.

52. **nigras**, 'diis infernalibus semper nigra offerri debent,' Pseud. Acron, Hor. *C.* 3, 8, 6.—**pecudes**: *nec maiora veto*, says Ovid, *F.* 2, 541; it was not absolutely necessary to offer sacrifice of animals; *parva petunt manes.* The supererogation in sacrifice increases the inconsistency of the braggarts.—*Georg.* 4, 545, *inferias Orphei Lethaea papavera mittes | et nigram mactabis ovem.*—**manibu' divis**: Cic. *Legg.* 2, 22, *deorum manium iura sancta sunto . . . leto datos divos habento.* For the apocope, cf. 905, 1016, 1025, etc. This disregard of final *s* to avoid a cretic was common in the early poets, and is said by Jessen (*QL.*) to occur in L. 77 times; by Bouterwek, 72, 51 at close of the fifth foot, the discrepancy being due to text variation. In the Mss. there are but 43 cases, plus 2 corrupt; there are 35 cases due to emendation in Lachmann's text; Randall, *APA.* 34, lxvi. L. retains *s* 98 times (Maurenbrecher,

Hiatus, 103). Cicero, *Orat.* 161, testifies to the practice as an ancient elegance, which in his day was looked upon as 'subrusticum'; he had, in his translation of Aratus, followed the earlier custom. L. Havet, *L's Latin caduc*, 326, noticed that L. mainly confines his practice to forced prosodies in the fifth, second, and third feet; cf. 1, 454, 662; 2, 54, etc., and 1, 203, 304, 424, etc., where he follows the later usage; his *omnibu'* and *rebu'* are no longer living forms, but archaisms, like *aquai*. But in the fourth foot L. occasionally has this license: 3, 905; 4, 1035; 5, 456; 6, 972. He elides *s* most frequently in the dat. abl. ending, occasionally with *-us* and *-is*, but perhaps not in the third declension nom. of nouns; cf. on 6, 550; even in the first foot *quominu'* occurs in 1, 978. See the list in Jessen, 23 sq., and the discussion by Lachm. on 1, 186; Müller, *RM.* 344. Seelmann, *Aussprache*, 361, says that the occurrence in the older inscriptions is almost wholly confined to the *-us* ending of the nom. — The assonance *divis*, 52, *acerbis*, 53, is accidental, but cf. 186–187, 1029–1030, 888–889, 989–990; 4, 978–981.

53. **rebus acerbis**: used especially of bereavement; see on 889. *Mitto* occurs with *inferias* in Ov. *M.* 11, 381; usually *affero* and the like are used.

54. **animos**: the plural, and the preposition, with *advertere* are unusual: *Thes.* 2, 74, 40; 75, 13.

55. **dubiis**, 'critical,' cf. 1076; Sen. *Benef.* 6, 35, 1, *et in dubiis et in adversis et in laetis; dubios casus*, Catull. 64, 217. — **spectare**, 'judge.' — Crouslè quotes Racine: 'Hommage que toujours rend un coeur effrayé | Au Dieu que jusqu' alors il avait oublié.'

56. **convenit**: 455, 462; *conveniebat*, 682. — **noscere**: 'ascertain.' — **qui sit**: his real character: Cic. *Fam* 6, 1, 7, *qui sim autem hoc tempore intellego;* see Reisig, 1, 276. For the double monosyllabic ending cf. 96, 115, 137, etc., and on 3. Three monosyllables close the verse in 4, 33, 234; 5, 279.

57. **voces**, 'words,' occurs in 467; 4, 549; 5, 337. Here it has the additional meaning 'sentiments,' as is shown by *verae*, 'sincere,' 'heartfelt'; 496 n. — **tum demum**, 'then only,' 'not until then.' — **ab** is probably pleonastic here to prevent hiatus. *Pectore ab imo* is a natural expression and occurs in *Aen.* 1, 485; 6, 55; cf. 2, 288, and Ov. *M.* 10, 402; Catull. 64, 198, *verae nascuntur pectore ab imo.* But *imo* in all authors is usually placed outside of the prep. — Sen. *Ep.* 82, 5, *magna verba excidunt cum tortor poposcit manum, cum mors propius accessit.*

58. **eliciuntur**, OQ, Bern. and recent edd., *voces eliciente deo*, Ov. *F.* 1, 256; *eiciuntur*, Lamb. Lachm. M.; 497, *eiciuntur* edd., *eliciuntur*, OQ; Fronto *ad Anton. de Eloquent.* 1, *latentia* ⟨*verba*⟩ *eliciemus.* — **et**, Itali, edd. — **eripitur**, OQ, edd.; *deripitur* Br., but *eliciuntur deripitur* is contrary to Lucretian rhythm: he permits close of a polysyllabic word at the end of the second foot when the verse begins with a dactyl and spondee or two spondees, only when a monosyll. follows; 3, 527 is an exception for a special reason. — **persona**: Mart. 3, 43, 3, *non omnis fallis, scit te Proserpina canum; | personam capiti detrahet illa tuo.* Crouslè quotes Rousseau, 'Le masque tombe, l'homme reste, et le héros s' évanouit.' Sen. *Clem.* 1, 1, 6, *nemo enim potest personam diu ferre. ficta cito in naturam suam recidunt.* — **manet res**, Itali, edd.; *manare*, OQ, † Heinze, Bail.; *mala re* is suggested by Heinze: a connective before *manet* is missed. *Res* is 'reality.'

59. **denique**, 'then again,' introduces a new example; cf. 526; 4, 222. — **avari-**

ties: the lexicons quote another occurrence in Claudian; cf. *Thes.* 2, 1178, 71, and 1, 58 n. — **honorum**, 'public office.' — **caeca**, 'reckless.' — Sen. *Dial.* 11, 9, 'omnia ista bona, quae nos speciosa sed fallaci voluptate delectant, pecunia, dignitas, potentia . . . ad quae generis humani caeca cupiditas obstupescit, cum labore possidentur.'

60. **miseros homines**: like *miseris mortalibus*, 5, 944; it agrees in tone with the cry of the babe, *cui tantum in vita restet transire malorum*, 5, 227. Note that L. has the peculiar faults of an upper class Roman in mind. — **cogunt**, 'push.' — **transcendere**: uncommon metaphor in Latin: *ὑπερβαίνειν*.

61. **iuris**: *τοῦ δικαίου*. — **interdum** means 'at times,' as in 381, 465; 2, 282; 5, 603: the classical meaning. — **socios** is a predicate of *homines*. — **scelerum** refers to both *socios* and *ministros*, which produce a pleonasm like *fine modoque*, 1, 964, *texturas . . . figuras*, 4, 158. The plural of *scelus* does not occur elsewhere in L. — Cic. *Phil.* 12, 17, *in eius socios facinorum et ministros sum semper invectus.* — 'What he denies, as a spur to vicious energy, is in reality a spur to all energy. Every passion, good or bad, is compressed and intensified by the contracting limits of mortality;' Benn, *Greek Philosophers*, 2, 94.

62 = 2, 12. Cf. 5, 1120, *at claros homines voluerunt se atque potentes | ut fundamento stabili fortuna maneret.* — **niti** with infin. is unusual: cf. 5, 1132, *angustum per iter luctantes ambitionis.* All this effort is opposed to *quies*.

63. 'The gods from above the mad labour behold, | And pity mankind that will perish for gold,' Dryden. — **ad summas emergere opes** is repeated from 2, 13; 5, 698, *emergere ad ortus.* — **opes**: wealth and honor generally go together; *rerumque potiri* closes the verse in 2, 13. — **vulnera**: cf. other figurative uses of *vulnus* in lex. and L. 5, 1197; here the result of *avarities, honorum cupido.* — *Certamina divitiarum*, Hor. *Ep.* 1, 5, 8.

64. **partem**: adverbial, cf. 6, 1249. — **aluntur**, 'supported.'

65. **ferme**, 'as a rule'; 'invariably': 5, 242, *haec eadem ferme mortalia cernimus esse*: 2, 218; 6, 10, etc. — **contemptus** and **egestas** correspond chiastically to *avarities* and *honorum cupido*, 59. Hor. *Ep.* 1, 1, 42, *vides quae maxima credis | esse mala, exiguum censum turpemque repulsam;* Sen. *Dial.* 12, 6, the *incommoda* of exile are *paupertas, ignominia, contemptus; id.* 12, 13, 8, *scio quosdam dicere contemptu nihil esse gravius, mortem ipsis potiorem videri;* Cic. *Tusc.* 3, 82, *si paupertas mormordit, si ignominia pupugit, si, quid tenebrarum obfudit exsilium.* But to an Epicurean *neque enim est umquam penuria parvi*, 5, 1119; so *λαθεῖν* is Epicurean retirement; these people fail to comprehend the *dulcis vita* with its retirement and frugality. — **acris**, 'pinching.'

66. **semota** would regularly be neut. pl. like *coniuncta*, 136; *diducta*, 287; *fessa*, 458; *haec*, 506; *integra*, 705; *sopita*, 920. Yet in 416 *vincti* takes its gender from *animus* and in 283 *commixta* refers to three masc. nouns with grammatical gender. — **dulci vita**: 2, 997; *γλυκὺς αἰών*, Hom. ε 152. — **videtur**, OQ, Heinze, Bail.; *videntur*, Lamb. edd. The sing. is used because the action of *contemptus* and *egestas* is separated for the moment.

67. **leti portas**: *leti ianua*, 5, 373; 1, 1112; *leti limine*, 2, 960; *ianua Orci*, 6, 762; *ianua leto*, *Aen.* 2, 661, and Hertzberg, *Prop.* 4, 11, 2. Arn. 2, 65, *hanc vitae ut ita dixerim ianuam*, and 2, 30, *si animae leti adeunt ianuas Epicuri ut sententia definitur.* — **cunctarier**: for *cunctari;* so *secernier*, 263; *cohiberier*, 443;

gignier, 623; 48 times in L. according to Reichenhart and Lange, but Proll, 34, gives 36 verbs in *-ier*, not counting duplications. Cartault, 103, says that the form occurs 9 times in Book I, 2 in II, 5 in III, 9 in IV, 14 in V, 9 in VI; the distribution is accidental. Infinitives metrically like *mutari* occur 81 times, the same words in *-ier* 27 times, always making a dactyl in the fifth foot except in 5, 166; he gives statistics of other metrical forms. The word following this form always begins with a vowel. It rarely occurs in the second and fourth feet, occasionally in the first. Horace has it 9 times and Ovid once; statistics in Reisig, I, § 149. Lachmann would give *cunctarier* here the force of a neuter noun in the nominative (4, 765 n.), but it is more natural with Lambinus and Heinze to take it as a simple infinitive, 'they wait before the gates of death'; Virgil was perhaps influenced by L. in placing Luctus and Curae *vestibulum ante ipsum primisque in faucibus Orci*, *Aen.* 6, 273; Psalm 88, 3, *vita mea inferno appropinquavit.*

68. **unde** = *a quibus*, *egestas* and *contemptus*: therefore close to death. *Vnde* is frequently equivalent to a preposition and relative pronoun: 272, 177, 467; 6, 704, *pluris, unde una sit.* — **se**: Sall. *Cat.* 1, *homines qui sese student praestare.*

69. **effugisse volunt**: see Lane, 2223. — **longe longeque**: 2, 106, *dissiliunt longe longeque recursant*, cf. 6, 690; *pariter pariterque*, 457; *seorsum seorsumque*, 286. — **remosse**: sc., if necessary, *ea*, from *unde*, as *removeo* is theoretically transitive. Br. in *BPW.* 25, 538 points out that *se* is really its object. For the contraction, cf. *abstraxe*, 650; *cresse*, 683; *consumpse*, 1, 233, etc. Variant readings are *refugisse, remoti, remotae, recesse, remasse, remanse.* Heinze follows Vahlen in taking the two verbs with *unde*, and would have *remosse* intransitive or reflexive, as in 881. Giuss. insists that *se* is the subject of the two infinitives, and that *remosse* needs an object. Lucretius was not conscious of syntax when he wrote the line.

70. **sanguine civili**: Cic. *Fin.* 1, 43, *cupiditates enim sunt insatiabiles, quae non modo singulos homines, sed universas familias evertunt, totam etiam labefactant saepe rem publicam*; cf. Sallust's account of Roman degeneracy in *Cat.* 11 sq. '(The poem) was composed in that hopeless time when the rule of the oligarchy had been overthrown and that of Caesar had not been established, in the sultry years during which the outbreak of the Civil War was awaited with long and painful suspense;' Mommsen, *RH.* 4, 698. — **rem**: 5, 1113, *res inventast aurumque repertum*; Hor. *Ep.* 1, 1, 65, *rem facias, rem,* | *si possis recte, si non quocunque modo rem.* — **conflant**: cf. 335. *Cladem conflare*, 6, 1091.

71. Note the alliteration. — **conduplicant**: 1, 712 n. Cf. Juv. 14, 229, *patrimonia conduplicare*; Pers. 6, 78, *rem duplica.* — **caedem caede**: cf. *vapore vapor*, 233; *lumina luminibus*, 364: *partem pars*, 399; *res rem*, 622; *insignibus insignis*, 1015; ἄκουσαν ἄκων, Aesch. *PV.* 689; *Archiv* 5, 162. This parataxis is frequent and intentional in L. 6, 1238, *cumulabat funere funus*; Cic. *1 Cat.* 14, *incredibili scelere hoc scelus cumulasti*; Hor *C.* 1, 28, 19, *densentur funera.*

72. Macr. first compared *Georg.* 2, 510, *gaudent perfusi sanguine fratrum.* The brothers' death increases the fortune of the survivor. — **in**: Prop. 2, 4, 18, *gaudet in puero*, for *de*. Note the contrast of *gaudent . . . tristi.* — **funere** usually means death in L., *e.g.* 712.

73. **consanguineum**: properly *eodem patre nati fratres* (§ 1, *Inst.* 3, 2). There is fear of poisoning; 5, 1009, *illi imprudentes ipsi sibi saepe venenum* | *vergebant*; Cic.

Fin. 1, 49, *ut enim mortis metu omnis quietae vitae status perturbatur . . . ob eamque debilitatem animi multi parentes, multi amicos, nonnulli patriam, plerique autem se ipsos penitus perdiderunt;* Hor. *S.* 2, 3, 131, *cum laqueo uxorem interimis matremque veneno.*

74. **consimili ratione** is not uncommon in L., *e.g.* 282; 5, 297; 6, 881; Wölfflin, *Phil.* 34, 159, regarded the adjective as vulgar; it is not in Virgil. Probably metrical convenience influenced L. — **ab**, 'arising from,' 'by effect of,' of the mental reason, is colloquial and was not taken into the literary language until Livy (Schmalz, *Synt.* § 136). — **saepe**, 'likewise' (M.). Having given the consequences of *egestas*, the poet now passes to the results of *contemptus.*

75. **macerat**: cf. 826. — **invidia** overthrew the first kings in primeval society; 5, 1127, *invidia quoniam, ceu fulmine summa vaporant. Invidia : ante*, old vulg., Heinze, Woltjer; *invidia ante*, Br. Giuss. Bail.; *invidia. ante*, Lachm. M.; what follows *macerat invidia* is the ground of complaint resulting from envy. For the rhythm, cf. 5, 285. — **ante oculos**: here somewhat stronger than 'visible'; there is intentional parade. The pomp of processions, attendance of lictors, etc., would mark the difference between the magistrate and private citizen. — **illum . . . illum** (76) probably refers to the same person, yet it is possible that different persons may be intended: cf. *hunc* 82–83; see Wölfflin, *Gem.* 434. The subject acc. depends on *queruntur*, 77. *Invidus alterius macrescit rebus opimis*, Hor. *Ep.* 1, 2, 57. — **esse**: the infin. expresses the cause as in 613, 1045; 2, 1165. — **potentem**: *reges rerumque potentes*, 1027.

76. **incedit** implies a stately progress, as in a procession: *Aen.* 1, 405, *incessu patuit dea.* — **honore**: the dignity which office gives; not restricted to dress alone.

77. **ipsi se**: for *ipsos se*, like *sese conficit ipsa*, 4, 639. — **tenebris**: 2, 15, *tenebris vitae; Aen.* 2, 92, *vitam in tenebris luctuque trahebam.* — **caeno** has always the notion of loathsomeness. Plato, *Phaed.* 69 c ἐν βορβόρῳ κεῖσθαι; Salvian. *Gub. Dei* 6, 8, 43, *quasi in caenum proiciantur;* Lact. *Inst.* 7, 6, *animas . . . tanquam luto caenoque demerserunt;* Otto, *Sprichw.* 63.

78. **partim**, 'some'; 4, 57; 5, 840, 1083; 6, 1172. — **statuarum**: the erection of statues at both public and private expense was a common honor: thereby *nomen aedificabant* (Enn. *Ann.* 412). In the time of Theodoric there were said to be as many statues as there were inhabitants at Rome: Marquardt, *Privatleben*, 615. Εἰκόνας τ' ἀναθήσειν εἰ ἔχοι, ἀδιαφόρως ἕξειν ἂν μὴ σχοίη was an opinion of Epicurus (DL. 10, 121 (?)). — **ergo** as a preposition is not found in Plaut. and Ter. and occurs chiefly in laws and maxims: Roby, 1934.

79. Pliny the Younger, describing the famous eruption of Vesuvius, says *erant qui metu mortis mortem precarentur* (6, 20). Democritus in Stob. *Fl.* 4, 75, ἀνοήμονες τὸ ζῆν ὡς στυγέοντες, ζῆν ἐθέλουσι δείματι Ἀΐδεω (*Phil.* 29, 612); Ov. *M.* 7, 604, *mortisque timorem | morte fugant.* Lee quotes Hudibras: 'And when they're out of hope of flying, | Will run away from death by dying.' Sen. *Ep.* 24, 23, quoting Epic., '*tantam hominum imprudentiam esse, immo dementiam, ut quidem timore mortis cogantur ad mortem*'; cf. *Dial.* 10, 16, 2; *Ep.* 70, 8.

80. **percipit** = *occupat, comprehendit*, as in 29: cf. 4, 729; 5, 605. *Odium me percipit*, Ter. *Eun.* 972. — **humanos**: cf. 837. *Natura humanis omnia sunt paria*, Varro in Non. 81, 10. — **lucis**: 4, 35, *simulacra luce carentum; Aen.* 4, 452, *lucem*

relinquat. Burton, *Anatomy of Melancholy,* 1, 4, 1, has much on the general principle.

81. Epic. in Sen. *Ep.* 24, 22, *ridiculum est currere ad mortem taedio vitae, cum genere vitae, ut currendum ad mortem esset, effeceris.* — **pectore** as a convenient dactyl, occurs in 896 and often; *laetanti pectore,* Catull. 64, 222. It fills the 5th foot 18 times, the 1st foot 3. — **letum**: *leti secura quies,* 211, is the object. *Consciscere letum* occurs in Plaut. *Mil.* 1241; *c. mortem* is the common phrase.

82. **obliti** represents a causal clause. — **curarum**: 2, 45, *mortisque timores | tum vacuum pectus lincunt curaque solutum.* He has shown that the fear of death is the ultimate cause of these cares.

83–84. *Suadet* in 84 has been suspected by many scholars and in its stead *fundo* has been written by Lamb., *fraude* by Lachm., *clade* by Bern. Giuss. and Christ, *sua vi* by Stampini. Hermann proposed (*Phil.* 8, 180) *summas . . . vertere fraudes;* Bock. and Woltjer favored *ut* for *et.* Bergson would change *hunc . . . hunc* in 83 to *hic . . . hic:* Munro retains the Ms. reading without change, but infers a lacuna before 83 — *qui miseros homines cogens scelus omne patrare.* Br. and Bail. impale *suadet* as corrupt. Postgate, *Phil.* 24, 136, would arrange with no change of words: 37–40, 83–86, 41 sq. Heinze places a full stop after 82 and retains the Ms. readings. In 83 *hunc . . . hunc* may mean 'this man . . . this (another) man'; cf. *Archiv* 12, 249. Appeal is made to *Aen.* 10, 9, *quis metus aut hos | aut hos arma sequi ferrumque lacessere suasit,* and to *Georg.* 2, 505, *hic petit excidiis urbem miserosque penatis | . . . hic stupet attonitus rostris; hunc plausus hiantem | . . . corripuit,* with 510 an imitation of L. 72. With hesitation I follow Heinze, for *hunc,* 83, differing from *hunc,* 82, is very harsh, and *et* in 84 is hard to explain. Sen. *Dial.* 3, 16, 4, has *pro cuiusque morbo medicina quaeratur. hunc sanat verecundia, hunc peregrinatio, hunc dolor, hunc egestas, hunc ferrum.*

83. **vincula**: *passim* in Cic. *Laelius,* of friendship. L. usually writes *vincla, saecla, periclis;* cf. 55, 599, 775, 1076. He uses the longer form *pericula* but once — 5, 44. Plaut. always has *vehiclum,* sometimes *poplus:* Kühn, 29, Lindsay, *LL.* 146. *Periclum* is the earlier form: Sommer 151. L. was the first to use the shorter form in hexameter poetry; Virgil has it 15 times and always at the end of the verse: *Wiener St.* 8, 137. — **amicitiai**: for the old genitive ending cf. on 1, 29. L. uses the form less as he advances in the poem. Yet the form in *-ai* is a later invention after the analogy of the *-o-* stem. Gellius (13, 26, 4) says that Nigidius approved *-ai;* see Lindsay, 386. Cartault, 8, counted in L. 166 occurrences of *-ai* against 153 in *-ae,* but *animai* is found 30 times, *aquai* 20, *materiai* 41, *viai* (always) 8.

84. Note that *pudorem* has reference to one's self, *amicitiai* to friends, and *pietatem,* which really includes the other two, to parents, kinsmen, and country. — **in summa,** 'in fine'; *ad summam* is more commonly used. Polle, *Phil.* 26, 328, denies that it is Lucretian and Giuss. doubts it. For the case, cf. on 295. — **evertere**: Cic. *Sest.* 1, *eos qui omnia divina et humana violarint, vexarint, perturbarint, everterint . . . alacres laetosque volitare* (Heinze). — **suadet**: sc. *timor;* cf. 6, 1282 and *cogunt,* 60.

85. **iam,** 'ere now.'

86. **prodiderunt**: so *transtulĕrunt,* 134; *occidĕrunt,* 1028; *adnuĕrunt,* Hor. *S.* 1, 10, 45; *stetĕrunt, Aen.* 2, 774. This shortening was a metrical device to avoid a

cretic; but *dedĕrunt*, 6, 4, and *fuĕrunt*, 5, 474, are not metrically necessary, and in 6, 2–5 long and short occur alternately, pointing probably to a shortening in popular speech; cf. *sumpsĕrunt* in a popular song, Suet. *Jul.* 80. See Lindsay, 532; Keller, *Lat. Sprachg.* 2, 262. Originally *-ĕrunt* was a form entirely independent of *-ērunt;* Sommer, 619: cf. Lane, 857. — **vitare petentes**: a poetical inf. of purpose; cf. *sedare vocabant*, 5, 945; *occurrent praeripere*, 3, 895; *dedit ire*, 1030; the two latter Br. regards as Hellenisms; see also Brenous, *Hellénismes*, 275. Brenous, 294, maintains that *petere* with infin. means 'desirer,' with subj. 'demander'; L. does not have it with *ut* or the bare subj.; Reichenhart, 466.

87–93 = 2, 55–61 = 6, 35–41 (nearly); and 91–93 also = 1, 146–148. L. repeats these verses because they concern his purpose so closely. Goebel thought 87–90 interpolated here and unnecessary after 35 sq. (*Obs. L.* 28); but Polle, *Phil.* 26, 328, well appeals to poetic feeling for their justification; they are rejected also by Gneisse, 20, and defended by Neumann, 29.

87. **nam**: all the preceding is due to ignorance, for ... — **pueri**, 'children,' 447, 762; 5, 222, 884, 1017, 1021; 2, 576, *vagor | quem pueri tollunt visentis luminis oras; Archiv* 7, 86. — **trepidant**: Lucil. 15, 7, *ut pueri infantes credunt signa omnia ahena | vivere et esse homines.* — **caecis tenebris**: also in 2, 746 and 798; *taciturna silentia*, 4, 583. Lee quotes M. Arnold: 'Once read thy own breast right, | And thou hast done with fears; | Man gets no other light, | Search he a thousand years, | Sink in thyself. There ask what ails thee at that shrine.' Bacon: 'Men fear death as children fear to go into the dark: and as that natural fear in children is increased with tales, so is the other.' *Fragm. Herc.* 26, col. 14, 5, *καὶ ταράττεσθαι . . . ἄλογα τῶν ζῴων τὰ . . . παιδία* probably in a like connexion. Plato, *Phaedo*, 77 e, *ἴσως ἔνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται*; cf. Sen. *Ep.* 24, 14.

88. **nos**: we grown men; notice that the word has the metrical accent. — **in luce**: notwithstanding the light; children may be excused, men are cowards. Cf. 5, 11 sq. where *fluctibus . . . tenebris . . . tranquillo . . . luce* are contrasted. Hobbes, *Leviathan*, 1651, p. 52: 'This perpetual feare, alwayes accompanying mankind in the ignorance of causes, as it were in the Dark, must need have for object something. And therefore when there is nothing to be seen, there is nothing to accuse either of their good or evil fortune but some power or agent invisible.' Sen. *Ep.* 110, 6, 'non omni puero stultiores sumus, qui in luce timemus? sed falsum est, Lucreti, non timemus in luce: omnia nobis fecimus tenebras . . . sed lucescere, si velimus, potest: uno autem modo potest, si quis hanc humanorum divinorumque notitiam acceperit.' Notice the individualism in this treatment. The highest point a Greek could attain to was to conduct himself according to just principles; he never troubled himself about others (Lewes, *Biogr. Hist. Phil.* 338).

89. **nilo**: 1, 150 n.

90. Note the alliteration. — **pavitant** as transitive is poetical and anteclass. — **fingunt**: 1, 104 n. Quint. 12, 2, 3, *fortis erit qui metus doloris, mortis, superstitionis nulla ratione purgaverit?* 'The atomistic theory appeared well calculated to promote the object of Epicurus' ethical doctrine; its tendency is to counteract the fears which are the attendants of superstition, since by dissolving all things into the minutest particles it leaves nothing behind powerful enough to threaten or alarm the human mind'; Ritter, *Hist. Phil.*, 3, 430.

91. **animi** is to be taken with both nouns, although its position is irregular; cf. 95.—**necessest** with the subj. 241, 282, 470, 677, 766; with the infin. 175, 204, 216, 235, 798, 965. These words of necessity—*necesse, debeo, cogo*, and the many gerundives which appear constantly in the poem, call to mind the remark of Martineau (*Types of Ethical Theory*, I. ix) concerning the tone of plump assurance in which the ancient Epicurean was accustomed to propound and argue the principles of his system; as if to doubt were to be disgraced, and he had freshly arrived from the council of the gods (Cic. *ND.* 1, 8). 'Upon the supposition of a God, the immortality of souls can hardly be kept out, but it will crowd in after it; and then the fear of eternal punishment after death will unavoidably follow thereupon, perpetually embittering all the solaces of life and never suffering men to have the least sincere enjoyment'; Cudworth, *Intell. Syst.* 1, 149. Dryden translates, 'These bugbears of the mind, this inward hell.' Shakesp. *King Lear*, 2, 2: 'O purblind race of miserable men . . . here, through the feeble twilight of this world groping.'

92. **non . . . neque**: cf. 124–125; 194–195; 1, 479. 'Why then,' says Hume, 'does Lucretius so highly exalt his master for freeing us from these terrors? Perhaps the generality of mankind were in the disposition of Cephalus in Plato, who while he was young and healthful could ridicule these stories; but as soon as he became old and infirm began to entertain apprehensions of their truth'; *Nat. Hist. of Relig.*, Sect. 12.—**lucida tela diei** are the same as *radii solis;* so in 1, 479, *constare neque esse*, the verbs are synonymous (M.). *Lucida tela* in the literal sense occurs in 4, 845. Cf. τοξεύματα θερμὰ ἡλίου; Gray, 'glittering shafts.'

93. **naturae species ratioque**, 'systematic observation of nature,' φύσεως θεωρία and φυσιολογία. Other interpretations are: le spectacle de la nature et la science (qui l'explique); examination and interpretation of nature; study of nature and use of philosophic reasoning; right reasoning about nature; looking at nature and using our reason; the outward spectacle and the moving principle of Nature; aspect and law of nature. Here *natura* comprises all phenomena; see on Title. The use to which L. wishes this knowledge to be put shows its ancillary position; the knowledge of nature is desirable as a means of freedom from the fear of death; Cic. *Fin.* 1, 63, *omnium rerum natura cognita levamur superstitione, liberamur mortis metu, non conturbamur ignoratione rerum.*—The syllable bearing the ictus in the 5th foot should not close a word; there are 37 cases in the poem according to Meyer, *Lat. Hex.* 1037.

94–135. 'The mind and soul are parts of the body and are not a harmony of its different elements, for the mind may be sick when the rest of the body is well, and the soul may remain when much of the body is taken away, and a few bodies of heat and air may keep life.'

94. **Primum**, 'in the first place'; so the argument of Book 6 begins with *Principio*, 96. For *primum* alone cf. 2, 144; the *deinde* is represented by *nunc*, 117.—**animum . . . mentem**, '*animus* frequently called *mens*'; cf. 139, 142, 398, 402; *mens animi*, 615. The Epicurean terms were λογικόν and ἄλογον; for the former the Lucretian term is *animus*, for the latter *anima;* when he means ψυχή he uses *animus* and *anima* together, or one as including the other. Strictly, *animus* is the whole of which *mens*, the thinking faculty, is a part; Cic. *Rep.* 2, 67, *quaeque pars animi mens vocatur; mentis animus* is impossible. In the Epicurean fashion he

avoids definition; the exact meaning of these terms will appear later. — **quam**, Charisius, edd.; *quem* OQ; cf. 100; 4, 132, *caelo qui dicitur aer*. For the principle see Madv. *LG.* 316, Hand, *Lat. Stil.* 211, and Lachm.

95. **consilium**: another synonym; cf. 139, 615. *Animum vero esse τὸ ἡγεμονικὸν animae, sine quo vivere non possumus*, Serv. on *Aen.* 10, 487. — **regimen**: Sen. *NQ.* 7, 25, 2, *animum cuius imperio inpellimur . . . animus ille rector dominusque nostri.*

96. **partem**, 'organ'; *partibus et membris*, 6, 1118. Sen. *Dial.* 6, 25, *ossa cineresque non magis illius partes quam vestes.* For the consequences of this principle cf. 548 sq.

97. **oculei**: nom. pl.; 1, 230 n. — **animantis**: cf. 266, 388, 417. Polle has shown (*A V.*) that *animans* is used by L. to designate living objects in contrast to lifeless (573); as a synonym of *animal* where there is no such opposition (5, 80); to express characteristics of living beings like sense, motion, etc. (2, 938); and, finally, to describe living beings as a class, as in this verse. — **totius**: 275, 280, 989; 16 times in the poem; *totīus*, 2, 274, 490; 6, 682 (6, 1156 dubious); so *illius*, 4, 1062; 6, 707, 824, 1085; *illīus*, 13 times; *nullīus*, 1, 224, 926; *nullīus*, 1, 960; *unius*, 2, 379; 3, 1073; *unīus*, 5 times; *utrīusque*, 4, 503, 1212; *ipsīus*, 3 times; *alterius*, 6; *ullīus*, 2, 937. The ending *-īus* in L. frequently forms the 4th foot, and *-ius* closes the 5th most frequently, occasionally the first. Cicero may have pronounced *illīus* in *Orat.* 3, 183, where he gives some cretics, *Si Quirites minas illius. Extra carmen non deprehendas*, Quint. 1, 5, 18, says of *unius*. *Solīus* and *neutrius* are not found: Bücheler, *Grundriss*[2], 78; statistics in Cartault, *Flexion*, 86. Ritschl's canons (*Opusc.* 2, 677 sq.) were: *-īus* and *-ius* in the 6th and 7th centuries; *-ius*, *illīus* least often, in Cic. period; *-īus*, least often *unius*, *alterīus* in Quintil. period: in Priscian's time *-īus*, but *alterius*. — **extant**: but *exstat*, 243, 977, 987; so *exsanguis*, 596, *exanguis*, 721; 1, 625 n.

98. Between 97 and 98 one or more lines are missing. *Quamvis multa quidem sapientum turba putarunt* was supplied by early editors; at least some expression like *quidam dicunt* is needed for the *esse* in 98. Woltjer, *Jahrb.* 123, 776 thinks 7 verses are missing. — **sensum animi**: 104, 578 parallel with *sensu linguae*, 2, 399; *corporis*, 2, 432. — **in**: notice the omission in 104.

99. **habitum**, 'condition,' like good health. — **vitalem** implies a condition necessary to life: *ventus vitalis*, 128; *auris*, 577; *motus*, 345, 560; *sensum*, 215, 527. — Cicero, *Tusc.* 1, 19, writing on the constitution of the soul says, *Aristoxenus musicus idemque philosophus (censet esse) ipsius corporis intentionem quandam, velut in cantu et fidibus quae harmonia dicitur*, and Lactantius, *Inst.* 7, 13, 9, also mentions Aristoxenus as holding *sicut in fidibus ex intentione nervorum effici concordem sonum atque cantum, ita in corpore ex compage viscerum ac vigore membrorum vim sentiendi existere.* Socrates, in *Phaedo*, 92 sq., confuted this view as held by Simmias, and it is also refuted by Aristotle; cf. the references in Usener, *Epicurea*, pp. 378–379; it goes back to the old Pythagoreans, probably to Philolaus, and doubtless had wide currency. Epic. probably attacked it as rife among contemporary Peripatetics.

100. **harmoniam**: Sen. translates by *concentus* in *NQ.* 7, 25, 2. — **dicunt**: cf. 4, 239, *nunc ea quae dico rerum simulacra.* Other interpretations of Greek words in 1, 831; 4, 132, 369; 6, 424, 908. — **quod**, 'something'; so Heinze; Creech and

Giuss. make it a conjunction. The ambiguity is something like that noted in 1, 82 and due to the same cause. — **faciat . . . vivere**: *faciunt existere*, 301; *gigni*, 5, 662; *surgere*, 5, 703; *flecti*, 5, 1187, etc. The construction is rare, and is found but once in Cic. (Dr. § 442). Sometimes the inf. with *facere* is used to avoid a double *ut* clause, or some other double construction; cf. 6, 267, 176; *Archiv* 3, 182.

101. **sensu**: absolute, as in 113, 238, etc. — **cum** introduces a quoted clause: 'without any.' — **siet**: this old form for *sit* occurs also in 2, 962, 1079, *e coniect.* 5, 531; cf. Skt. *syât.*

102. **valetudo** itself is a word of neutral meaning. — **esse**, 'belong to' (M.). Cartault, 82, punctuates *esse, corporis et.*

103. **valentis**: a person in health and strength; its rather uncommon use as a substantive is excused by *valetudo*. *Valeo* elsewhere in L. is a synonym of *polleo.*

104. **certa**: Epic. put it in a definite place; cf. 140.

105. With this expression of confidence, cf. 353; 4, 913, *ne fieri negites quae dicam posse;* 5, 23, *longius a vera ratione ferere;* 6, 767, *quod procul a vera quam sit ratione repulsum.* Cic. *ND.* 1, 18 of Velleius, *fidenter sane ut solent isti, nihil tam verens quam ne dubitare aliqua de re videretur.* — **magno opere**: cf. 1, 637, *magno opere a vera lapsi ratione videntur;* 1, 711, *magno opere a vero longe derrasse videntur.* *Magnopere* occurs in 6, 1230. — **mi** occurs also in 1, 924; *mihi*, 1, 845; see n. there. — **diversi**: they wander because they are turned in the wrong direction; 2, 86, *diversa dissiliant.* — **errare** of a wrong opinion in 1, 393, 846. — L. likes to close a verse with the infinitive and *videtur* or *videntur;* cf. 333, 338, 555, etc.; 1, 497 n.

106. M. interprets: 'To prove what I say, often,' etc. Probably there is some reference to what is missing after 97. — **in promptu**, 'visible,' is a common expression in L., cf. 185; 1, 879; 2, 149, 246; 6, 941, and often used by Cicero, *e.g. Off.* 1, 105. *Promptu* is used in no other case. Jessen, *QL.* 26, would have a lacuna after 106; refuted by Edelbluth, 45. — **aegret**, Lachm., edd., after a quotation in Macr. *Excerpt. Bob.* in *KGL.* 5, 650, 34; *aegrum*, OQ. *Aegreo* is peculiar to L. and is written *e coniect.* in 824; he uses *aegresco* in 521 and 5, 349. Others use *aegroto*, which L. has once — 4, 1124.

107. **cum tamen** occurs also in 645; 2, 29; 4, 718; 5, 16, but *tamen cum*, 5, 479, 518. — **ex** indicates the source, and also the locality of the joy. 2, 968 is plainer: *voluptatem capere ex se.* — **laetamur**: from good health; 'while yet we have pleasure in another hidden part,' M. — **latenti** implies *animus;* cf. 273, 280; 4, 925, *latens animai pars.*

108. **contra**, 'otherwise.' Notice the pleonasm of the verse.

109. **miser ex animo** is common in the colloquial language: Plaut. *Tr.* 397, Ter. *Eun.* 225; for *miser*, 'sick,' see 4, 1076. *Facit ex animo*, 4, 1195; *ex animo dicant*, 3, 914, where see n. Many examples in *Thes.* 2, 99, 43 sq. — **corpore** is abl. of specification; see on 149; so Meissner, 39, but Hidén, 12, would have it local; it is suggested by 107.

110. The assonance *animo . . . pacto* in 109–110 is accidental, but is paralleled by *impositum . . . situm*, 890–891; *aeternum . . . desiderium*, 921–922. — **aegri**: OQ, edd. He means that the suffering of mind and body is as distinguishable as

pain in various parts of the body. — *Aeger*, Bock. Br., but a sound foot would not be in pain.

111. **dolore** always means 'pain' in L. not 'grief'; 147, 460, etc. 'Can honour take away the grief of a wound?' Shaksp. *1 Henry IV*, 5, 2; 'Weaken'd with grief, being now enraged with grief,' *id. 2 Henry IV*, 1, 1.

112. **praeterea**: besides there can be no dreams according to this theory of harmony. — **molli**: *m. quiete*, 4, 999; *Georg.* 2, 470, *molles somni*. — **membra**, limbs > members > body; cf. 478; 4, 1261.

113. **effusum**: 4, 757, *somnus membra profudit;* Cic. *Verr.* 5, 28, of the end of a banquet, *ut fusi sine mente ac sine sensu iacerent*, perhaps a reminiscence of Ennius. — **iacet**: 4, 923, *namque iaceret | aeterno corpus perfusum frigore leti* if the entire soul should leave the body in sleep. — **honustum**: so *gravis*, 1066; *quoniam non est quasi quod suffulciat artus*, 4, 950. *Honustum retinet aspirationem*, Serv. *Aen.* 1, 289. L. connects food and sleep closely together in Book 4. Duff compares Spenser, *FQ.* 1, 7, 7, 'Pour'd out in looseness on the grassy ground.'

114. **in**, after *tempore*, is used for metrical convenience; see on 24. Cic. *Div.* 1, 115, *viget enim animus in somnis liber et sensibus omnique inpeditione curarum, iacente et mortuo paene corpore.*

115. **multimodis** occurs 15 times in L.; rarely in other writers. It is an adverbial compound equivalent to *multis modis*, and regarded as analogous to true compounds like *multigenis, multiplex;* so *mirimodis* and *omnimodis* are explained; Stolz, *Hist. Gr.* 1, p. 407.

116. **motus**, 'sensations,' 'feelings'; *sensiferos motus*, 240, 245, 273, etc. An Epicurean knew no other way by which sensation could be produced. — **curas inanis**: 5, 1431, *in curis consumit inanibus aevom*, 'trifling cares.' So he speaks of *inanis metus*, 982; *imperium*, 998. This all goes to show that the mind can work when the body is at rest, consequently the mind cannot be a condition of the body. There is no contradiction here with 4, 907, *somnus per membra quietem | inriget atque animi curas e pectore solvat*, since sleep is sometimes restless and troubled. — **cordis**: 6, 14, *anxia corda;* 6, 1233, *maesto corde.*

117. Having proved that the *animus* is no harmony, he will now show that the *anima* also is not. — **quoque**: *anima* as well as *animus*. — **membris**, here, as often, is an equivalent of *corpore;* cf. 120, 219, 346, 439, 717, 778; 4, 763, *corporis sensus per membra quiescunt;* usually *corpus* occurs in the immediate vicinity or there is metrical convenience in using the word. L. is proving the soul to be *pars* not *membrum corporis*, hence the interpretation *in numero membrorum* of Bock. and others is not justified; cf. *hominis pars*, 96. — **cognoscere possis** occurs also in 2, 462; 4, 642, 749; 5, 285; 6, 113; *noscere possis*, 3, 418, 588; *pernoscere possis*, 3, 181, all having a plain didactic purpose, and all occurring at the end of the verse. L. likes to close a verse with an infinitive and finite verb: 158, 257, 261, 370, etc.

118. **esse**: synonymous with *vivere* in 785. — **harmonia** is an instrumental abl. — **sentire**, Wakef. edd.; *interire* OQ; *corpus munire*, Christ; *sonere interiore*, Bergk; *spirare*, Ribbeck; *in corpus se inferre*, Bock.; see *Phil.* 26, 238. *Sentire* is absolute, as in 334, 625; in 2, 865 it implies life rather than mere sensation. The verse-ending with two infinitives is unusual except with *posse;* 239, 319, 359, 509, 723.

119. **principio** has no corresponding *deinde*, hence Lachm. would have it = ἀρχήν, *ante omnia;* but probably the arguments are fused together as in 2, 937; 5, 92, where the word has its common meaning. Possibly *rursum*, 121, represents the second motive.

120. **saepe**, 'again and again,' *saepenumero;* 487, 649, and frequently. — **nobis**, 'we shall find,' etc. — **vita moretur**, repeated in 127; cf. 402, 407 for related expressions.

121. **eadem**: *vita = anima.* — **corpora caloris** like *corpora venti*, 1, 277; *ferri*, 2, 104; *aquae*, 2, 232; 1, 483, *corpora sunt porro partim primordia rerum | partim concilio quae constant principiorum.* — **caloris**, 'the vital heat'; so 128, 269, etc. — *Caloris corpora = vaporis semina*, 126–127. This heat is one of the constituents of the *anima*, 233; but here like Epic. *ad Herod.* 63, L. names the two most apparent constituents of the soul — *calor, aer*, πνεύματι θερμοῦ τινα κρᾶσιν ἔχοντι. — **pauca**: not merely few, but trifling; opposed to *multo*, 119.

122. **diffugere**: 222 n. — **foras**: 2, 949, 'donec materies, omnis concussa per artus, | vitalis animae nodos a corpore solvit | dispersamque foras per caulas eiecit omnis.' Cf. on 37. — **que**, 'I mean when,' Bock. — **os**: the dispersion also occurs through the pores as will appear later. — **aer**: the soul was popularly thought to be exhaled with the last breath, hence the name *anima:* here he appeals to common experience. In 234 sq. the real Epicurean theory is unfolded.

123. Notice the chiasmus and the amplitude of the expression; cf. 155. — **deserit**, cf. 232. — **ossa** means here little more than the inmost parts of the body: 1, 355, 'permanat frigus ad ossa,' 811, 'vita omnibus e nervis atque ossibus exsoluatur,' and 3, 171.

124. **noscere ut possis** occurs also in 2, 832. — **aequas omnia partis corpora**: for the word order, cf. on 1, 81. Probably the statement is directed against the position of Dicaearchus (Cic. *Tusc.* 1, 21). — **partis**, 'functions.'

125. **ex aequo**, 'equally'; 1, 854; so *ex improviso* 2, 1034. — **fulcire**: Plin. *Ep.* 1, 9, 4 'corpori . . . cuius fulturis animus sustinetúr.' — **salutem** is 'life,' 'existence'; 2, 863, 'fundamenta quibus nitatur summa salutis,' cf. 3, 324, 821.

126. Alliteration (*svsv*), but probably unconscious. This kind of alliteration occurs 319 times in the poem, *i.e.* corresponding to a scheme *abab*, where *a* and *b* represent any two initial letters. — **sed magis** = *sed potius* as in 1, 612 where see n.; Giuss. inclines to having *magis* mean 'to a greater degree.' — **venti** = 'aer': Enn. *Ann.* 148, 'vento quem perhibent Graium genus aera lingua.' Later it has its technical meaning. — **vaporis** = 'caloris' 121. *Vapor* is frequently used by L. with the meaning 'heat': so 215, 233, 339; in 432 only it means 'steam,' and in 6, 275 it is interpreted by *igni* 276. L. writes *calidum vaporem* usually just as he writes *fervidus ardor*, 5, 204, *gelidus rigor*, 5, 640, *caecae caliginis*, 3, 304, *validis viribus*, 451, *imis calcibus*, 791.

127. **semina**, 'seeds' from which things grow, not by the unfolding of vital force, but by aggregation of other seeds; there is no interior development in the atom. — **curare** of the action by things is poetical: 5, 1015, 'ignis curavit ut . . . non . . . possent'; 4, 822 (826); 6, 231.

128. **ipso**: see on 483.

129. **corpore**: here the human body as in 119, but in 121 and 125 the atoms. L.

does not avoid such variations of meaning within a brief compass; cf. 364. — **qui** is singular because the constituents are inseparable and make but one soul. — **nobis** is dative like 169, 336, 364, 375, 679; this extension of the dative of reference (Madv. *LG.* § 241, 3) is remarkable: while often it serves metrical convenience yet it shows poetical preference for the dative over the genitive. See *Archiv* 8, 42. — **moribundos**, 232, 653, 1033; *moribundis*, Faber, Bergk *Jahrb.* 67, 320; see *Phil.* 26, 328. — **artus**, 'frame,' is here another synonym for *corpus;* cf. 245, 283, 393, 398, etc. *Artus* first stands for *membra* as in Catull. 64, 304, 'flexerunt artus,' then *membra* for *corpus*.

130. **reperta**: as following on proof, also in 203, 237.

131. **quasi**, 'so to say,' 138, 265, 280, 440. The apology is for *pars*: the *anima* being diffused through the body would not be a visible part in the sense that a leg or arm would be. — **redde**: give up, cf. 656. This 'harmony' was symmetry or equipoise; see Reid on Cic. *Acad.* 2, 124.

132. **organicos**: not merely Aristoxenus: 5, 334, 'modo organici melicos peperere sonores,' cf. 2, 412. *Musicos* is inadmissible metrically. — **alto**, Voss, edd.; *altu* O, *saltu* Q. — **Heliconi**: Arat. 216, καθ' ὑψηλοῦ Ἑλικῶνος. For the antique form, cf. *lapidi*, 1, 885; *mucroni*, 2, 520; *luci*, 4, 235; *Cilici*, 2, 416; *labi*, 5, 930; *tripodi*, 1, 739; *rationi*, 6, 66; cf. on 1, 978.

133. **aliunde porro**: if not from Helicon, then wherever the musicians themselves in their turn (*porro*) derived it. The philosophers had transferred a musical term, but musicians had also transferred it from the general meaning 'agreement' to signify musical harmony before unnamed.

134. **proprio**: 2, 654, 'laticis proprium vocamen.' Epic. *ad Herod.* 38, ἀνάγκη γὰρ τὸ πρῶτον ἐννόημα καθ' ἕκαστον φθόγγον βλέπεσθαι. Words should be used in their simple sense.

135. **tu** is the reader; so 421, 1024, 1045; 'tu percipe dicta,' 4, 880, 'tu mihi da tenuis aures,' 912, 'tu fac ne ventis verba profundam,' 931. L. constantly refers to his arguments as *dicta;* see on 1, 28. — **percipe** is an injunction to the reader in 2, 335, 731; 11 times in the poem. — **habeant**: 'keep it'; the name is of no consequence. Note the arrogance.

136–160. 'The mind and soul make up one whole. The mind is in the breast and governs all; the soul pervades the entire body and sympathizes with the mind in violent emotion.'

136. **Nunc**: 1, 418 n. — **dico**, 'I maintain; cf. 94. — **coniuncta teneri**: this verse ending — participle and infin. — is very common: 188, 378, 458, 571, etc.

137. **naturam**, 'substance': 231, 237, 241, 270, etc.; 21 times in the poem; see *APA.* 22, xxxiv. — **ex se** L. always has, and more often *ex* than *e* before *s*: 704, 718; Hertz, 6.

138. **caput**: τὸ ἡγεμονικόν; in 616 he says expressly that it is not in the head. — **dominari**, again in 281, 709; cf. *regimen*, 95. — **in** is inserted, although unnecessary even for metrical reasons, also in 227, 799; 2, 543. While ordinarily omitted with *totus* by L. as well as by other authors, in Livy, at least, it is omitted or inserted indifferently; see Tücking and Weissenborn on Livy, 22, 20, where Madvig brackets it.

139. **quod** is regular in gender since there are two pronouns: Lachm. p. 146. *Mens consiliumque* occurs in 615, and *animi natura consiliumque*, 5, 127; *Aen.* 6, 11, 'mentem animumque | Delius inspirat.'

140. **situm haeret**: 548, 'mens . . . loco fixa manet certo'; 2, 279, 'in pectore nostro | quiddam quod contra pugnare obstareque possit'; 5, 103, 'humanum in pectus templaque mentis.' Τὸ δὲ λογικὸν ἐν τῷ θώρακι, ὡς δῆλον ἔκ τε τῶν φόβων καὶ τῆς χαρᾶς, Schol. Epic. *ad Herod.* 66; 'principale istud . . . nec in tota lorica pectoris, ut Epicurus,' Tert. *de Anima*, 15. Plautus gives the popular view: 'Nam istic meus animus nunc est, non in pectore,' *Pseud.* 33, *istic* referring to a letter. — **media regione**, 'middle region'; *media* is not partitive; 6, 732, 'ad mediam regionem diei.' — **in** is syntactically unnecessary; cf. 610.

141. **exultat**: elsewhere in L. of physical motion; Hom. K 94, κραδίη δέ μοι ἔξω | στηθέων ἐκθρώσκει. For the singular cf. *nixatur vita salusque*, 4, 506. *Atque* (*ac*) is used in all stages of the language to bind synonyms together, rather than *que* or *et*; Dr. § 315, 7. — **pavor** is physical, *metus* intellectual. — **loca**, plural, refers to *regione*. — **circum**, preposition; 353 n.

142. **laetitiae**: the plural is used sparingly by Cic.; by L. only here. — **mulcent**: absolute; cf. 5, 1390, 'haec animos . . . mulcebant.' — **mens animusque**: 402, *mens animusque remansit;* cf. 398; 1, 74; *Aen.* 1, 304, 'accipit in Teucros animum mentemque benignam.'

143. Alliteration (*cppc*); this form occurs 310 times, the scheme being *abba;* see on 126. — **cetera pars**: again in 150, and *cetera tellus*, 6, 862, for *reliqua*, a word he does not use except in certain case forms; cf. on 1, 560. — Notice *animus* is apparently part of the *anima;* he has no term to describe the whole. — **dissita**: Epic. *l.c.*, τὸ μέν τι ἄλογον αὐτῆς, ὃ τῷ λοιπῷ παρεσπάρθαι σώματι; Serv. on *Aen.* 10, 487, 'secundum Epicureos animam per totum corpus divisam esse volunt.' — S. Thos. Aquinas taught that the soul is not potentially, but actually, present in every part of the body with its own indivisible essence; cf. Lange, *Materialism*, 1, 205.

144. Note the assonance. — **paret**, 'yields obedience,' as in 5, 1129, 'ut satius multo iam sit parere quietum.' — **ad numen**: *ad arbitrium*, 2, 281; properly said of the *dominus* of the body. Manil. 1, 111, 'omniaque ad numen mundi moveri.' — **momen**, 188–189; 4, 1058, is used by Manil. and Arnobius; L. does not use *momentum*. The metaphor is from the balance: Iamblichus in Stob. *Ecl.* 1, p. 916, συννεύσει καὶ ῥοπῇ. — In prose *mentis*, as modifying both *numen* and *momen*, would either precede or follow them; Gild.-Lodge, *Gr.* 680. — **movetur**: middle; cf. 569, 571, *torquetur*, 490; *tortari*, 661.

145. The alliteration is unexampled. — **idque**, 140. — **sibī . . . sibĭ**: cf. *līquidis . . . lĭquida*, 4, 1259; *pātribus pătres*, 4, 1222; *prōpagando . . . prŏpagando*, 5, 850, 856; *prōvehat . . . prŏpellat*, 6, 1027; *sācra . . . săcra*, 5, 1163–1164; *totīus . . . totĭus*, 6, 679–682, *vācillans . . . vaccillans*, 3, 479–504; *sūbus . . . sŭbus*, 5, 970, 6, 974; see Jessen, *QL.* 14, Müller, *RM.* 314. — **per se**, 'by itself,' 'independently'; 337, 554, 565, 633; *per se sibi*, 684; *sola per se*, 561. — **sapit**: technical (λογίζεσθαι); 2, 987, 'sapere et doctis rationem reddere dictis.' Tohte, *Jahrb.* 117, 128, would read *pavet*. — **id** is supplied by edd. after Wakef.

146. **res** may be strong enough to move the *animus*, but too weak to move either the *anima* or the body. — **commovet**: 152, and 4, 746, 'uno commovet ictu | qualibet una animum nobis subtilis imago.' — **una** is an adverb as in 168, 445, 759, 800, 901; *ulla*, Giuss.

147. **quasi . . . sic** (149) occurs also in 2, 552–560; 4, 161–163, but was

avoided by the Augustan writers: Dr. § 516, 5. *Quod genus . . . sic*, 276–279.— **temptante dolore**: 2, 967, 'dolore | temptari'; 6, 1251, '(quem) nec luctus temptaret'; the verb is common for the attack of disease, see lex.—The comparison is between the head or eye in pain with the rest of the body undisturbed, and the *animus* affected by emotion with the *anima* unmoved; but with greater emotion the *anima* is disturbed, so the conclusion in 158–159 is proved.—147–151 is a digression by way of illustration.

148. **laeditur**: Hor. *Ep.* 1, 2, 38, 'quae laedunt oculum.'—**concruciamur**, ἀπ. λεγ. = συμπάσχειν.

149. **corpore** is abl. of specification: cf. *numero*, 376; *corpore*, 109; *dictis*, 902. —**ipse**, 'alone by itself,' as in 564.

150. **laetitia**: abl. of cause.—**que**, 'or'; 284 n.

151. **per membra atque artus** is a cumulative expression for the entire body; 703 and 291.—**novitate**, 'a new sensation': 2, 970, 'quorum motus novitate laborent,' of evil; 'gaudet novis rebus,' 5, 170, 'novitatis,' 5, 173, indifferent.—**cietur**, like *moveo*, is used frequently by L. to express sensation, since that is due always to motion or change in the atoms; cf. 246, 378; 2, 943.

152. **vementi**: so *prendere* for *prehendere*, *nemo* for **nehemo*, *mi* for *mihi*. Quintilian, 1, 5, 20, cites *vehementer* and *comprehendere* as survivals of aspiration in his time. See Stolz, *LG.* § 119, Lindsay, *LL.* p. 57.

153. **consentire** = *concruciari*, 148; 2, 717, 'vitalis motus consentire atque imitari.' It means 'feel in unison'; cf. 169, 801, '*Consentientem*, id est, qui rebus isdem moveatur,' Cic. *Lael.* 65; 'qua ex coniunctione naturae et quasi concentu atque consensu, quem συμπάθειαν Graeci appellant,' *Div.* 2, 34.—**videmus** is often used by L. in appeal to common experience, and is in effect equivalent to *manifestum est;* cf. 157, 165, etc.; *videntur*, 326, has the same force.

154. **sudores**, like *salivae*, 4, 1108, and *sputa*, 6, 1188, is an unusual plural.—**ita**, 'therefore.'—**existere**, 'come over,' as in 301.—The polysyndeton and asyndeton are expressive. The first *que* introduces the list and is not coördinate with the second one.

155. **infringi linguam**: *infracta loquella*, 5, 230; Sen. *Ep.* 90, 18, 'mollesque cantus et infractos.' Editors compare the ode of Sappho translated by Catullus in his 51st poem, especially καμ μὲν γλῶσσα ἔαγε; 'lingua sed torpet,' Catull.—Speech is first inarticulate and then lost entirely.—**aboriri**, 'dies away'; 5, 733, *aborisci* (*e coniect.*) is opposed to *reparari*, 734. The lexicon cites Varro, *LL.* 5, 7, 66, 'infimus aer, ubi omnia oriuntur vel aboriuntur.'

156. Catull. *l.c.* 'sonitu suopte | tintinant aures: gemina teguntur | lumina nocte.' —For the asyndeton cf. 480, 1017; and Holtze, 153; 1, 685 n.—**sonere** anteclassical parallel form of *sonare;* cf. 873 and *fervĕre*, 2, 43 b.; *lavĕre*, 5, 950; *fulgĕre*, 5, 1095; *scatit*, 5, 40; *tuimur*, 6, 930.—Howard, *J. Phil.* 1, 130, quotes Barth on Stat. *Th.* 4, 633, who would write *canere auris.*—**succidere**, 'give way': Pl. *Curc.* 309, 'tenebrae oboriuntur, genua inedia succidunt'; Hom. λύτο γούνατα.— **artus** = *membra.*

157. **denique** introduces the climax. Cf. the symptoms of dissolution, 6, 1182 sq. —**concidere**, 'vitulus mactatus concidit,' 2, 352.—**ex** is similarly used of cause in 5, 1146, 'ex inimicitiis languebat'; 5, 1148, 'ex ira . . . parabat'; cf. 3, 593, 1055.

158. **quivis**, 'any man.' — **hinc**, 'from these facts,' as in 124.

159. **cum animo coniunctam**: cf. 5, 562, 'coniuncta cum corpore.' — **vi**, Marull. edd.; *vis* Nonius, defended by Kannengiesser, *Phil.* 43, 541; lacuna in OQ.

160. **exim** like *olim*, *interim*; *exinde* is more common. See Lindsay, *LL.* 570. — **icit**: *icta*, 1, 528; 3, 429, 663; 4, 1050, *icimur ictu*. Creech: 'vehementi metu concusso animo, laborat anima, fateor, sic tremente Citharoedo debitos tonos cithara non reddit.'

161–176. 'The soul and mind are material, for they could not move the material body without physical contact; being material they are affected by material influences.'

161. **ratio**, 'reasoning,' as in 665 and 5, 55, 'dum rationes | persequor.' The doctrine is the same (*eadem*) because the argument rests on sympathy; this is made the more evident by the repetition of *propellere*.

162. **corpoream**, 'of body,' 'material'; a technical word: 167, 175, 176, etc. Epic. *ad Herod.* 67, *ὥσθ' οἱ λέγοντες ἀσώματον εἶναι τὴν ψυχὴν ματᾴζουσιν. οὐθὲν γὰρ ἂν ἐδύνατο ποιεῖν οὔτε πάσχειν, εἰ ἦν τοιαύτη.* Lactantius, *Inst.* 7, 12, where he refutes the arguments in the third book of L., says 'anima in se nihil concreti, nihil ponderis habet.' 'Concerning human souls,' says Cudworth (*Intell. Syst.* 1, 170), 'their being undoubtedly substances incorporeal which therefore could never be generated out of matter.' — **propellere membra**: 4, 825, 'ut proferre queamus | proceros passus.'

163. **corripere**: 'correptus homo ex somno,' 925; 'corripio e stratis corpus,' *Aen.* 3, 176; cf. 4, 572. — L. 4, 997, 'catulorum blanda propago | . . . corpus de terra corripere instant.' — **mutarĕque**, 1, 666 n. The change of expression in the face is a striking proof of the influence of soul on body.

164. **regere**, 'guide,' 1, 33 n. — **videtur** is passive, see on 182. 4, 899, 'tantum corpus corpuscula possunt | contorquere et onus totum convertere nostrum,' of the power of the will.

165. The mind cannot act on the body without contact, and as the body is material, the mind must also be material; how mind acts on matter is an unsolved problem ('a mystery' before which Tyndall 'bowed his head'). The defect in the argument lies in *videmus*; things constantly happen which are beyond the range of human observation and experience. But in Book 1 he had discussed the question: 304, 'tangere enim tangi, nisi corpus nulla potest res.'

166. **porro**, 'moreover'; 1, 508 n. — **corpore**, technical.

167. **animum animamque**: *animos animasque*, 418. — **naturā ănimum**: such an elision of a long vowel in the unaccented part of the third foot was avoided by careful metricians; Kühn, 43, noted 17 examples in L. — **constare** without a preposition also in 180, 186, 204, 209, 425; with *in*, 1, 420, with *e*, 3, 375, and elsewhere — the Ciceronian usage; Roby, 1217. — *Constare* is the verbal expression of the meaning of *naturam*, 161.

168. Alliteration (*ppcc*); this form occurs 333 times. — **fungi**, 'suffer,' *παθεῖν* of Epicurus; 1, 443, 'facere et fungi sine corpore nulla potest res'; cf. 3, 734, 801; 5, 358, 'neque ab ictu fungitur hilum.'

169. With the fulness of expression in *fungi* and *consentire*, cf. *effugisse* . . . *remosse*, 69, *interemant* . . . *solvant*, 287. — **nobis** as in 129.

170. **minus offendit,** 'has failed to strike out.' The *at tamen*, 172, makes the *si minus* clause almost concessive = *licet non*; cf. 2, 458 and 3, 406. Masson, *At. Th.* 164, thinks this description is so vivid as to imply personal experience in battle; Lambin, on the other hand, thought it interpolated, partly because of the abrupt beginning with *si*, which Munro has shown to be Lucretian; cf. 406, 946, 1053.—**teli,** edd. for *leti*.

171. **ossibus ac nervis** are joined in 1, 866; cf. 3, 697.—**intus**: 1, 222, 'vis quae res diverberet ictu | aut intus penetret per inania dissoluatque.' *Intus adacta* Lambinus considered bad Latin; it is possible, although harsh, with M. to take *intus* with *disclusis*: *Aen.* 9, 431, 'viribus ensis adactus | transabiit costas.' L. uses *intus* several times as a kind of locative adverb.

172. **at tamen,** 536; 6, 322; *sed tamen*, 261; *et tamen*, Br.—**insequitur,** 'follows speedily,' cf. 400; 6, 285. 'Nudum militem ad insequentes ictus praebebat,' Livy, 21, 8, 12.—**petitus**: 1, 92, *terram genibus summissa petebat.*—**languor**: *languentia membra*, 5, 1007. Montaigne (*Essays* II, 6), in an accident, 'took pleasure in languishing and letting himself go, as if falling into slumber' (Heinze).

173. **suavis,** OQ, Bock. Heinze who quotes Sen. *Ep.* 77, 9, 'non sine quadam voluptate quam adferre solet lenis dissolutio non inexperta nobis, quos aliquando liquit animus'; defended also by Lotze, Grasberger (= *lenis*), and unchallenged by the earlier edd. Polle, *Phil.* 26, 328, objects to the word but not to the thought. Lachm. would have *suppus*, Bern. *saevus et*, after Jones, and is followed by Giuss.; Purmann, *Jahrb.* 67, 674, objects to *saevus*, and Munro to the position of *et* that it is not Lucretian. Br. changes to *segni' fit, interea* with interrogation after *voluntas*, 174. Munro *segnis*, apologetically. Bergk, *Jahrb.* 67, 321, *saevus et in febri*; Winck. *petitum* | *suadet et.* Bailey regards *suavis . . . terra* as corrupt. The effect of anaesthetics is not altogether unpleasing, and sentiments of pain or discomfort are not usually expressed by Latin writers in their mention of fainting.—**in**: on the ground; cf. 644.—**mentis aestus,** the ebb and flow resulting in 'mental confusion,' also in Val. Max. 2, 5, 6; 6, 826, *quasi quendam conciet aestum* ('dizziness'); cf. the metaphor in *fluctus*, 298. *Aestus animi* occurs in *Ciris* 340; cf. *Thes.* 1, 1122, 11.—**gignitur** is frequently used of inanimate objects, as *colores*, 2, 759; *simulacra*, 4, 131; *dolorem*, 4, 306; *fulmina*, 6, 239; *morbus*, 6, 1115.

174. **quasi** qualifies *incerta voluntas.* Cf. 504 with the entire line, and for the caesura, on 624.

175. **corpoream** is predicate.

176. **corporeis** (*corporeo*) goes with *ictu* as well as with *telis*: *ignibus . . . calidis . . . flammis*, 890.—**laborat,** 'suffers,' as in 507, 733, and frequent in the medical writers: Scrib. Largus, 198, 'fungis venenatis cum quis laborat.' The mind works through the body, and if the body is in trouble the mind of course is affected, but this is not enough to prove the mind material unless the fundamental materialistic Epicurean principle is granted.

177–230. 'The *animus* is formed of very fine particles, smooth, round, and exceedingly minute, as they must necessarily be in order to be moved by a little force; and when the *animus* and *anima* are withdrawn from the body nothing is lost in weight or appearance at their departure, since they are formed of minute seeds like the bouquet of wine.'

177. **tibi**: 4, 572, 'rationem reddere possis | tute tibi atque aliis.' — **animus** includes *anima;* see Br. *Seele*, 13, and cf. the conclusion of the argument in 228. After *eius*, 208, L. names both in the discussion. Their mutual relation will be explained later.

178. **constiterit** = *constet.* Hor. *C.* 1, 9, 4, 'flumina constiterint acuto' . . . 'have stood still,' 'stand still.' — **pergam**: cf. 420, 422. — **rationem reddere dictis** occurs also in 2, 987; 4, 175; *verbis* 5, 1168.

179. **principio**: cf. 425, and on 5, 251. — **aio** L. has only here (*aiunt* 1, 372, etc.); like *dico*, 94: the person of the verb shows his earnestness. — **persuptilem**: cf. *suptilem*, 195; but *subtilis*, 4, 747; *optulit*, 1042; *optunditur*, 4, 613; *supter*, 5, 626; *opsistere*, 6, 331; *apsiliebat*, 6, 1217. — **minutis** is a favorite word: cf. 187, 226, 279, 425. He could not conveniently write *perquamque minutis* as in 187. Schol. on Epic. *ad Herod.* 66, *ἐξ ἀτόμων ⟨τὴν ψυχὴν⟩ συγκεῖσθαι λειοτάτων καὶ στρογγυλωτάτων, πολλῷ τινι διαφερουσῶν τῶν τοῦ πυρός.* Democritus had taught that the soul consists of fine, smooth, round atoms, like those of fire. See Lange, *Materialism*, 1, p. 28.

180. **perquam**: also in 187, 204, 229, and 4, 169; 5, 590; L. does not use *admodum*, *valde*, and *sane*, as intensive particles with or without *quam*. — **factum constare**, pleonastic in his manner. — **id ita**: 2, 481, *quod si non ita sit*, 'if this should not be the case'; 4, 489, *non, ut opinor, ita est. Id* constantly refers to the substance of a clause as in 512, 676, 864. For the elision in the 6th foot, see on 1, 462, and after the 5th ictus syllable, on 1, 350.

181. **hinc**: from what he is going to say: 1, 149 n.

182. **celeri ratione**: for *cĕlĕriter*; so of the quickness of sight in 4, 254, 773. L. writes *ratione alia, nulla, eadem, tali, qua, aliqua, simili, pari*, frequently. — **videtur** is passive, as in 185, 523, 644, etc.; in the entire poem Reichenhart classes 34 out of 120 occurrences as passive (*Inf.* 524). For the assonance, *fieri . . . celeri*, Kühn compares 152, 327, 439, 767.

183. **quam**: sc. *id quod;* cf. 867 ⟨*illum*⟩ *fieri*. — **sibi**: Wakef. edd. for *si* OQ. — **inchoat**, 'starts': mental activity precedes other action, 4, 883. The swiftness of thought is a commonplace: Hom. *η* 36, *νέες ὠκεῖαι ὡσεὶ πτερὸν ἠὲ νόημα*; Thales, *τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει*: Cic. *Tusc.* 1, 194, 'nihil est animo velocius.' Shakesp.: 'Fleeter than arrows, bullets, wind, thought, swifter things,' *LLL.* 5, 2, 261; 'With wings | As swift as meditation,' *Hamlet*, 1, 5; Cowper: 'How fleet is the glance of the mind!'

184. **animus**: sc. *se perciet;* 6, 154, 'nec res ulla magis quam Phoebi Delphica laurus . . . crematur.' — *Perciet* occurs again in 4, 563, but *percit*, 3, 303. — **ergō ănimus**: for elision of this character occurring in the second foot, cf. 356, 359, 404; 14 cases in this book, 28 in all; Kühn, 42.

185. **ante oculos** is little more than 'visible,' cf. 995; 2, 112. With *in promptu* there is his usual pleonasm. — **quorum**, referring to *res*, is a construction according to sense like *eius natura . . . eum*, 235–236; *genus humanum . . . quorum*, 2, 174; *nil . . . quorum*, 2, 583; 1, 57 n. — **natura** probably means 'constitution,' as in 35, but this is one of several places where that meaning coalesces with the use of *natura* in periphrasis — *quorum natura* = *quae*.

186. **at**: note also *at contra*, 191, 198, 201, in continuing the argument. —

mobile: *mobilitas*, i.e. *celeritas*, is an endowment of the atoms, 2, 65 (n.) and of exceedingly small bodies, 3, 200, 428. — **tanto opere** is the usual form in L. (cf. 688, 768, 1076), but *tantopere* is written in 5, 380, 1056. Cf. on *magno opere*, 105. — **rutundis** assimilated from *rotundis*, cf. 195, 205. Lachm. on 2, 402, testifies that the form in *u* is the only original one in O and Q; cf. *iucundus*, *soboles*, *lucunas* 6, 538. *Rubustis* is the spelling of O and Q in 449. See Keller, *Lat. Sprachg.* II, 252, Stolz, *Gr.* I, § 141, Lindsay, *LL.* p. 201. Τῶν δὲ σχημάτων εὐκινητότατον τὸ σφαιροειδὲς λέγει ⟨Δημόκριτος⟩, Arist. *de Anima*, 405 a 9, quoted by Heinze.

187. **debet**, 'must,' is used by the poets and especially by L., of logical or physical, as well as of moral, necessity: 368, 537; 5, 1157, etc.

188. Note the chiasmus in *momine . . . moveri . . . movetur . . . momine*. Ter. *And.* 266, 'dum in dubiost animus, paulo momento huc vel illuc inpellitur.'

189. **tantillo** occurs only here in L. and is not used by Cicero. Terence also has it in an absolute sense — 'ever so little' — *Ad.* 563, 'puerum tantillum . . . gestavi.' — **momine** is a causal abl.; cf. 494. — **flutat** is contracted from *fluitat*, like *flutant* (*e coniect.*) 4, 77. Varro seems to be the only other writer who uses the contract form. Br. brackets 189–195 with Bock., who objected to the two groups of illustrations; Br. also because the particles of water are invisible (*Prol.* l.). But as Woltjer remarks, *Mnem.* 25, 326, the comparison is between the invisible *animus* and a visible fluid; 196–205 between a fluid whose atoms are invisible, and poppy, whose single parts are seen; 189–195 is thus needed to bridge over the argument, as Heinze remarked. Van d. Valk noticed the symmetry of 182–188, 189–195, 196–202. See also Wörpel, *BPW.* 19, 1340.

190. **quippe**, 1, 775; 4, 530; 6, 546. — **volubilibus**, 'rolling.' The modern illustration would probably be from shot or mercury rather than from water. The quality of lightness is reserved for the second illustration, 196 sq. — **figuris**: primarily the shapes of the atoms, but here the atoms themselves, as frequently. The argument would have been sounder if L. had used *glomeramina*, 'molecules,' rather than *figurae*: cf. on 2, 453.

191. **constantior**, 'more sticky,' probably first compared by L. like *concretus*, *distractus*, *divisus*, *dominans*, *minutus*, *cunctans*, *superans*; Dr. § 13. For the verse containing but one dactyl, in the 4th foot, cf. 5, 1265, 'mucronum duci fastigia procudendo.' A spondee in 5th foot occurs 31 times; 25 verses end in a tetrasyllable, 5 in a trisyllable; 1 in a monosyllable closing the 5th foot, 2, 309; Kühn 47. The flow of the verse here corresponds to the sense.

192. **pigri**, 'sluggish'; *mare pigrum*, Tac. *Agric.* 10. *Mella tenacia*, *Georg.* 4, 57. — **pigri magis et cunctantior**: 396, 'magis coercens et dominantior,' 243–244; 'maioribus et solidis magis,' 5, 927; 'quid magis est saxo durum, quid mollius unda,' Ov. *AA.* 1, 475. L. has *rarior* in 6, 1024, *rarus magis* in 3, 444; *pigriores* may have been excluded by the metre here; the form occurs in other authors. Wölfflin, *Archiv* 1, 100, notes the avoidance of *mirior*, and Cicero's use of *dirius* but not of *dirior* and of *simile veri* for *uerior* but not *simile verorum*, *decentior* for *decorior*; cf. Lindsay, *LL.* 95. — **latices**: the form *latex* was avoided. — **cunctantior**: 2, 392, 'tardum cunctatur olivom.' — **actus**, 'driving,' 'progress.' *Aen.* 12, 687, 'fertur . . . mons . . . actu,' also in the 6th foot; *actio* is a prose word.

193. **haeret inter se**, 'cohere together more'; cf. 325; 2, 461. — **materiai copia**,

'store of matter'; the words are distributed between two verses in 1, 1017–1018, 1035–1036; 2, 267–268, 294–295; otherwise in 1, 986; 2, 281.

194. **nimirum quia** is frequent; cf. 226, 492, 566; *nimirum* alone, 978; with *quod*, 2, 889; 6, 861; see on 1, 277. — **extat** = *constat* = *est*. Heinze prints *constat*; see on 216.

195. **suptilibus**: a quality of fire, 2, 385, of wind, 4, 901, of *primordia*, 4, 115, of an *imago*, 4, 747. The word does not occur in Cicero.

196. **papaveris**: chosen because smooth and round. The word is separated for emphasis from its noun *acervus*; so *omne*, 1, 975; *natus*, 5, 177; *qua*, 5, 110. — **aura suspensa** may be compared with *suspensis dentibus*, 5, 1069: that which is suspended touches lightly. The breath is 'held in'; Giuss. thinks the reference is to a game played by Italian children, who attempt to swallow a pile of poppy seed held in the hand, without at the same time blowing any away.

197. **cogere ut**: the infin. is the prevailing construction in L.: 42 inf., 5 subj.; Reichenhart, 470. — **tibi**: ethical, as in 279. — **acervus**: Robson, *Cl.R.* 14, 398, interprets as the capsule of the poppy, and translates 'the poppy's uplifted (*altus*) store of seed,' but *altus* is merely 'high,' and height is relative. Ap. *M.* 6, 10, 'papavere et cicere et lente et faba conmixtisque acervatim confusis in unum grumulum.'

198. **conlectum** is also read in 4, 414, after Muretus here, Lambinus there, for *coniectum*, OQ, which should perhaps be restored here; cf. 5, 600, in spite of Lachm. on 4, 414. *Conlectus* does not occur in the Mss. of L., and he could easily have extended the meaning of his favorite *coniectus*. Other interchanges of *i* and *l* by Lachm. are dubious, *e.g.* 58. — **spicarumque**, OQ, Br. Giuss.; *spiclorumque* Lamb., *spiritus acer* Lachm., *Cauru' movere* Bern., *Euru' movere* M., *spicea runa* Bergk, *coniectu vincere acervum* Frerichs, *rumpere spira* Hermann (*Phil.* 8, 180), *coniectus percitus aer* Grasberger, *disiecere umquam* Purmann, *vis Aquilonis* Bouterwek, and there are others. Heinze and Bailey leave it as corrupt. Br. defends *spicarum* by *frugem spici ordine structam* in Cic. *CM.* 51. For the verse closing in 3 (4) spondees — not otherwise occurring in L. (cf. on 612) — there is only one such in the *Georgics*, 3, 276, and but two in the *Aeneid*, 3, 74; 7, 634. Note again the chiasmus: *lapidum* with *cum pondere*, 201, and *spicarum* with *aspera*, 202. See Br. *Prol.* xviii, and Polle, *Phil.* 26, 328.

199. **noenu**: perhaps for 'noenus' representing *ne unus* as *noenum* 'ne unum'; Lindsay, *LL.* 615. It occurs also in 4, 712 and in Lucil. and Varro. — Duff remarks that *noenu' potest* and *potest*, 196, must have the same subject, thus disproving the conjectures of M. and others. — **igitur** here only stands at the beginning of the sentence in L., a position it has occasionally in other authors; Dr. § 355, 10. — **parvissima** occurs also in 1, 621, 615 (n.). The English of it is perhaps 'littlest' ('Where love is great the littlest doubts are fears,' Shaksp.). L. has *multesima*, 6, 651; Paulus quotes *minerrimus*. — **proquam** seems confined to L.; cf. 2, 1137, 'satis est, proquam . . . exaestuat aestus'; 6, 11, 'et, proquam posset.'

200. **et** connects *parvissima* and *lēvissima*. — **fruuntur** here is a synonym of *potiuntur*, 'habent'; 6, 856, 'lumen fervore fruatur.'

201. **cum pondere magno asperaque** = *pōndĕrōsa*, etc. For the arrangement cf. *sensus animi atque animam*, 578–579; 615. Another favorite order is the periph-

rasis following as in 600, *mens animaeque potestas;* cf. 269, 587, 629, 645. For the *cum* see on 1, 276.

202. **aspera** characterizes some atoms, 2, 477; the *spicae* are entangled by their beards. — **inveniuntur** = *videntur;* 2, 404, 'quae amara atque aspera cumque videntur'; cf. 1, 297 and n.

203. **nunc igitur** introduces the assumption also in 434; 1, 675; 4, 752. — **est** was inserted by Marull.

204. **egregie**, 'eminently'; 'egregie multis,' 1, 735 (n.); 'eximie disposta,' 2, 644. *Mōbĭlĭssimus* is impossible.

205. **atque** emphasizes *rutundis* for Democritus certainly, and Epicurus probably, considered the round atoms to be the smallest; Masson, 112.

206. Cf. 1, 331. Epic. *ad Herod.* 83, καὶ αὐτὰ ταῦτα ἐν μνήμῃ τιθέμενα συνεχῶς βοηθήσει. — **res**, 'fact,' 'principle'; cf. 208, 355; 6, 740, 'id ab re | inpositumst, quia.' L. has no hesitation in using the same word in different meanings in the same or succeeding lines, as *res . . . rebus* here; 364, 379, 403–404; 2, 310, *summa tamen summa . . . stare quiete.* — **bone**: the reader, certainly not Memmius.

207. **opportuna**, 'timely'; 6, 892, 'praebet . . . aequor | utilitatem opportunam sitientibu' nautis.' — **cluebit** occurs several times in the 1st and 2d books, but only once in the 4th and not at all in the 5th and 6th. As a synonym of *esse* the word does not occur in other authors. Cf. on 1, 119.

208. **quoque . . . etiam**: *etiam . . . quoque*, 292; 5, 153, 517, 604, etc.; *item quoque*, 5, 751. *Etiam quoque* and *quoque etiam* are no longer read in Cic.: Reisig-Schmalz, 3, 840, § 458; see also Dr. § 319, 3. — **dedicat** is an emphatic 'declares': 1, 422, 'communis dedicat esse | sensus'; not classic in this sense. — **eius** refers to *animi*, inferred from *animi natura*, 203, and that to *animus*, 177.

209. **textura**: so the *simulacra*, or patterns of things, are *textura praedita rara*, 4, 196. *Textura* here is warp and woof of the soul; cf. on 1, 529.

210. **parvo**: Gassendi expresses it, following L., 'If you can conceive the whole of the soul to be gathered into one mass, it would occupy a mere point almost, or the very tiniest space'; Masson, 112. — **si possit**, 'supposing it possible,' for the *anima* is dispersed through the body (143): 540, 'si iam libeat concedere falsum | et dare posse animam glomerari in corpore'; 374, 'elementa animai . . . . rara per artus dissita sunt.' — **conglomerari** is cited once from Ennius, Celsus, and L. For the verse-ending see on 14.

211. **quod**: 5, 285, 'id licet hinc cognoscere possis | quod.' — **leti**: signifying the destruction of the body. — **secura**: death is *omni somno securius*, 977; the gods live *securum aevom*, 5, 82, and *secura quies* is the natural end of every mortal, 939. Byron, 'The rapture of repose that's there,' is quoted by Lee.

212. **indepta**, 'has laid hold upon,' 4, 761, 'iam mors et terra potitast.' The word is not classic. For the *inde, indu*, etc., cf. on 1, 82. — **recessit** of the departure of the soul in 439, 716, 725; 4, 917, 'foras eiecta recessit'; *Aen.* 4, 705, 'in ventos vita recessit.'

213. **ibi**, probably 'then,' which is not good prose usage. Cf. 4, 677; 6, 277, etc. — **libatum**: cf. 716, and Livy, 21, 29, 6, *libatis viribus;* a poetical usage. For *de* cf. 991, 223, 608. — **cernas** is subjunct. of the indefinite second person; cf. *possis*, 370, 856, 960, 1024, and Hale-Buck, *LG.* 542.

214. ad, 'in respect to,' as in 397, 926; 5, 569, 'nil ad speciem contractior ignis'; cf. on 144. M. cites *ad speciem* from Cic., Livy, and Mela. The soul-atoms are too small to be seen. — **praestat,** 'makes good.'

215. vaporem is technical for 'heat'; see on 126. This heat could not well be cold, so *calidum* is pleonastic; nor could *sensus* be otherwise than *vitalis*.

216. animam totam, *animus* and *anima*. — **esse** with the abl. is equivalent to *constare*. It occurs without a prep. also in 5, 241, 'corpore nativo ac mortalibus esse figuris,' cf. 5, 377; and with *e* in 3, 244, 858, etc.; with *de*, 2, 390.

217. seminibus: note the variety: he begins with *corporibus*, 180; then follow *seminibus*, 187; *figuris*, 190; *corporibus*, 195, 199, 205; *seminibus*, 217, 226, 230; this is in his usual manner. — **nexam,** 'intertwined'; so *inter se nexa teneri*, 2, 405, and *inter se nexu . . . indupedita*, 1, 240. Wakef. comp. Juvencus, 2, 668, 'iustorumque animas redidivo corpore necti' and Amm. Marc. 14, 11, 'solutus enim corporeis nexibus animus.' — **venas, viscera, nervos** is an enumerative asyndeton and is a poetical way of describing the body taken distributively; he mentioned the bones in 123. The complete catalogue may be found in 2, 669.

218. quatenus in the causal sense seems first used by L., who was followed by Horace and Ovid; Val. Max. leads the prose writers; Lindsay, *LL.* 557. It occurs also in 424 and 2, 927. — **omnis**: sc. *anima*, and so all its atoms. *Omnis* and *toto* accentuate each other also in 1, 984; 2, 274; 6, 679. — **e . . . cessit**: L. does not use *excedere*. Cic. says, 'animos cum e corporibus excesserint,' *Tusc.* 1, 24, but the use is rare. The preposition is used here for the sake of clearness, although ordinarily L. omits *e* and *ex* with verbs compounded with that preposition. Cf. 48, 329, 519, 719, 772, 1012. The preposition is used in 327, 697. See Hertz, 36–37.

219. Cf. 4, 647, 'extima membrorum circumcaesura coercet.' — **extima,** 'outermost,' is not so common as *extrema*. *Extera* occurs in 2, 277, 435. — **circumcaesura** is like περικοπή, used by Polybius as 'outline' or 'general form.' Cic. has *circumscriptio* instead in *Tusc.* 1. 45. Arnobius, 3, 13, quoted by Wakef., says the divine nature, 'neque ullas formarum effigies possidere, quibus extima circumscriptio membrorum solet coagmenta finire.'

220. incolumem, 'unimpaired,' as in 341, 409, etc., a favorite word. — **nec hilum,** 'not a hair,' 'not a bit'; *neque . . . hilum*, 518; *aut . . . hilum*, 514. *Nihilum*, *nihil* are the final forms. *Hilum* is nom. here; acc. obj. 514, 1087; acc. subj. 518; acc. adv. 783, 830, 867; *hilo* abl. 5, 1409. — *Nec hilum* is better Latin than *et . . . nihilum;* Madv. *LG.* 458. — **defit** is not classical; cf. 2, 1141.

221. quod genus est = *qualiter est;* with *est*, 597; without *est*, 266, 276, 327, 431; so *omne genus*, 1, 1026, and n. *Quod* is a connecting relative. The acc. here stands for an attributive gen. (*cuius generis*) sometimes called acc. absolute; it belongs to the older and common language. See Lachm. p. 85; *Archiv* 5, 393; Lane, *LG.* 1146. — **Bacchi** for wine: cf. 2, 655, 'siquis mare Neptunum Cereremque vocare | constituet fruges et Bacchi nomine abuti | mavolt'; Hor. *C.* 3, 16, 34, 'bacchus in amphora.' L. here tacitly accepts the Stoic metonymy opposed by Epicureans; cf. Philod. 71, Cic. *ND.* 1, 118; Pascal, *Gr. Capt.* 61. — **flos,** 'bouquet'; *nardi florem*, 2, 848. He regards *flos* as something possessing weight. — 'Flos vini naribus meis obiectust,' Plaut. *Curc.* 96; 'florem anculabant Liberi ex carchesiis,' Liv. Andr. 30.

222. **suavis** goes with *spiritus* according to Lucretian usage; cf. *fortis*, 8, *curas cordis inanis*, 116; there are many such cases. — **diffugit** is said of the escape of the soul in 122, 255; of the evaporation of wine by lightning in 6, 232; cf. *fugiens*, 230, and 1, 761 n. — **auras** is a frequent word for 'atmosphere,' as in 400, 436, 544; sometimes *aeris* follows pleonastically in the next line, as in 571, 751; less often it precedes, as in 456, 591: *auras* usually in hexameter poets closes the verse when having this meaning; exceptions are 1, 771; 5, 810, etc.

223. **cum iam** shows that L. was unconscious of the original temporal force of *quoniam* = *quom iam* which appears frequently in Plautus; ἐπειδή had the same development. So Shaksp. has 'since,' meaning 'when.' — **sucus**, 'flavor,' *vulgo*, 'goodness'; 6, 986, 'penetrare alioque saporem | cernimus e sucis'; 2, 845. *Pisces . . . celantia sucum*, Hor. *S.* 2, 8, 28. — **de corpore cessit**: the simple abl. with *decedo* occurs in 2, 34; 4, 1042; dēcēssit was not metrically convenient.

224. **nilo**, a necessary and easy change by edd., after Heinsius, for *nil* OQ, retained by Lachm. M.; see Polle, *Phil.* 26, 329. — **oculis** is dative; cf. 607; 2, 1042. It corresponds to *cernas*, 213; *praestat*, 220.

225. **detractum**, sc. *esse videtur*: the prep. is omitted in 442; cf. 514.

226. Note the alliteration. — **multa**: if all the odor-particles should be withdrawn there would still be no apparent decrease in weight. — **sucos**: in 4, 615 sq. these particles of flavor are forced out like water from a sponge; *id.* 698 sq., particles of smell are small, but larger than those of voice.

227. **in toto corpore**: these odors are bodies within objects: 4, 695. — For *in* see on 138. — **rerum**, OQ, and recent edd.; *rei* Lachm. because of *toto corpore* and *res ipsa*, 224; but the reference is to things in general, of which the qualities are properties which may be expressed in the singular.

228. **quare etiam atque etiam**: sc. *inquam* or translate 'most positively'; of course there is no real ellipsis, but *quare etiam atque etiam ut dico* occurs in 4, 1207. Livy, 41, 19, 6, 'iussit ut etiam atque etiam curaret'; see Fabri on Livy, 22, 13, 4. L. often closes a paragraph in this manner: 1, 295, 1049; 2, 243, 377, 1064; 3, 576, 691; 4, 216, 289, 856; in 5, 821, at the beginning of a closing argument.

229. **scire licet** and *scilicet* are both used by L.; the latter is not ironical; it is 'plainly enough.' So *videlicet*, 1, 210 (n.); *videre licet*, 2, 871. *Sci-* and *vide-* are probably imperative; Stolz, *Hist. Gr.* 1, § 93. — **pauxillis** is mostly anteclassical. — **creatam**: construed like *esse*, 216 n. It is used with *ex*, 34; with *de*, 278; without preposition, 190, 708.

230. **fugiens**: *diffugiens*, 122, 222. Perhaps *aufugiens* should be written here and in 5, 810.

231–257. 'The fourfold constitution of the *animus*. It consists of spirit, heat, air, and a nameless substance of surpassing fineness. With this fourth substance sensation begins, and injury to it brings ruin to the whole.'

231. **Nec tamen** offsets a wrong inference; the *animus* is not uncompounded like an aroma. Cf. 238, 738, 859. — **haec** = *huius* (*animi*, 237); Madv. *LG.* 314. — **simplex**: *simplice natura*, 1, 1013; *duplex*, 1, 503; *triplex*, 3, 237, *multiplex spatium*, 2, 163. — 'The human soul having no parts must be indissoluble in its nature by anything that hath not power to destroy or annihilate it,' Locke, *Phil. Works*, 1, 238. — **putanda**: *putandos*, 2, 616; frequently *putandumst*, 310, 668, etc.

232. **tenvis**: also *tenvius*, 243; *tenvia*, 383; *extenvantur*, 4, 1262.—**aura**, 'spirit,' is the *ventus* of 247. Plutarch, *adv. Col.* 20, says that according to the Epicureans the soul was constituted ἔκ τινος θερμοῦ (*vapor, calor*) καὶ πνευματικοῦ (*aura, ventus*), καὶ ἀερώδους (*aer*); and Aetius, 4, 3, 11, that the soul was κρᾶμα ἐκ τεττάρων, ἐκ ποιοῦ πυρώδους, ἐκ ποιοῦ ἀερώδους, ἐκ ποιοῦ πνευματικοῦ, ἐκ τετάρτου τινὸς ἀκατονομάστου· τοῦτο δ' ἦν αὐτῷ τὸ αἰσθητικόν; Usener, *Epic.* p. 218, with more extensive quotation.

233. **mixta**: here with the unusual simple abl.; cf. 842; with *cui*, 234; *inter sese*, 258; *corpore miscet*, *Aen.* 6, 727.—**vapore vapor**: see on *caedem caede*, 71.—**porro**, 'in turn,' as in 4, 487, 'an aures | tactus? an hunc porro tactum sapor arguet?' 5, 1278; 6, 352.

234. With the variation *vapor*, 233, *calor*, 234, cf. *vaporis*, 4, 871, *calor*, 874; *alba . . . candida*, 2, 731–732; *seiungunt . . . secernunt*, 2, 728–729; *colores . . . nitore*, 2, 786–787; *orba . . . remota*, 2, 838–839; *vaporis . . . teporis*, 2, 843–844; *lapidem . . . saxi*, 4, 265–266; *potestas . . . vis*, 4, 489–490: many others might be quoted.—**quisquam** = *ullus* in 875, and 1, 1077, *quisquam locus*; 2, 857, *saporem quemquam*. Except with appellatives it is not used as an adject. in the best prose; cf. Reisig, § 204.—**sit**: the subj. is like that in the relative clause that follows general expressions of existence and non-existence. 4, 74, 'ostia sunt qua contendant' at first sight might seem to come under the same category, but it is rather like Cic. *CM.*, 'illo extincto fore unde discerem neminem.' It is difficult to feel the subjunct., especially in the former passage.—**et** for 'also' is regarded by Lachm., who changes to *mixtus non siet aer*, as a ground for suspected corruption, and purists still dispute it in other classic writers; but it is well attested in Cic.: Dr. *Synt.* § 312. For L. cf. 290; 1, 830; 5, 610; 6, 749.—'L. seems to have drawn this conclusion from what he saw of fire and its mode of operation'; M.

235. **rara**, 'with interstices between its parts,' is said of *aer*, 2, 107; *textura*, 4, 196; *ignes*, 1, 654; *corpus*, 1, 347, and often. Tac. *Agric.* 37, 'rariores silvas'; Milton, *PL.* 2, 948, 'through dense or rare.'—**enim**: postponed; cf. 560 and on 1, 219.—**constat** = *est* as in 440, 671, 794; probably 38 instances in the poem; *exstare* perhaps 10 times; other synonyms of *esse* are *stare*, *manere*, *reddere*, *vivere*.

236. **inter** with verbs of motion often means 'through.'—**eum** refers to *eius natura*; 185 n.

237. **animi**, OQ, edd.; *animae*, Br. after Susemihl, *Phil.* 27, 23, but cf. on 177. *Sensus* comes from *animus*, not *anima*. This is one of several signs that this discussion as far as 322 was drawn from a different source than the rest of the book. Note (with Heinze) that 323 might have followed on 230.

238. **sat**: elsewhere L. writes *satis*; perhaps *sati'* should be written here; cf. Enn. *Ann.* 410.—**cuncta**, 'all taken together,' from *coniuncta*.

239. **recipit**, 'admits,' ἐνδέχεται, λόγος αἱρεῖ, Epic.; cf. *ratio reclamat*, 1, 623.—**mens**, OQ, Giuss. Bail., † *mens*, Heinze; *res*, Bern. M. Br.; *quem*, Lachm.: see *Jahrb.* 115, 276, *BPW.* 15, 1133.

240. **nedum quae mente volutat**, Giuss., *volutas*, Postgate (*J. Phil.* 24, 137); *quidum quae mente volutas*, Lotze, *Phil.* 7, 721, *nedum* for *quidum*, Polle, *id.* 25, 276. The repetition *mens . . . mente* is Lucretian although harsh: *mens* in relation to *volutat* is equivalent to *homo*, as Giuss. says. *Quaedamque mente volutat*, OQ,

regarded as corrupt by Bailey, and *quaedamque mente* by Heinze; Lachm. *quaedam vis menti*; Bern. *quidam quod manticulantur;* M. *et homo quae mente;* Purmann, *quibu' constat cumque voluntas* or *aut quae quis mente;* Winck. *quaecumque elementa;* Grasberger, *qui tanquam mente;* Goebel, *et quae mens cumque;* Albert, *animae elementa minuta;* Frerichs, *et mens quaecumque.* The passage is still unhealed. For *nedum*, see on 1, 653.

241. **quarta**: 'This last, which is the differentiating constituent of mind, suggests that it is postulated by the feeling that there is more in the psychical than physical analogies altogether explain,' Wallace, *Epic.* 103. 'Individual atoms do not feel or their feelings could not be fused together . . . since void . . . cannot conduct sensation, and still partake of it. We must therefore constantly fall back on the solution that motion of atoms is sensation. Epicurus and Lucretius seek in vain to veil this point by saying . . . that there is . . . still a fourth constituent,' Lange, *Materialism*, 1, 146. 'Life and perception can no more result from any mixture of elements or combination of qualities . . . than from unqualified atoms,' Cudworth, 2, 149.

242. **adtribuatur**, 'annexed'; 2, 836, *ut non omnibus adtribuas sonitus.* Aet. 4, 3, 11 (Usener, *Epic. Fr.* 315) *τὸ δ' ἀκατονόμαστον τὴν ἐν ἡμῖν ἐμποιεῖν αἴσθησιν . . . ἐν οὐδενὶ γὰρ τῶν ὀνομαζομένων στοιχείων εἶναι αἴσθησιν.* Cic. *Tusc.* 1, 22, 'Aristoteles . . . quintum genus [e qua sit mens] adhibet vacans nomine'; the English derivative 'quintessence' shows the relative victory of the Aristotelian philosophy.

243. Lactantius seizes this admission, *Opific. Dei*, 17, 'nec ideo tamen immortalem esse animam non intellegimus, quoniam quidquid viget, moveturque per se semper, nec videri aut tangi potest, aeternum sit necesse est.' The *tanta celeritas animorum* is one of Cicero's arguments (*CM.* 78) for immortality.

244. **e . . . est**, Wakef. edd.; *e . . . ex*, OQ, Heinze; *et . . . est*, Lachm. 6, 330, 'adde quod e parvis et levibus est elementis.' — **elementis** is another occasional word for atoms (19 times); cf. 374; 5, 599. L. has used it several times for the letters of the alphabet; *e.g.* 2, 689; but this is the earliest passage where he has it for technical atoms; Quint. 3, 3, 13, interprets *elementa* as *στοιχεῖα, corpora insecabilia.*

245. **didit** is an anteclassical word frequent in L. It is a synonym of *dividit*, 271. 'Epicurus appears to have supposed, in sharp contrast to the theory of conservation of force, that a subtle body may pass on its own movement to a heavier, independently of bulk, and this to a still heavier; so that the sum of mechanical work done, instead of remaining stationary, goes on multiplying from step to step,' Lange, *l.c.* — **prima**: thought according to Epic. was caused either by *simulacra* of wonderful fineness, which, being given off from things, penetrated through and set in motion the fourth substance of the mind; or, in the absence of any exterior impulse, by the self-determined motion of the atoms of the mind. These matters are discussed at length in Books 4 and 2.

246. **perfecta**, like *constare* (167 n.), is construed both with and without a preposition; cf. 268. Here the participle implies the cause or reason. L. does not intend to discuss psychology in this book; his intention is to prove the mortality of the soul. It is his custom to treat ancillary questions in this offhand manner, when his

principal aim at the time demands a partial treatment of a related subject. — **figuris**: on 190.

247. **inde**, 'next'; 1, 14 n. — **calor**: heat in 2, 150 sq. is delayed in its progress by air, hence would be nearer in mobility to the quintessence than to the air. — **motus** is object of *accipit;* the two = *movetur;* so *motus accipiant* = *moveantur*, 2, 885; *dare dicta* = *dicere*, 5, 53. — **venti** = *aura*, 232, 290, cf. 269. The exact difference between this *ventus* and *aer* is not known: *aura* is said to be *frigida* in 290, and *aer* temperate in 292. Wind is air in motion, and so may have more void in it. — **caeca**, 'invisible'; 316, 874; 1, 277, *corpora caeca* and often. *Aen.* 1, 356, 'caecumque domus scelus omne retexit.' — **potestas** is often used in periphrasis in this connexion, as in 277, 334, 558, 600, 674; 5, 1242. For the order, see on 201.

248. **mobilitantur** is anteclassical and rare.

249. **concutitur** is a synonym of *ciere;* cf. 391–392. The desire for variety of expression is seen in these synonyms — *cietur, motus accipit, mobilitantur, concutitur, persentiscunt.* — **sanguis**: as the fluid parts are more readily moved than the solid flesh, *viscera.* — **persentiscunt**, 'feel throughout' is anteclassical. Notice the chiasmus.

250. **postremis**, for *postremo.* L. sometimes uses an adjective where an adverb might be expected; cf. 4, 478, and on 2, 363. — **atque**: because *ossa* and *medullae* naturally belong together. Ribbeck, *Rh.M.* 30, 633, would read *momina* for *omnia*, but *omnia* with *viscera* is emphatic in meaning and position.

251. **contrarius**, opposite to *voluptas*, implies that the *ardor* might be painful; *dolor* is reserved for use in 252. — **ardor** is said of love, 4, 1086; of thirst, 4, 1098; but in itself is a neutral word like 'passion'; in Catull. 2, 8, 'gravis acquiescit ardor,' it means grief. In *Aen.* 9, 66, 'dolor ossibus ardet,' and *id.* 1, 660, 'incendat reginam atque ossibus implicet ignem.' *Voluptas* and *ardor* and all that lie between form the range of sensation. L. has the word several times in its original sense — heat or fire; cf. 1, 650.

252. **temere**, 'carelessly,' 'lightly,' 'without serious consequences.' L. always uses the word with a negative or in sentences having a negative coloring; cf. 2, 1060; 5, 1002, 1178; 6, 319, 1219, and always before an initial vowel, as do all the hexameter poets, probably a sign of a short ultima; see *Archiv* 4, 51; 9, 8. But in Sen. *Phaed.* 394, *temere iactae.* — **huc**, to this nameless substance. Heinze and the older edd. refer it to *medullis*, but is injury to *all* bones and marrow fatal? Although mere *sensation* always begins with the fourth substance, *dolor* and *acre malum* will destroy it, just as extreme emotion sometimes kills. — *Huc usque* is uncommon. — **penetrare**: of disease, 471, with *in;* of wine, 476; *penitus penetrari*, 2, 539; here of pain resulting from some outer disturbance. Notice the five dactyls; there are 172 such verses in the poem (Kühn, 46).

253. **permanare**: cf. 699, 701. — *Percolatur* also occurs, *e.g.* 2, 475. — **quin** introduces a consecutive clause; cf. 328, 330, where *haut facile*, 'it is impossible,' corresponds to *nec temere* here; 6, 319, 'nec temere . . . esse potest . . . quin veniat.'

254. **usque adeo** usually begins the line: 391, 523, 622; see *Archiv* 6, 62. — **ut**: added by Lamb. edd. — **vitae**: identified with the quintessence which is the ruler of the soul (280); the *anima* retires from the body as soon as the *animus* ceases to

control. There is no real inconsistency with 120 sq.—**locus**: 'room.'—**animai**: a possible dative; 1, 453–454 n.

255. **caulas**: (πόροι), etc., repeated at 702, cf. 707. This is his explanation of death: 6, 839, 'dispergunt animas per caulas corporis omnis'; 2, 948 sq.

256. **summo corpore**, 'surface': 4, 31, 'membranae summo de corpore rerum,' and frequently. Bergk would have *tempore* for *corpore*, but *quasi* would then be unnecessary.—**quasi** = *paene*, cf. 2, 958; Ter. *HT.* 145, 'mercedem quasi talenta ad quindecim.' L. is trying to explain nervous shock; when it penetrates to the citadel of life the soul residing there in greater density is dislodged; ordinary agitations do not reach this centre. Cf. 2, 944 sq.

257. **motibus**, 'agitating disturbances.'—**retinere valemus**, O corr. edd.; *retinemus valemus* OQ; *retinemu' valentes* Lachm.; but *retinemu'* is not Lucretian. *Valemus* occurs but three times in L. in positive clauses; against six with negative, the prevailing use; Reichenhart, 464.

258–322. 'These four elements are joined in close union and may not be separated, but the quartessence remains in the inmost parts of the body, and is the soul of the whole soul. The other three constituents are present and their varying amounts explain the difference of temperament which is also seen in animals. Yet this variation need prevent no man from leading a life worthy of the gods.'

258. **sese** is thought to be more emphatic than *se*; Kühner, *LG.* § 128, 6, *Anm.* 3. *Se* is far more frequent in L.—**inter sese mixta** is the reading of OQ, but Br. changes to *immixta* (or *se sint mixta*; see *Phil.* 27, 35). The caesura falls within *inter* as in 6, 1067, Sil. Ital. 5, 497; 10, 308; a development from the separation of compounds as in 3, 612, 715; 5, 165; 6, 197. M. (on 2, 1059) followed by Giuss. would have it within *sese*; discussion by L. Müller, *RM.* 461; Christ, *Metrik*, § 216; Meyer, *Hexam.* 1047; Lachm. p. 413.

259. **compta**, in the sense 'unite' or 'bring together' is Lucretian: 1, 950, 'qua constet compta figura'; 4, 27, of the soul, 'quibus e rebus cum corpore compta vigeret.' The noun *comptu* occurs in 845. For the inserted *p* cf. *hiemps*, 5, 747, *sumpta*, 4, 1182.—**vigeant**, 'show their powers'; cf. 283.—**rationem reddere** is a common didactic formula: 1, 59; 2, 763; 4, 572.

260. **abstrahit**, 'keeps me back,' 'forbids,' a rare meaning. *Thes.* 1, 201, 3, cites *Codex J.* 3, 28, 36, 1 c, 1, 'omnem moram esse abstrahendam.'—**patrii sermonis egestas**: Cic. *Caec.* 51, disputes the common charge against Latin *qui dicitur inops*, and in *Tusc.* 2, 35, is jubilant because *dolor* and *labor* correspond in his opinion to only one Greek word, probably πόνος. Pliny, *Ep.* 4, 18, quotes this passage of L. because he found it difficult to write Latin epigrams when Greek was easy, and Virgil, *Georg.* 3, 289, has trouble in describing humble things in poetic language. But the complaint of L. is due to the lack of a philosophical vocabulary in Latin which Cicero so largely created; in 1, 136 sq. he brings this out, especially 139, *multa novis verbis praesertim cum sit agendum*; in 1, 831, he could find no Latin word for Anaxagoras' *homoeomeria*. Seneca, *Ep.* 58, complains also that he cannot translate adequately *οὐσία, τὸ ὄν, εἶδος*: cf. Manil. 3, 40; and Quintilian, 1, 5, 58, says, 'Graecis utimur verbis, ubi nostra desunt, sicut illi a nobis nonnumquam mutuantur.' Sergius Flaccus introduced *ens* and *essentia*, and many others which failed to meet critical approval; deplored by Quint. 8, 3, 33. Probably 3, 419, 'conquisita diu dulcique reperta

labōre,' and similar statements elsewhere, have reference to this difficulty in vocabulary as well as to the abstruse nature of the subject. Yet he thought that he was in a measure successful: 1, 933, 'obscura de re tam lucida pango | carmina, musaeo contingens cuncta lepore.' See Weise, *Character. d. lat. Sprache*, 139, Bernhardy, *Rom. Litt.*[4] 32, and *Introd.* p. 42.

261. **tamen**: *sed tamen* also in 553, 735; 1, 833. — **summatim attingere**: Quint. 10, 1, 44, 'summatim . . . attingam,' *id.* 12, 9, 1, 'pauca attingam'; Suet. *Aug.* 85, 'poetica summatim attigit'; M. absurdly punctuates after every word but *sed* and *ut*. Sometimes L. was unwilling to stop for a full explanation, as in 6, 1082, 'nec me tam multam hic operam consumere par est'; so to the impatient reader he promises *paucis verbis*, 1, 499; 2, 143; and in 5, 155, he postpones — *posterius largo sermone probabo*. In 4, 180, 909, he will explain *suavidicis potius quam multis versibus*; cf. 3, 316. — **attingere tangam**: cf. *gigni gignentur*, 2, 300, *sentimus sentimus*, 6, 949; *cecidere cadentque*, 3, 969. Bruno would have *pergam* for *tangam*.

262. **inter . . . cursant**: so *inter . . . iecta*, 860; *praeter . . . ire*, 4, 388; *inter . . . saepit*, 4, 948; there are many other cases. L. separates verbs compounded with dissyllabic prepositions 13 times, monosyllabic 15 times (Städler, 5). After Ovid tmesis occurs only with dissyllabic propositions and only such as may stand syntactically independent of the verb; Müller, *RM.* 368. — **principiorum motibus**, 'with regular atomic movements.'

263. **nil unum**, 'no one element,' but strictly, *unum* remains an adjective like *aliud* in *nil aliud*, 4, 434, cf. 3, 285, and 2, 1077, 'res nulla sit una.' Heinze would have *unum* proleptic to *secernier*, but *nec . . . potestas* is a parallel construction.

264. 'Nor if separated by space can it exercise its own peculiar properties.' — **fieri** is an emphatic *esse* as in 347. — **potestas** has its ordinary meaning as in 490.

265. **quasi** apologizes for *vis* = δυνάμεις, ποιότητες, Plut. *adv. Col.* 20 (Usener, *Fr.* 314). — **vis** = *vires*, the original form dislodged by the latter. *Vis multas*, 2, 586. It occurs in the fragments of Sallust and Messala. — **corporis**, 'substance.' — **exstant**: sc. *primordia e quibus constat animus*, as in 262; Frerichs, *extent*.

266. **quod genus**: on 221. — **in**: because odors are regarded as bodies. — **viscere**: sing., is poetical (1, 837; 3, 719), but used also by medical writers.

267. The fivefold alliteration occurs elsewhere in L. only in 1, 200, with *p*, and 5, 94, with *t*. — **calor**, OQ, Lachm. Giuss.; *color* Lamb. M. Br. Heinze, Bail., because *calor* is out of place with living flesh; but *viscus* in normal condition has *quidam calor*, which is material to Epic.; cf. 2, 670. Again, *color* is existent only when visible in the light.

268. **augmen**: here a synonym of *moles*, 'bulk.'

269. Cf. 247.

270. **mobilis illa vis** is separated from the other three constituents, first for emphasis, and secondly, to bring it near the relative clause.

271. **initum**: 2, 269, 'ut videas initum motus a corde creari'; 1, 383, 'initum . . . movendi.' — **ab se**: 4, 468, *animus quas ab se protinus addit*. — **dividit**: 'imparts' = *didit*, 245. Hor. *Epod.* 11, 16, 'ut haec ingrata ventis dividat.' — **ollis**: archaic for *illis*; see on 1, 672. *Ab ollis*, 6, 687; elsewhere the abl. form is *illis*; *illis*, dat., twice.

272. **oritur** is said of *variantia rerum*, 318; *animi natura*, 788; *alid*, 970; *quid*, 1, 75; also of *saeclum*, 4, 1227; *ignes*, 2, 591; *ratio*, 4, 521; *venarier*, 5, 1250; *risus*, 5, 1403; *magnes*, 6, 909.

273. **nam** explains why the quartessence works through the other components. Notice the amplitude of statement.—**penitus** modifies both *latet* and *subest*. It is a frequent word whose exact sense appears in 4, 73, 'non solum ex alto penitusque . . . verum de summis'; 199–200; cf. 3, 582, *ex imo penitusque*.—**subest**: cf. 284, and 2, 127, 'motus quoque materiai | significant clandestinos caecosque subesse'—a good match for fulness of expression. For the two synonyms, cf. *tollit et eicit*, 877; *versamur . . . atque insumus*; 1080; *cunctatur et haeret*, 407.

274. **magis infra** = *īnferius*. *Infra* means 'below the surface'; it continues the thought of *penitus latet subestque*. *Intra* was an early emendation approved by Christ, Polle, Woltjer, and Bock. *Infra* = *infra nostros sensus*, 4, 112, is not in point here. To understand *infra* together with *latet* and *subest* as meaning 'remote from view' in the sense of escaping analysis until the last, seems to be a violent interpretation, justified, if at all, only by *patrii sermonis egestas*.

275. **proporro**, 'furthermore'; *pro* is intensive. The word occurs in 281; 4, 890, etc. The quartessence has evidently the same relation to the soul that the mind has to the body; the quartessence is the life of the soul, 254. As the soul excels the body in the smallness, quickness, etc., of its parts, so the nameless part exceeds the soul.

276. **membris et corpore** is cumulative for *corpore* alone; so *corpus et viscera*, 375; *cum corpore . . . cum membris*, 682–683; *corpora et artus*, 737; *corporibus inmixta per artus*, 393.

277. **latens** is predicate. 273–275 were said with reference to the position of the quartessence; 276–281 bring out the concealment.—**est**: sing. with double subj.; cf. 295, 436, and 142.

278. **parvis** occurred in 205, 244, 246; *perparvis*, 216; *minutis*, 179, 187, *pauxillis*, 229; but nothing has been said about **paucis**. This fewness may perhaps be inferred from 121, 209–220; but it is more probable that as *paucis* and *raris* are frequently synonyms, *paucis* here represents *rara*, 235; cf. 376.

279. **facta**: cf. 427.

280. **quasi**: it is difficult to see why the word should be inserted here and omitted in 275. Lamb. read *animai totius* instead. Meleager, *AP*. 5, 156, ψυχὴν τῆς ψυχῆς αὐτὸς ἔπλασσεν Ἔρως.

281. Cf. 138.

282. In the same way the other three components are mixed together, but not in equal proportion; one of them is preëminent, and this explains difference in temperament; the safety of sense lies in their union.

283. **inter se commixta**: he has the two other usual constructions: *c. cum igni*, 6, 276, *c. semina seminibus*, 4, 1257–1258.

284. **aliis**: *alias*, Br., who yet maintains (*Jahresb*. 28, 153) that *aliis* is an abl. It is of course a dative.—**emineatque**: 1, 780, 'emineat nequid quod contra pugnet,' the only other occurrence in L. *Que* is plainly 'or' as in 1, 656; 2, 825; 4, 56, 98, 518, 652; 5, 335, 1237; see Munro's index.

285. **unum**: cf. 263 and *quiddam proprium*, 2, 366. This unity is important;

there is but one compound. Now one, now another component is apparent. — **ab** for usual *ex*.

286. ni, OQ = *ne*, Br. Heinze; cf. 2, 731 *ne*, 734 *nive*. The form survives in inscriptions and occurs occasionally in Plaut. See Lindsay, *LL*. 614. — **seorsum seorsumque**: for repetition see on 69. L. always has this synizesis with *seorsum* except in 500, 551; cf. 334, 564; 4, 489. Cf. *anteactam*, 672, 935; *deerrarunt*, 861, *aranei*, 383, and on 1, 362.

287. interemant is the old spelling like *peremit*, 1, 226 n; cf. *neglego*, *intellego*. Statistics in *Archiv* 4, 315. — **solvant**: 701, 'dissolvitur, interit ergo'; 1, 1103, 'diffugiant subito magnum per inane soluta.' Dissolution as an euphemism for death and destruction has come over into English. 'Immediate dissolution, which we thought | Was meant by death that day.'

288. etiam, OQ, Lamb. Wakef. Heinze, Giuss. and Woltjer, *Mnem*. 27, 53, who declares *est etenim* un-Lucretian: cf. 294; here of the special (*ille*) heat which is displayed when a man is angry. *Etenim*, Faber, Lachm. M. Br. Bail. — **sumit**: cf. *robora sumunt*, 5, 820, *conamen sumit eundi*, 6, 326 and the frequent *arma sumere*.

289. fervescit: *effervescit in ira*, 295, *fervescunt undae*, 494. — **acrius,** OQ, Br. Giuss. Bail.; *acribus*, Lamb. Lachm. M. Heinze; in spite of *Aen*. 12, 102, *oculis micat acribus ignis*, the change does not seem necessary. The comparative expresses, as often, the considerable degree: Sen. *Dial* 4, 3, 2, 'oculos subito acriores.' Enn. *Ann*. 473, 'micant oculi'; Ov. *M*. 3, 33, 'igne micant oculi.' Hand on Stat. *Silv*. 1, 47, *acrius attollit vultus*, retains *acrius*, comparing *Theb*. 9, 805, *acrior . . . petebat*. The *ardor* is the *calor* which is always present, though varying in degree and visibility.

290. est: sc. *animo*. — **et,** 'also'; *ea*, Lachm.: 'et pro etiam displicet.' — **frigida**: we first learn here that the *aura* is cold; this is his way . . . *pedetemtim progredientis*, 5, 533. — **multa**: perhaps because the body is so subject to cold, and the *anima* being dispersed through it, much *aura* would be necessary for the sensation. For the omitted *et* cf. 6, 1203–1204, 'multus . . . corruptus sanguis.' — **comes,** of lifeless things, 2, 580 n.

291. horrorem, 'shivering'; 6, 593, of the wind causing earthquakes: 'dispertitur ut horror et incutit inde tremorem; | frigus uti nostros penitus cum venit in artus'; Pers. 3, 115, 'alges, cum excussit membris timor albus aristas.' — **membris**: 378, *ciere . . . motus in corpore;* 151, *per membra*. — **concitat**: cf. 300. For the two verbs cf. *vertit . . . versat*, 2, 880–882; *evellere . . . extrahere*, 3, 327–330; *ruat . . . concidat*, 4, 507–508; *tranant . . . travolat*, 4, 601–602; *contorquere . . . convertere*, 4, 900; *properant . . . instant*, 5, 297–298; *transire . . . meare*, 6, 991–992; *appellare . . . usurpare*, 1, 60. *Concutit*, Wakef. Tohte (*Jahrb*. 117, 128), but 743, 'pavor incitat artus.'

292. etiam quoque, 'there is still also,' on 208. — **pacati,** cf. *placido*, 302, probably a constant epithet, τὸν δ' ἀέρα ἠρεμίαν . . . ἐμποιεῖν, Aet. *l. c.* (Usener, *Fr*. 315). — **aeris** is the *aer* of 233; the gen. is epexegetical = *status aereus*, Heinze.

293. tranquillo: an Epicurean ideal: the gods have *tranquilla pectora*, 2, 1093; *tranquilla pax* is the proper condition of the worshipper, 6, 78, and this calm is one of the gifts of philosophy which Epic. discovered, 5, 12. For the abl. cf. 331, 466, 1000. — **qui fit,** Lachm. edd.; *fit qui*, OQ, M. Giuss., but the order is

unexampled. — **voltu**: but *vultum* 163, *vulta* 4, 1213; elsewhere *vol-* as in 467, 655, 595. Cf. *sorsum* . . . *seorsus*, 5, 447–448, *vortex* . . . *vertex*, 6, 277–298; *cum* . . . *quom*, 5, 1077–1082; *glaebis*, 3, 327; *glebis*, 1, 888; *linquontur* . . . *lincuntur*, 3, 713–714. 'L. and his contemporaries undoubtedly allowed themselves much latitude,' M. *Introd.* I, 37, cf. Br. *Prol.* xxxii.

294. **corda** = *animi*, 1, 923, and often; *canum corda*, 5, 864. — **quibus**: dative as in 479, 1046. The poets of the Ciceronian and Augustan ages decidedly preferred the dative of the relative and demonstrative pronouns to the genitive, and L. probably introduced the use; cf. on 129.

295. **mens**: *animo* and *corde* occur together in 6, 1233; *Aen.* 5, 643, 'arrectae mentes stupefactaque corda.' — **effervescit**: for the number cf. 6, 1204, 'vires corpusque fluebat,' and 1, 499 n. Cf. Cic. *Brut.* 246, 'effervescens in dicendo stomacho saepe iracundiaque vehementius.' — **in ira**, 288; *in dolore*, 111; *in frigore*, 401; *in metu*, 826; *in odore*, 581; *in sensu*, 537; so *in summa*, 84 can be explained.

296. **quo genere**: 4, 855; 5, 59, 'quo genere in primis;' 2, 447, 'in quo genere in primis;' 4, 185, 'in quo . . . genere.' — **vis** in periphrasis, on 8. — **violenta**: lions to L. are *saevi*, 306; 4, 1016; 5, 862; *rabidi*, 4, 712; *tristes*, 3, 741; *validi*, 5, 1310; *acres*, 5, 862. *Vis violenta* is a pairing like *anxius angor*, 993; *sonitu sonanti*, 1, 826. 'Violentus aper' occurs in Ov. *M.* 8, 733. Arist. *Hist. Anim.* 488 b, 13 uses the ox, stag, and lion to illustrate temperament in animals; traditional examples.

297. Note the tone color of the repeated *m* and cf. 5, 1063. — **rumpunt**: *Aen.* 12, 527, 'rumpuntur nescia vinci | pectora'; *id.* 7, 15, 'gemitus iraeque leonum'; Val. Flac. 3, 737, 'genitum . . . lea . . . dedit'; *Culex*, 182, 'spiritibus rumpit fauces.' Wakef. comp. Avianus, 37, 13, 'gravem gemitu collectus in iram.'

298. Lachm. transfers to follow 295, and Br., *Phil.* 23, 464, regarded it as a fragment of another form of 297, but in his edition finds after 297 a lacuna which he brackets with 298. Woltjer, *Mnem.* 25, 328, makes *nec* = *neque enim* or *quoniam non* as in 1, 263, 690; 2, 158; 3, 264. The verses come in pairs, 292–293, 294–295, 297–298, 300–301. Giuss. think that the lion is slighted and inclines to a lacuna. — **capere**, 'contain'; Ov. *M.* 6, 466, 'nec capiunt inclusas pectora flammas,' χωρεῖν. *Aen.* 7, 466, 'nec iam se capit unda.' — **fluctus**: 6, 34, 'volvere curarum tristis in pectore fluctus,' 74, 'irarum volvere fluctus'; Catull. 64, 62, 'curarum fluctuat undis'; *Aen.* 4, 532, 'irarum fluctuat aestu'; 12, 831, 'irarum . . . volvis sub pectore fluctus.'

299. **ventosa**, having *ventus*, 269 = *aura*, 290. *Tutatast* . . . *fuga cervos*, 5, 863. — **mens** here and in 295 does not commit L. to a belief in the reasoning power of animals. The word is used loosely to express the part in animals corresponding to the mind of men, *i.e.* the complexus of *calor aer ventus*, and even the quartessence needed to begin sensation which animals must have (271); but in 753 he says of an improbability 'desiperent homines, saperent fera saecla ferarum,' and Cicero, *ND.* 1, 48, gives the Epicurean principle *nec ratio* (*potest*) *usquam inesse nisi in hominis figura*; Aet. 5, 26, 3 Ἐπικούρειοι οὐκ ἔμψυχα ⟨τὰ φυτά⟩. Reason, then, is confined to man, but how, L. does not say. — **frigida** because of the *ventus*; so *frigida pausa vitai*, 930.

300. **gelidas** is a variation from *frigida*, like *gelidos* from *frigore*, 401; cf. 892;

6, 1171–1172. But *gelidos* is not necessarily 'icy'; 6, 149, 'candens ferrum . . . stridit ubi in gelidum demersimus imbrem.' — **auras**, 'currents of air,' as in 1, 387, *celerantibus auris confluat.*

301. **tremulum motum** is explained by *horrorem*, 291. The action is purely mechanical, as in 487; *motum* is the usual 'sensation.' — **faciunt existere**, on 100 and 154. — **membris**, like *corpore*, 155.

302. **natura boum** = *boves*. — The meaning is that the calm air gives the life-characteristic to oxen; that is, a different state would be eventually fatal to them. — **magis** heightens *placido* as with *ventosa*, 299; *calidi plus*, 294. — **aere** is a bold ablative; cf. *vesci vitalibus auris*, 5, 857.

303. **nimis**, Flor. 31, edd.; *minus*, OQ. — **fax subdita** is used literally in 6, 1285, 'subdebantque faces'; *Aen.* 6, 593, 'faces nec fumea taedis | lumina'; Pers. 3, 116, 'nunc face supposita fervescit sanguis.' — **percit**: 5, 399, 'ira tum percitus acri.'

304. **caecae**: *noctis caligine caeca*, 4, 456, *noctis ad umbram*, 537. 'Caeca mentem caligine Theseus | consitus,' Catull. 64, 208; 'inter caliginis umbras,' Ov. *M.* 4, 455. — **umbram**, O, Br. Heinze, Giuss. Bail.; *umbra* Q, Lachm. M. *Suffundo* has an abl. and acc. in 3, 39; 5, 482; 6, 479; here one is missing and *umbram*, resting on the authority of O, has the preference.

305. **torpet**: *formidine torpens*, 981. — **perfixa**: 2, 360; 6, 392; cf. on 6, 350; only in L.

306. **interutrasque sitast**, Br. Giuss. Bail.; †*sitas*, Heinze; *inter utrasque sitas*, OQ; *inter utrosque sitast*, M.; *interutraque secus*, Lachm., *secat*, Bern. *Sitas* is metaphorical also in Cic. *Tusc.* 5, 94, 'voluptates in medio sitas.' *Cervos* is in apposition with the thought contained in *interutrasque*: this led Heinze to regard *sitast* as unsatisfactory. Br. (*Proleg.*) regards *interutrasque* as a prepositional phrase like *exadversum* ⟨*aliquid*⟩. See on 2, 518.

307. **sic** is also predicate in 921. Cf. *ita*, 180; *misere*, 862. L. never writes *sic etiam*; cf. 6, 895, and Lachm. p. 397. — **hominum genus**, as in 5, 1430; usually *genus humanum*, as in 2, 174; 4, 594; 5, 71. He has *genus omne animantum*, 1, 4; *ferarum*, 1, 163, etc.; *herbarum*, 5, 783; *agricolum*, 4, 586; *alituum*, 5, 801. — **doctrina**: 'nil dulcius est bene quam munita tenere | edita doctrina sapientum templa serena,' 2, 7. This teaching and learning were possible to Epicurean optimism: 1, 1115, 'namque alid ex alio clarescet nec tibi caeca | nox iter eripiet quin ultima naturai | pervideas.' L. could have no sympathy with such Stoic total depravity as was afterwards expressed by Persius (5, 121), 'sed nullo ture litabis, | haereat in stultis brevis ut semuncia recti.' But cf. *Introd.* 23. — **politos**: the primary meaning appears in 5, 1451.

308. **constituat**: 1, 643 n. — **pariter** modifies *politos*; there is a levelling up of culture. — **illa** is emphatic, taking up *doctrina*; ordinarily no pronoun would be inserted. Cic. *Acad.* 2, 74, 'Parmenides Xenophanes, minus bonis quamquam versibus, sed tamen illi versibus increpant,' and Reid's note. M. makes *illa* neut. pl. — **relinquit**: 5, 801, 'ova relinquebant volucres'; 3, 320, 614.

309. **naturae**: *naturarum*, 320. — **animi**: *animae*, Susemihl, *Phil.* 27, 34; 'rectius ita scripsisset sed facillime potuit errare,' Br. — **vestigia**: 5, 1447, 'ratio vestigia monstrat'; 4, 1140, 'vestigia risus.' Sen. *Dial.* 3, 3, 6, 'si dissensio et concordia quorum aliqua in illis (mutis animalibus) quoque exstant vestigia.' — **prima**, 'origi-

nal': of course *natura*, not *vestigia;* but adjectives are not uncommonly construed with nouns to which they do not properly belong. Cf. 1, 1102, 'volucri ritu flammarum'; see on 1, 10.

310. **mala**, 734. The reference is to the infirmities of the mind. — Hor. *Ep.* 1, 10, 24, 'naturam expelles furca tamen usque recurret.'

311. **quin**, *ita ut non*, Crouslè. — **proclivius decurrat**: 2, 455, 'proclive volubilis exstat,' cf. 792. Terence noticed the same truth of human nature: *Hec.* 308, 'saepe est quibus in rebus alius ne iratus quidem est | quom de eadem causast iracundus factus inimicissumus.' — **iras**: the plural implies the recurrence: 6, 753, *iras Palladis acris;* and in 5, 1195 the word refers to *divis;* in 6, 74, *irarum fluctus* is also said of the gods. In 5, 1195, the pl. is probably due to the metre. — Anger to an Epicurean was not always a fault: Cic. *Legg.* 1, 21, 'solent enim, id quod virorum bonorum est, admodum irasci'; Philod. col. 41 (p. 137 G.) *συνσχεθήσεται τισιν ὀργαῖς ὁ σοφός*; the fault lies in *proclivius* and *acres.* Cic. *Fin.* 2, 12, 'etsi satis clemens sum in disputando, tamen interdum soleo subirasci'; Sen. *Dial.* 4, 20, 'natura quosdam proclives in iram facit.'

312. **ille** (*secundus*).

313. **accipiat quaedam**: Cic. *Off.* 1, 33, 'a quibus iniuriam acceperis.' — **clementius aequo**, 'more calmly than is right,' for *ὅστις οὐκ ὀργίζεται πονηρίας πιστὸν τεκμήριον φέρει*, Philod. col. 38 (Heinze). The adverb is used only here by L. He has *aequo* in 953; 4, 557, 1244, but does not use *iusto; recto* was introduced by Sidonius; see *Archiv* 6, 464.

314. **rebus**: psychological matters that are not *mala*, 310. — **differre . . . varias** is a pleonasm like 6, 834, 'claudicat . . . pinnarum nisus inanis'; 4, 451, 'binaque . . . geminare supellex'; 3, 463, 'avius errat.' *Differre in* is not common.

315. 'The manners which follow on the natural gifts.' — Hor. *Ep.* 1, 1, 57, 'est animus tibi, sunt mores.' — The verse is unmusical because of the assonance with *-as* and the hissing *s*. — **naturas**: there are three plural occurrences of this word in L. against 233 of the singular; 1, 710 n. *Rerum naturas* occurs in Cic. *Acad.* 2, 122. — **varias**: Cic. *Fin.* 2, 10, 'varietas enim Latinum verbum est, idque proprie in disparibus coloribus [L. 2, 825] dicitur, sed transfertur in multa disparia, varium poema . . . varii mores.' — **sequacis** seems to mean 'resulting.' In 2, 48, the only other place where L. uses it, the form of the verse is not unlike: 'metus hominum curaeque sequaces' ('pursuing').

316. **ego** is not needed even for the metre, any more than *nos* in 4, 369. And as Woltjer, *Mnem.* 17, 64, finds that *ego* or *nos* occurs 24 times and *tu* 19, he thinks that L. agrees with Plautus and Terence in using them unemphatically. — **nequeo** only here in L.; Cic. always *non queo* in prose; but in *Arat.* 234, 'quarum ego nunc nequeo tortos evolvere cursus.' — The *nunc* is important; he cannot stop to explain now; the difficulty of the language makes the task too great. So in 1, 400, 'multaque praeterea tibi possum commemorando | argumenta . . . verum . . . satis haec'; 2, 182, 'posterius . . . faciemus aperta. | nunc id quod superest . . . expediamus.' — **caecas**, 'unseen,' on 247. The word represents both *ἄδηλον* and *ἀόρατον*.

317. **reperiri** = *invenire*, 'invent,' is on the whole poetical and post-Augustan. — **figurarum** is here used of the shapes of the atoms, as frequently in Book 2.

318. **variantia** seems to occur only here and 1, 653; *vărĭĕtas* was impossible.

319. **video**, OQ, Heinze, Bail.; *videor*, Faber, edd.—Heinze compares 4, 456, 470; 5, 390, for omission of the subject (*me*) of the infin.—**firmare** = *affirmare* as in 6, 940. *Ausim confirmare*, 5, 196, and 2, 178. The simple verb and both compounds occur in the meanings 'corroborate' and 'declare' in prose writers from Cicero to Tacitus, interchanging their signification. So *linqui* in 320 is the equivalent of *relinquit*, 308; *tenetur*, 323 = *continetur*.—**potesse** for *posse*, also in 1, 665; 2, 225, 1010.

320. **usque adeo**, with *parvola*.

321. **parvola**: also in 6, 305; but *parvula*, which was the Augustan spelling, in 4, 1162; 6, 651.—**ratio**, 'reason.' 5, 1447, 'ratio vestigia monstrat'; *id.* 1455, 'ratioque in luminis erigit oras.'—**nobis**, Lachm. edd.; *noctis*, OQ, *doctis*, Br. after Lamb. ed. 3; but, as Heinze says, *ratio* must also work on *indocti*; *dictis*, Marull.

322. **inpediat degere**: 4, 921, 'sopor inpedit esse.'—**dignam dis**, without passion, serene, tranquil, apathetic; like the life of the Indian princes deposed by the English, says Martha (*Poëme*, 102).—'Consistent with this belief is L.'s keen conviction of the misery brought by guilt to the sinner—the criminal, though his sin be not found out, cannot live a happy life.—*Acherusia fit stultorum denique vita* (1023),' Masson, 187–188. Cic. *ND.* 1, 52, 'nos autem beatam vitam in animi securitate et in omnium vacatione munerum ponimus'; Epic. *ad Men.* 135, *ταῦτα οὖν καὶ τὰ τούτοις συγγενῆ μελέτα πρὸς σεαυτὸν ἡμέρας καὶ νυκτὸς πρός ⟨τε⟩ τὸν ὅμοιον σεαυτῷ . . . ζήσεις δὲ ὡς θεὸς ἐν ἀνθρώποις· οὐθὲν γὰρ ἔοικε θνητῷ ζῴῳ ζῶν ἄνθρωπος ἐν ἀθανάτοις ἀγαθοῖς.*

323–349. 'The soul is contained in the body, and cannot be separated from it without the destruction of both; and being closely entwined together and joint possessors of life, body and mind cannot feel separately: sense is due to both. The body does not continue after death; body and soul began life together, their conditions of life are the same.'

323. **natura**: the reference is to 231.—**tenetur** = *continetur*; 567, 'tenentur corpore ab omni.'—**ab**: used similarly to express the agent, although not a person, in 429, 522; 5, 306. But in 4, 920, *nam dubium non est animai quin opera sit | sensus hic in nobis.* See Hertz, 20; Meissner, 21.

324. **custos**: 'vitai claustra coercens,' 396.—**causa salutis**: cf. 348, 486; *causa leti*, 1, 241. 4, 237, 'in imaginibus quapropter causa videtur | cernundi,' the means or occasion. Livy, 21, 21, 1, 'Hannibalem causam esse belli.'—**salutis**, 'life,' 3, 125 (n.); 4, 506, of the senses *quibus nixatur vita salusque.*—Ov. *Her.* 10, 143, 'si non ego causa salutis, | non tamen est, cur sis tu mihi causa necis.'

325 is repeated at 5, 554, where *communibus radicibus* is said of the union of the earth and sky. As Creech says, the body was the warp and the soul the woof.—**haerent**: sc. *corpus et animus.*

326. Cf. 1, 451, 'quod nusquam sine permitiali | discidio potest est seiungi.'—**videntur**, apparently = *manifestum est;* 153 n. For verse ending, cf. 1, 556, 'dissolvi posse videmus'; 5, 853, 'coniungi possit habere'; 1178, 'convinci posse putabant.'

327. **quod genus**, on 221.—**thuris glaebis**: there was a reference to *unguentum* in 222, and to marjoram, myrrh-oil, and nard in 2, 847. Add to these the illustrations from tearing purple cloth (2, 830), the Meliboean purple (2, 500), the hanging

lamps (5, 295), the reference to silver ware (1, 494; 6, 949), and we have undoubtedly a hint of the social position of L. 'Scena croco Cilici perfusa recens est | araque Panchaeos exhalat propter odores' (2, 416) does not prove that the theatre and temples were his sources of information.

328. **natura**, 'identity.' The drug was burnt and the ashes contained no perfume; so the soul leaves the body and both perish. Pliny, 21, 38, 'quaedam vero ⟨olent⟩ non nisi usta, sicut tura murraeque.'

329. Note that both *animi* and *animae* correspond to *haec*, 323.

330. **extrahere, dissoluantur**, *evellere* 327, *intereat* 328: note the variety, and see on 291. — **haut**: *haud*, 328; *haut* is the usual spelling in OQ; cf. 571, 715, 737, 1057, 1069. — **dissoluantur** for *dissolvantur*, cf. 455, 578, 594, 903; *dissolui*, 612; *dissolvi*, 613. As the verse-ending with three spondees is rare (cf. on 198) in 706; 1, 559; 6, 446 the edd. print *u* (there is no spondaic verse otherwise in Book 6); in other places *sol* may or may not be long, but it is regarded as short for consistency. The quantity of the vowel *o* is of course short (Sommer, 145).

331. **inplexis principiis** is an abl. abs. of cause; the verb is poetical, and used only here by L. — **ab origine prima** is repeated in 5, 678; 3, 771, 'consors in origine prima.' The pleonasm is not unpleasant.

332. 'Are endowed in common in partnership of life.' Note the interlocking; in this case expressive of the sense. — **consorti**: the poetical use of this word to indicate that which is shared (*sors*) instead of the sharers occurs in *Ciris*, 15, 'quae heredibus est data consors'; *Georg.* 4, 153, 'consortia tecta | urbis habent.'

333. **nec sibi quaeque** = *nec sibi utra*, 'each for itself,' *quaeque* = *utra* with *suus* or *sui*: Mady. 495, 2. 'Yet the negative *nec quaeque* seems harsh,' M. *Nec sibi altera* would express the thought with greater clearness.

334. **sentire**, absolute, 118 n. — **potestas** in periphrasis, 247 n.

335. **eas** (Lachm. edd.) refers to *potestates*; *eos*, OQ. — **conflatur** is used only here by L. of sensation, *accendo*, which he here uses as a participle in his accustomed manner of using two verbs for one, being said of the senses in 2, 943, 959; 4, 927, 'unde reconflari sensus . . . posset.' Possibly the assonance *accensus . . . sensus*, 336, may have determined the arrangement of the verbs. — **utrimque**, 'on both sides' = of both; cf. 5, 839.

336. **viscera** is little more than a variation for 'body.' See on 217. Epic. *ad Herod.* 63, *καὶ μὴν καὶ ὅτι ἔχει ἡ ψυχὴ τῆς αἰσθήσεως τὴν πλείστην αἰτίαν, δεῖ κατέχειν· οὐ μὴν εἰλήφει ἂν ταύτην, εἰ μὴ ὑπὸ τοῦ λοιποῦ ἀθροίσματος ἐστεγάζετό πως. τὸ δὲ λοιπὸν ἄθροισμα παρασκευάσαν ἐκείνῃ τὴν αἰτίαν ταύτην μετείληφε καὶ αὐτὸ τοιούτου συμπτώματος παρ' ἐκείνης, οὐ μέντοι πάντων ὧν ἐκείνη κέκτηται.*

337. **praeterea** introduces a second quasi-proof, as in 4, 168, 528; 6, 406, 888. Heinze changes to *propterea*, cf. 2, 760. Br. brackets 337–349 as interrupting the argument; Giuss. suggests the order, 337–349, 331–336. Woltjer, *Mnem.* 25, 329, defends the Ms. order.

338. **durare videtur**: Lactantius disputes this statement by the fact that the body is often preserved by spices after the soul's departure (*Inst.* 7, 12). L.'s purpose is to show that body and soul are vitally united, so if the body dies the soul must. 'It is not in the metaphysical doctrine of the soul's immaterial nature, but in the practical evidence of its moral and religious capacities that we find the most

satisfactory natural proof of its immortality,' Buchanan, *Mod. Atheism*, 237. Λυομένου τοῦ ὅλου ἀθροίσματος ἡ ψυχὴ διασπείρεται, Epic. *ad Herod.* 65.

339. **umor aquae**, 2, 197; 6, 968; *aquai*, 3, 427; 1, 307; 6, 633, 874; *aquarum*, 1, 348–349; *saporis*, 4, 222. *Lacteus umor* for milk, 1, 258, and *pluvius u.* for rain, 6, 495. Woltjer, *Mnem.* 27, 57, would read *non ut enim umor*, because the second syllable of *enim* is not elsewhere found in the unaccented part of the foot in L., but the harshness of such a change would be intolerable. For the rare elision in the third syllable of the dactyl, cf. *quidem ut*, 6, 80 and 3, 904. See Müller, *RM.* 299. — **dimittit**, 'lets go,' as in 356. Cf. 6, 876, (*umor aquai*) *quae semina cumque habet ignis* | *dimittat*.

340. **qui datus est**: the heat is artificial, not natural. — **convellitur**: cf. 343 and *divelli*, 326. These verbs are particularly applicable to compound substances, but *convelli* usually refers to the wrenching away of something firmly implanted in another: 4, 505, *convellere fundamenta*. — **ipse** ⟨*umor*⟩.

341. **manet incolumis**: also 1, 457; *manere incolumis*, 2, 71; *mansit i.*, 3, 408–409; *i. durare*, 5, 61; *incolumi remanent res corpore*, 1, 246. — **inquam** L. writes when he is very much in earnest: 5, 620, 'non, inquam, simplex his rebus reddita causast'; 2, 257, 'unde est haec, inquam, fatis avolsa voluntas.'

342. **discidium**: *discindo* is a synonym of *convello*, 340; *discidium* is a Lucretian word, and uncommon in its primary meaning in other authors; cf. 347, 581, 839. — **artus** is a variety for *corpus*; cf. 580, 'cum corpus nequeat perferre animai | discidium.' Such personification of the body and its parts is frequent: 'praesagit corpus,' 4, 1106; 'oculi fugitant,' 4, 324; 'cetera pars paret,' 3, 143; 'animam gigni,' 457; 'sensus . . . gubernant,' 550; 'agitat . . . moribundus . . . pes,' 653.

343. Probably *convulsi* instead of *divulsi* (*divelli*, 326) is due to alliteration; *causa convellitur*, 340. — **penitus** is joined with *pereunt* also in 1, 262; cf. *pen. peremit*, 1, 226. — **conque putrescunt**: *praeterque meantum*, 1, 318; *seiungi seque gregari*, 1, 452; *disiectis disque supatis*, 1, 651; *complexa . . . conque globata*, 2, 154; *perque plicatis*, 2, 394; *indignos inque merentes*, 2, 1104; *inque pediri*, 3, 484, etc.; *inque tueri*, 4, 713; *inque gredi*, 4, 887; *praeterque feruntur*, 5, 634; *conque gregantur*, 6, 456; *protracta . . . proque voluta*, 6, 1264; *inque ligatus*, *Aen.* 10, 794; *inque salutatam*, *id.* 9, 288; *inque cruentatus*, Ov. *M.* 12, 497. L. has *putr-* 8 times, twice only short; here he avoided the close with 3 spondees (*convulsi et conputrescunt*).

344. **ex ineunte aevo** is repeated in 2, 743; 3, 745; 5, 555, 859, 537 'ex ineunte aevo coniunctam atque uniter aptam.' It always stands at the beginning of the verse.

345. **mutua contagia**, 'mutual connections,' is the subject. *Contagia* is poetical and used only in the pl.; cf. 471, 740; 6, 1236. Ov. *Tr.* 5, 13, 3, 'aeger enim traxi contagia corpore mentis.' *Contages* is confined to L.; cf. 734; 4, 336; 6, 280, 1243; *contagio*, *contamen*, and *contactus* he does not use — the last two are later forms. Cic. *Div.* 1, 63, 'cum ergo est somno sevocatus animus a societate et a contagione corporis.' Cic. *Fato* 5 and 7 translates συμπάθεια by 'contagio naturae, c. rerum' (Heinze). — **vitalis motus**, on 99. — **discunt**: of inanimate objects; V. *Ecl.* 4, 42, 'discet mentiri lana colores.'

346. **reposta**: syncopated also in 1, 35; cf. *posta*, 1, 1059; 3, 857, 871; 6, 965;

disposta, 1, 52; *opposta*, 4, 150; *inposta*, 5, 543; *praeposta*, 6, 999. *Pŏsĭtă* is metrically difficult. Virgil contracts *reposta* and *composta* only, Tibull. and Propert. not at all, and Horace has *repostum* once (*Epod.* 9, 1). Catull. has *posta* in 68, 39, a doubtful passage. *Positis* occurs in 4, 1267; *dispositis*, 5, 695; *circumpositus*, 6, 1028; *dispositum*, 3, 787, etc.; *inpositum*, 3, 890; 6, 741.—**membris**, 'body,' cf. 5, 789; 4, 1261; and on 117.

347. **ut**: added by Marull. edd.—**fieri**, 'occur'; on 264.—**peste maloque** is equivalent to *pernicie*, 326; the expression is then a hendiadys, which is all the more probable because L. uses *pestis* but once elsewhere (5, 26). *Malum*, of physical trouble, 253, 646; and 6, 1158, 'malis erat anxius angor | adsidue comes.'

348. **videas** of mental vision also in 635, 885, 1020; *videant animo*, 902; 5, 183, 1049. Quint. 10, 1, 14, 'nec sicut de intellectu animi recte dixerim *video* ita de visu oculorum *intellígo*.'—**coniunctast**: 'lies in their joint action,' M. Cf. 136, 424, 579. The Greek word is συμπαθής.

(?) 349. **quoque** is out of place, as it modifies *naturam*, not *coniunctam*; cf. 638, 1055; 4, 85; Holtze, 183.—**consistere** is another synonym of *esse* (*est* 348), as in 1, 168, 'qui posset mater rebus consistere certa?'

350–358. 'It is a mistake to hold that the body does not feel and that the soul only has sense. But the body has no sensation after the soul's departure, because sensation is an accident only of the body.'

350. 350–395, a refutation of erroneous opinions, is bracketed by Lachm. as a subsequent addition, but Woltjer (*L. Phil.* 64) has shown that L. here agrees with the order of Epic. *ad Herod.* 63 sq.—**Quod superest**, 'furthermore,' 1, 50 n.—**refutat** with an object clause is poetical. It rarely means 'denies' or 'brings up in denial,' so that *renutat* was read by Lambin. Cf. 2, 245, 'et id res vera refutet.'—The present is probably conative here; so Blase, *Hist. Gr.* 3, 112.

351. **credit**, 'holds as a principle'; cf. 508, 724; 2, 225, 'si aliquis credit.' Hor. *Ep.* 1, 14, 19, 'quae deserta et inhospita tesqua | credis, amoena vocat mecum qui sentit, et odit | quae tu pulchra putas.' Strato and the Stoics held the doctrine attacked here by L.; cf. Cic. *Tusc.* 1, 46 (Heinze).—**permixtam** has the construction of the simple verb; 233 n. The *per* is intensive, cf. 749.

352. **suscipere motum**: cf. *suscipere auras*, 405; *morbos*, 460; *laborem*, 366. On *motum* see on 241.—Lotze would have *hinc* for *hunc*.—**nominitamus** means always in L. 'to give a name to'; it occurs first in L. and is not classic. *Nominat* occurs once, 1, 695. *Nōmĭnāmus* would be unmetrical; cf. *imperitarunt*, 1028.

353. Note the allit. and assonance and cf. 'dementit . . . deliraque,' 464; 'disturbans dissoluensque,' 1, 559; 'refrenatur retroque residit,' 2, 283; 'leti lege,' 3, 687; 'semine seminioque,' 746, 'tenero tenerascere,' 765; 'saepsit se tectis rerumque reliquit,' *Aen.* 7, 600; see on 1, 80.—**vel**, 'surely'; 5, 621; 6, 1238.—**manifestas res**: cf. 2, 867, 'neque id manufesta refutant | nec contra pugnant in promptu cognita quae sunt.' The meaning is "not only true but manifestly true" (ἐναργῆ) M.—L. Müller would have *clarasque* for *verasque*, *Phil.* 15, 158, but cf. 2, 245.—**contra**: anastrophic. L. introduced dissyllabic prepositions in this position: cf. 6, 1210; *Aen.* 12, 638. The use is rare; not in Horace: Degering, *Hist. Synt.* 38.

354. **corpus sentire**, 'what the body's feeling is,' is predicate of *sit*; 4, 475, 'unde sciat quid sit scire.' Br. reads *quid adferet* for *quis a.*, but the sense would then be

ambiguous; Bruno would have *quippe etenim corpus.* — **adferet,** 'to give a reason,' occurs here only in L. and is not usual without *causam* or *rationem*.. L. has *reddere*, his usual word, absolutely in 1, 566, 'possit tamen reddi'; Cic. *Tusc.* 1, 70, 'et cur credam adferre possum.'

355. **si non**: sc. *adferet; si non = nisi*, as often. — **ipsa res**: 1, 803, 'manifesta palam res indicat'; 2, 565. — **palam dedit** is a synonym of *docuit* just as *dedere* is equivalent to *divisere* in 5, 1110, 'agros divisere atque dedere.' So *augit alitque*, 1, 859, *planum facere atque probare*, 2, 934. *Palam dedit = palam fecit, dare =* 'put,' as in *condo, abdo*, and the juristic forms *pauperiem, damnum, legem, tutorem dare;* see Lex. s. v. II E; Kalb, *Jurist. Lat.*[2] 7; Thielmann, *Das verbum Dare*, 42; Klotz, *Altröm. Metrik*, 96.

356. **at** introduces an objection assumed by the author, but is so abrupt here that Lotze wished to eject the verse. — **undique,** as in 833; 2, 916.

357. **perdit,** 'loses'; 4, 814, 'animus si cetera perdit'; 5, 304. — **proprium,** 'its own,' 991. Cicero has *cuiusque proprium* in *Fam.* 7, 30, 2. — The body has sensation through the action of the soul; its sensation is not independent. Epic. *ad Herod.* 64, διὸ ἀπαλλαγείσης τῆς ψυχῆς οὐκ ἔχει τὴν αἴσθησιν. οὐ γὰρ αὐτὸ ἐν ἑαυτῷ ταύτην ἐκέκτητο τὴν δύναμιν. *Proprium* is used like *coniuncta* in 1, 449 to express essential property, and *eventa* (cf. *multa* 358) to denote accidental properties. Ter. *And.* 959, 'ego deorum vitam eapropter sempiternam esse arbitror, | quod voluptates eorum propriae sunt' (Heinze). *Proprius* and *perpetuus* are often found together. — **aevo,** 'life' cf. 486; 5, 1431; cf. *in vita*, 979, 982, 995, 1014.

358. **cum expellitur aevo**: Flor. 31, edd., sc. *corpus;* Bern. brackets the verse and Woltjer, *Jahrb.* 123, 777, ejects it: Lamb. and others reject 357. *Perditum expellitur aevo quam*, OQ; Lachm. *nullaque* for *multaque* in order to agree with 213 sq., where the poet is discussing a different matter. M. *quam ex. ante*, Br. *in aevo* multaque . . . perdit quam pellitur ante;* formerly *cum expellitur illa* (*Phil.* 27, 37). Lotze *nullaque . . . quum . . . aevo;* Goebel *fuit eius in aevom | m. p. p. cum pellitur aevo.* Polle, *Phil.* 26, 357, postulates a lacuna before the verse. Undoubtedly the poet would have omitted either 357 or 358 on revision.

359–369. 'The analogy between the eyes and doors is false. If the eyes were only doors for the mind, the mind could see better without them.'

359. **Dicere**: subject; cf. 5, 156 and 3, 800. — The connexion with the previous argument is: (1) the body has sensation as well as the soul, (2) the eye as part of the body has sensation as well as the mind. — **posse** with the inf. occurs about 80 times in L.; 14 times with another inf. as here and 319–320, 541, 801, 866–867; a usage to be avoided, cf. Dr. § 455.

360. **spectare** means to fix the eye upon an object that strikes the understanding, but *cernere* to perceive by the organ of sight, Död. Cf. 369. — **reclusis**: *ostia reclusa*, 366. — Seeing through doors explains the optics of mirrors in 4, 271 sq. This illustration was used by Heraclitus (Sextus *adv. Math.* 7, 130), and Strato and Aenesidemus probably followed him. Cic. *Tusc.* 1, 46, 'animum et videre et audire non eas partes quae quasi fenestrae sint animi.' L. cites it as a prevailing opinion which probably goes back to Plato, *Theaet.* 184: cf. Shorey, *Harv. St.* 12, 210. Epicharmus said νόος ὁρῇ καὶ νόος ἀκούει, τἆλλα κωφὰ καὶ τυφλά. Q. Cic. *Pet.* 44, '(frons) est animi ianua.'

361. **difficilest**, OQ, M. Br. Giuss.; *desiperest*, Lamb. Lachm. Heinze, Bail. *Desiperest* occurs in 802; 5, 165, 1043. But 5, 1168, 'non ita difficilest rationem reddere,' 226, 'ponere certum difficilest'; *haud facile est* above, 328.—**sensus eorum**, *i.e.* 'eyes.'—**ducat**, OQ, Wakef. Christ; *dicat*, Lamb. edd. Cf. 2, 479, 869; 4, 593, with 4, 484 and on 4, 682.

362. Lachm. places this verse after 363, Bern. brackets, and Lamb. rejects it; Br. postulates a lacuna after it. There is no expressed object to the verbs, although Wakef. and M. supply *animum*, van d. Valk *oculos = palpebras*, Heinze *nos*: all that L. means is that sensation works on the eyes. Very probably *trahit* and *detrudit* are technical, for in *Vol. Herc.* 7, 17 (Usener *Fr.* 313) is *μάλισθ' ἡ κείνησις καὶ τὸ πάθος ἕλκει· φανερῶς γὰρ ἐπὶ τὸν θώρακα ἡ ὁλκὴ γείνεται.* Sensation indicates that we see with the eyes, not with the mind. The verse is discussed by Raumer, Goebel, Woltjer (*Jahrb.* 123, 777), Purmann (*Jahrb.* 67, 665), Reisacker, and Polle (*Phil.* 26, 330).—Cf. on 1, 397.

363. **fulgida**, 'glaring,' is not classical. 4, 324, 'splendida porro oculi fugitant vitantque tueri.'—**praesertim cum** is also used with the indicative in 2, 32, a pure temporal clause; elsewhere with the subj.; here 'particularly as.' L. has *cum* causal with the indic. elsewhere: 2, 859 n. and Holtze, *Synt.* 141.—**saepe** = *ut saepe fit*; on 120.

364. **lumina luminibus**, 'eyes by lights.' This antithetical use of a noun in different meanings and cases is uncommon in L.; there are several occurrences with adjectives as *omnes* (trees), *omnia* (fruit), 1, 166; *multa* (*primordia*) *multarum rerum*, 2, 695. See on 71. *Perdebant lumina* occurs in 6, 1211; it occurs more often with *oculorum* as *lumina oculorum clara*, 4, 825.—**praepediuntur**, because *splendor adurit oculos*, 4, 329. *Praepediuntur* is used with *crura* in its proper sense in 478, but like *impedio* it was often used figuratively.

365. **foribus** is abl. but would be dat. by English idiom ('happens to'). Doors are not troubled by dazzling light. 1, 981, *quid telo denique fiat.*—**neque**, 'nor,' an anacoluthon. Cf. 730.—**qua**, OQ, Br. Giuss. (*Note L.* 31) Bail.; *i.e. via videndi*, Br. *App.*; *per quae ostia*, Lamb. *Quia*, Lachm. M. Heinz. *Qui* would be plainer.

366. **ostia**: variety for *fores* according to his habit; *postibus*, 369.—**laborem** *capere*, 5, 1182; *ferre*, 5, 1214.

367. **pro foribus**: 4, 466, 'pro visis ut sint.' As M. remarks, it is L.'s habit to close with an appeal to common experience, which here takes a sarcastic form like 1, 915 sq.

368. **exemptis**: Lact. refutes this argument in *Opif. Dei*, 8, and rivals L. in sarcasm: 'nimirum ipsi (Lucretio) vel potius Epicuro qui eum docuit effosi oculi erant ne viderent.'

369. **res** is regularly used for the object of sense: 4, 522, 'sensus quo pacto quisque suam rem | sentiat.'—**postibus**: as Lact. *l.c.* says, 'quoniam evulsae cum postibus fores plus inferant luminis,' the word has its original meaning. If the posts are removed with the door, the opening would be wider.

370–395. 'Democritus was wrong in teaching that the atoms of body and mind are arranged alternately, for the elements of the mind are much fewer and finer, with spaces between them. Hence, we do not feel light things like dust, feathers, etc., because the elements of the soul are not stirred up thereby.'

370. **sumere**: of an opinion, 1, 876 n. In 5, 248, *sumpsi* is construed with inf. and acc. — **possis**: subj., on 213.

371 is repeated, 5, 622. — **Democriti sententia**: for the periphrasis, cf. *inquit sententia dia Catonis*, Hor. *S.* 1, 2, 32; *Valeri sententia dia*, Lucil. *Incert.* 136; *caverat mens provida Romuli*, Hor. *C.* 3, 5, 13; *sententia Messalini strepebat*, Tac. *Agric.* 45. *Ratio coepit*, 3, 14. — **sancta**, 'revered,' is elsewhere said of the gods or their temples; he implies a similar respect for Democr. in 1039, and speaks of Empedocles as *sanctus* in 1, 730. Epicurus, on the other hand, says, Δημόκριτον Ληρόκριτον, which was characteristic of his attitude to his predecessors: DL. 10, 8; Cic. *ND.* 1, 93. In prose *Democritus, vir sanctus* would be expected, but the periphrasis excuses the use of *viri* without a qualifying word. Cf. also *inpia rationis elementa* in 1, 81.

372. **privis**, Bentl. edd. for *primis*, is a synonym of *sīngŭlīs*; cf. 389, 723; 5, 274; 4, 260, 'non privam quamque solemus | particulam venti sentire.' *Veteres priva dixerunt quae nos singula dicimus*, Gell. 10, 20, 4.

373. **adposita**, 'matched.' — **alternis**, 'alternately,' not in Cic.; 'quae eunt alternis,' Sen. *Ben.* 6, 22. See on 1, 524. — **variare** is intransitive: 2, 480, 'primordia variare,' etc. This peculiar dogma of Democr. that between every two atoms of body a soul-atom is inserted is known only from this passage. Heinze quotes Alex. Aphrod. *de Mixt.* p. 214, 18 b, Δημόκριτος μὲν οὖν ἡγούμενος τὴν λεγομένην κρᾶσιν γενέσθαι κατὰ παράθεσιν σωμάτων, διαιρουμένων τῶν κιρναμένων εἰς μικρὰ καὶ τῇ παρ' ἄλληλα θέσει τὴν μίξιν ποιουμένων. — **nectere membra**, cf. 217 and n.

374. Lachm. read *elementa minora animai*, objecting to the hiatus *animāē elementa*; cf. 6, 716, 'etesiāē esse'; 6, 743, 'remigī oblitae'; 6, 755, 'locī ‖ opus'; V. *Ecl.* 7, 53, 'castaneāē hirsutae.' The remarkable thing here is the retention of the long quantity of *ae*, which he would not elide; see on 1, 139; Wagner, *Q. Vergil.* xi; Klotz, *Altröm. Metrik*, 121. L. has no objection to elision in the accented syllable in the dat. and nom.; *e.g.* 1, 605, 813. Three times only in the unaccented syllable: 1, 305, 306; 6, 331; Maurenbrecher, *Hiatus*, 181 sq. — **elementa**: variation from *primordia*, 244 n. — **minora**, 'smaller,' cf. 205 sq.

375. **quibus e**: sc. *ea*; for the ellipse, cf. on 69, and for the anastrophe of the prep. on 839. — **corpus et viscera**: cumulative, 276 n.

376. **concedunt**, 'yield': Tac. *Ann.* 11, 24, 'nec amore . . . nobis concedunt.' — **rara** continues the thought almost tautologically; cf. 235. — **artus**: variation from *corpus* as in 151.

377. **dissita**: on 143. — **dumtaxat hoc**, 'just this'; in 2, 123, *dumtaxat* means 'so far as it goes,' leading the sentence, and in 2, 931, 'surely,' also with reference to what follows. Editors, except Heinze, follow Lachm. in referring *dumtaxat* to *rara*. In general, on *dumtaxat*, see *Archiv* 4, 325. — **promittere**: 1, 412, 'hoc tibi possum promittere' (assure).

378. **quantula prima**: correlative to *tanta*. The bodies are as small as the spaces between the soul atoms. — **prima**, OQ, edd.; *priva*, Bentl. Lachm. Br. (*Phil.* 27, 39) and in 378. — **ciere**: of sensation, 151 n.

379. **corpora**: are objects like *cretam*, 382; *nebulam*, 383. The word is separated from *prima*, so that it may not be taken as = *primordia*. — **in corpore**: the human body, 206 n.

380. **intervalla**: the space between two mental atoms. Cf. *loca tenerent*, 1, 522.

— **exordia**, when used for atoms, occurs only in the phrases *cunctarum exordia rerum*, 2, 333; 3, 31; 4, 114; *magnarum r. e.* 2, 1062, so that without *prima* it would mean merely 'beginnings.'

381. **nam**: subordinate to *nam* of 374; so 1, 1017–1021; 2, 83–85, 1122–1128; 3, 85–87; 4, 61, 65, 72; Woltjer, *Mnem.* 25, 327. — **sentimus** is energetically repeated in 384, 389. — **adhaesum**: Lucretian for *adhāesiōnem*. So he speaks of the gathering of moisture — *umoris adhaesum*, 6, 472 — on clothes hung by the seashore, using illustrations drawn from common life as is his custom, like the illustrations from poppy seeds in 196, and the lights in 364. See *Introd.* p. 44. Masson (157) remarks that 'when we come to examine these illustrations singly we find that every one strictly illustrates the doctrine under which it is introduced — not one is introduced merely as an episode. In each case the illustration makes plain to us a point which we should feel difficult to grasp.' Note that *adhaesum* is almost a verb: *pulveris adhaesum* is the 'dust gathering' just as *sidere cretam* is the chalk settling, and *itum animantis* is the *quodviscumque* crawling.

382. **corpore, membris**: the usual variation. *Corpore* is abl., dependent on the verbal force of *adhaesum*. *Membris* is dative with *incussam*, and understood in the abl. with *sidere*. — **incussam sidere**, 'strike and settle.' He says *sidebant campi*, 5, 492, *subsidere saxa*, 493. — **nec**: following *neque* is probably due to metrical convenience, and in 383 *nec* and *neque* are perhaps due to the same reason; but as Draeger says, the choice is altogether arbitrary (*Synt.* § 323). See on 19. — **cretam**: Pongerville translates 'le fard ne pèse point sur le teint qu'il colore.' Giuss. compares the modern Italian custom on Holy Cross day of imprinting a cross on people's clothing, and infers a corresponding ancient custom.

383. **nebulam**: *tenuis . . . nebulae fumique*, 6, 104, and 3, 430. — **aranei**: 4, 727, 'tenvia . . . ut aranea bratteaque auri.' *Araneum* occurs first in Phaedr. 2, 8, 23; *araneus* was the animal, *aranea* the web (Serv. *Georg.* 4, 247). L. could not write *arānĕās* here (Heinz.) Catull. 68, 49, first has *aranea* for the animal. See *Thes.* 2, 394, 15, and 395, 70. For contraction, on 286.

384. **obvia**: 2, 86, *obvia conflixere*, 'met and struck together,' and 3, 1041. — **quando**: temporal also in 2, 966; 5, 412; 1, 495. — **obretimur** is cited from no other author. *Circumretit* occurs in 5, 1152, and in other authors.

385. **supera**: 1, 429 n. For the syntax, *Aen.* 9, 553, 'saltu supra venabula fertur'; Phaedr. 1, 2, 20, 'lignumque supra turba . . . insilit.' — **vietam**, 'flimsy' (M.). As an epithet of the vine it is written *e coniect.* in 2, 1168, meaning 'worn out.' Ter. *Eun.* 688, 'hic est vietus vetus veternosus senex,' and Donatus' comment 'vietus mollis flaccidusque et flexibilis corpore . . . Lucretius vietam vestem id est putri mollitie praeditam.' Prop. 3, 6, 33, 'putris et in vacuo texetur aranea lecto'; Ser. Sam. 956, 'si vero caput infestus conliserit ictus, | ex oleo necti vestis debebit arachnes.' Good has caught the sense, 'nor the tattered web | From some old roof that on the hair descends.'

386. **vestem**, 'web' as the work of the loom: Ov. *M.* 6, 127, 'ultima pars telae', 131, 'pictas vestes' in the story of Arachne, 145, 'antiquas exercet aranea telas.' Plaut. *Stich.* 348, 'ut operam omnem araneorum perdam et texturam improbam | deiciam eorum omnis telas . . . :: Quid? illos itidemne esse censes quasi te cum veste unica?' Note the dignified treatment of trifling matters.

387. **nimia**, 'exceeding'; 6, 850, 'homines fontem nimis admirantur'; 5, 564, 'nec nimio solis maior rota' (very much); cf. 5, 988; 6, 1196, and lex.—**gravatim**, 'reluctantly.' These objects float in the air before settling, and hence fall not lightly, but slowly and unwillingly. The present ed. proposed *gradatim* in *AJP.* 21, 187, as *cadere gravatim* is unexampled, and *gravatim* occurs only twice elsewhere in Latin.

388. **itum**: ordinarily used only with *reditum*, 'vota pro itu et reditu suo,' Suet. *Tib.* 38.—**cuiusviscumque animantis**: 4, 859, 'cuiusque animantis.' *Animans* is 'animal,' 97 n. *Quiviscumque* gives *animans* an extremely wide application; *quicumque* and *quivis* are both more commom. *Quoviscumque* is cited from Mart. 14, 2, 1, but Friedländer there separates the compound.

389. **priva**: on 372.—**quaeque**, 'each,' implying all or several, is a favorite word with L.; cf. 727; 1, 213; 2, 165; 4, 41. It often seems equivalent to *omnia et singula*, both as adj. and substantive.

390. **et cetera**, etc.: 2, 812, 'nigrum et cetera'; Cic. *Top.* 30, 'crura pedes et cetera.' L. writes *cētera* for *ălia*. Polle, *Jahrb.* 95, 34, *culices et talia*.

391. **multa**: object of *est ciendum*; 1, 111 n. This acc. occurs in Catull, Varro, rarely in Cic. and then for antiqué coloring, and in the jurists. As Heinze suggests, *multa* is best taken absolutely.

392. 392–393 were transposed by Marull. Lachm. and Br. Goebel explained *usque adeo in nobis multa corporis primordia cienda sunt priusquam illorum concussum sentiant animai semina corporibus nostris inmixta per artus*; see Polle, *Phil.* 26, 330, and Woltjer, *Jahrb.* 123, 777.—**sentiscant** probably has inceptive meaning here, but not in 4, 586. It is not apparently used elsewhere; cf. *persentiscunt*, 249.

393. **corporibus . . . artus**: the seeds in the body throughout the frame.—**inmixta**: *in mixta*, Br., but cf. 1, 877 with 1, 894; *Georg.* 1, 454, 'maculae incipient . . . inmiscerier igni.'

394. **quam in his**, Lachm. M. Br.; *quantis*, OQ; *quam sis*, Lamb. Turnebus, Heinze. For the hiatus cf. *sed dum abest*, 1082 and n.—**his** recalls the beginning of the paragraph in the author's manner; he probably never has *iis*.—**intervallis**: cf. 380 and n.—**tuditantia** was used by Ennius. Cf. 2, 1142, of the attack of the atoms.

395. **et** keeps apart *concursare coire* and *dissultare*; 1, 680–681, quaedam decedere abire | atque alia adtribui.'—**dissultare**: instead of the more common *dissilire*. The contention of Democritus which L. began to refute was that the number of body and soul-atoms was inferentially equal. Now body has sensation (350) when the atoms of the soul are touched by some exterior object; hence if the object is too small to touch the soul-atoms there is no agitation of the soul-atoms, then no agitation of the *animus*, and none of the quartessence, and none of the whole *anima*, and finally of the body; but if the object is of sufficient size, all these will follow in the same order. If but one soul-atom were agitated, it is probable that its disturbance would be too slight or too shallow to convey motion to adjoining atoms: many atoms must be disturbed (391) before the soul is agitated, because the soul-atoms are few in number as compared with those of the body; and because the action of several is mechanically necessary to convey motion to the *anima*.

396–416. 'The mind — *animus* — is more necessary for life than the *anima*, for if the *animus* receives the slightest injury the man dies, but much of the *anima* may be lost and life remain. The *animus* is like the pupil of the eye, and the *anima* like the rest of the eye; if the pupil is hurt sight is lost.'

396. **magis . . . coercens . . . dominantior**: cf. 192 and n., but the case is different here, because *coercens* is a real participle with *est*, a rare usage. Cf. 2, 1089, 'generatimst . . . abundans'; Catull. 64, 318, 'fuerant exstantia,' and Dr. § 142. — **claustra** is also said of life in 1, 415 and 6, 1153. Cf. the metaphor from *nodus*, 2, 950, *vitalis nodos a corpore solvit;* and *nexam*, 3, 217.

397. **dominantior**: cf. 281. — **ad vitam**: cf. 'inmutat sensus ad pristina,' 5, 1415, and 214 n.

398. **mente animoque**: 142 n. — **residere** also occurs in 2, 1010, 'aeterna penes residere . . . corpora.' Note the synonyms *manet, remansit*, 402; *cunctatur, haeret*, 407; *mansit*, 408, *stat*, 409. — **per**, 'throughout,' instead of abl. of place, occurs also in 4, 942, *per membra;* 5, 1104, *per agros*, etc.

399. **exiguam**: 1, 1016, 'exiguum horai sistere tempus.' *Exigui temporis*, 'moment,' Cic. *Orat.* 1, 93. — **partem pars**: 71 n.

400. **comes**, opposed to *dominantior*, 397; the full expression would be *sed anima comes animum insequitur.* — **insequitur**: on 172. Cf. 123, 'deserit extemplo,' *extemplo = facile;* 'insequitur confestim,' 4, 315. — **discedit in auras**, 222 and nn.; 5, 360, *discedere dissoluique;* 3, 435 sq., dissolution accompanies departure.

401. **gelidos . . . frigore**: on 300. — **leti** is poetical and archaic. 4, 924, 'corpus perfusum frigore leti.' L. does not say *frigus mortis*. Ov. *M.* 2, 6, 10, 'corpus inane animae frigus letale secutum est.' — **linquit**: *reliquit animus membra*, Sen. *Tr.* 623.

402. **in vita**, 120 n; *in morte*, 875, etc. Cf. also on 357. — **remansit**: for the number, on 142. In 4, 925 the *re* seems to have its force: *nulla latens animai pars remaneret | in membris.*

403. **quamvis** with indic. 705; 4, 426; it occurs in the poets and here and there in post-Ciceronian prose; Roby, 1627. — **circum**, Flor. 31, edd.; *cretum*, OQ. — **undique**: *i.e.* round about the trunk. 4, 460, 'silentia noctis | undique cum constent,' *i.e. nobis. Circumundique* is written as one word in later Latin.

404. **truncus**: *caput abscisum trunco*, 654. Heinze makes it an adj. — **anima circum**, OQ, edd.; *animae vi cum*, Br. — **circum** = *undique*, 'on all sides,' as in 408. Probably *circumundique* is to be understood from 403, *circum* only being expressed. — **membris** is 'body' here, even if it was 'limbs' in the previous line, *more Lucretiano;* 206 n. It is abl.: 5, 125, 'vitali motu sensuque remotum.' When a limb is lopped off it takes its own life with it, but this life is *anima* and a part of the whole *anima* of the man, yet the man lives after losing part of the *anima*. — **remota**, Q corr. edd.; *remotus*, O, Goebel; *remotis*, old vulg. Winck.; *remot*, Q.

405. **vivit**: sc. *homo*, as in 402; so *privatus*, 407. — **aetherias**, OQ, edd.; *aerias*, Lachm. *Aetherias* is here like *aetheriis nubibus*, 4, 182; *aetherias auras* was the old reading in *Aen.* 5, 520 and occurs in *Aen.* 4, 445–446; 7, 557; *aura aetheria, Aen.* 1, 546–547; *Georg.* 2, 291. *Aetherias auras* was formerly read in Ov. *M.* 4, 700, 5, 512; and still is in *Am.* 2, 14, 41, *AA.* 2, 59. Lachm. maintained

that there could be no *aetheris aurae; aether* is *innubilis* in 3, 21: but *pater aether* sends down rain, 1, 250. Sometimes L. is philosopher, sometimes poet. See Forbiger and Conington on *Aen.* 1, 546 and Kraetsch, *Abundant.* etc., 55. *Vitalis aeris auras*, occurs in 6, 1227; *v. auris*, 3, 577; 5, 857. *Vitalis* is regarded as a nom. by some scholars, but cf. 577; 5, 857; 6, 1227. I know of no example of prosodic lengthening in L. He is still following the order of Epic.: διὸ δὴ καὶ ἐνυπάρχουσα ἡ ψυχὴ οὐδέποτε ἄλλου τινὸς μέρους ἀπηλλαγμένου ἀναισθητήσει, *ad Herod.* 65.

406. **si non**: 2, 1017, 'si non omnia sunt at multo maxima pars'; Cic. *Sest.* 7, 'si non omnem at aliquam partem.' After a negative *tamen* is sometimes joined to *at*, sometimes not. — **omnimodis**, 'altogether,' on 115.

407. **cunctatur et haeret**: on 273.

408. **circum** with *lacerato.* — **pupula**: cf. the illustrations from the eye in 147 and 564. This illustration occupies 8 verses; most in L. are contained within 4, but others within 1 to 10 verses; Feustell, 7.

409. **stat** = *manet;* 2, 310, 'summa . . . summa videatur stare quiete.' — **cernundi** also in 4, 238; *potiundi*, 4, 1076; *agundis*, 5, 1335; *dicundumst*, 1, 382. — **vivata potestas**: also in 558, 680. *Vivata*, 'animated,' seems to be confined to L.

410. **totum** is important; if the entire eye is ruined the pupil is also destroyed and sight is lost. — **luminis orbem** is the circle about the pupil; ὀμμάτων κύκλοις, Soph. *Antig.* 974; *oculorum orbis, Aen.* 12, 670; *torvi luminis orbem*, Ov. *M.* 2, 752.

411. **et** = *sed*, which was the old vulgate. — **aciem** = *pupula*, 4, 248, 'per nostras acies perlabitur omnis | et quasi perterget pupillas atque ita transit,' 691, 'feriunt oculorum acies visumque lacessunt'; Sen. *Ben.* 5, 25, 5, 'opertis oculis inest acies.' Usually *acies* = *oculus.* — **solam**, 'by itself,' cf. 789.

412. **id quoque enim**: 1, 935; 6, 113, 670; cf. 4, 274. The reference is to the preceding action. — **eorum**: as if *oculis* had gone before. The verse is written in O, but Q has an erasure: it was rejected by Lachm. as a derisive gloss. Lamb. changed *non fiet* to *confiet;* M. *eorum* to *et orbei.* Woltjer, *Mnem.* 27, 48, suggested *oc'lorum*, since Probus, *App.* 198, 18 mentions *oculus* and *oclus* (see Lindsay, *LL.* 176), and there is a rude Sardinian inscription (*CIL.* 10, 7756), with the syncopated form. Postgate, *J. Phil.* 24, excuses *eorum* through the absence of the Latin dual. — Discussion by Reisacker, Feustell (17), Polle, *Phil.* 26, 330, Br. and Susemihl, *id.* 27, 41, Edelbluth, *Conj.* 35.

413. **tantula**: cf. 5, 593, *tantulus ille sol;* cf. 4, 116. — **peresa**: 1, 326, 'vesco sale saxa peresa'; *Aen.* 6, 442. The comparison is between *orbis* and *anima, acies* and *mens.*

414. **lumen occidit**: the light goes out and the eye is *cassus lumine*, 5, 719. — **tenebrae** for the darkness of blindness is uncommon; cf. Ov. *M.* 3, 515, 'tenebrasque et cladem lucis ademptae | obicit' . . . 517, 'luminis huius | orbus.' — **que**, 'and consequently'; cf. Cic. *Rep.* 1, 25, 'cum obscurato sole tenebrae factae essent.' — **secuntur**: for the spelling cf. *relicuo*, 1, 560; *anticum*, 2, 1170; *aecum*, 3, 513; *licuntur*, 3, 553; *locuntur*, 4, 581.

415 is also rejected by Lachm. and Polle (*Phil.* 26, 331). — **alioqui** is doubted by some because it next appears in Horace's *Satires*, and is thought unworthy of

Lucretius; hence M. would have *aliquoi sit*, Goebel, *linquatur*. Bock. changes *splendidus* to *splendeat*. Kannengiesser, *Phil.* 43, 541, missed the verb and so proposed *alioquist* in which he is followed by Heinze, Bailey, and Duff, but *alioquist* spl- is reason enough for the omission. Postgate, however (*J. Phil.* 24, 137), would have *incolumist . . . orbi*. Neumann misses a verse after 415. Br. and Giuss. keep the text unchanged.—**splendidus orbis**, like *splendida signa*, 4, 444; 'radiant.'

416. **vincti** instead of *vincta;* see on 66.—**foedere**, for terms of union, is a favorite phrase, cf. 781 and *quo quaeque creata | foedere sint*, 5, 56, *naturae foedera*, 5, 310, 924; 6, 906, etc. *Naturae foedus*, Ov. *M.* 10, 353. Columella, *RR.* 1, speaks of a man trusting the waves *rupto naturae foedere;* cf. on 1, 586.

417–444. 'I shall now give the proofs of the mortality of the soul or mind (for the terms may hereafter be regarded as synonymous). (1) The soul is preserved in the body as in a vessel; when this vessel is destroyed, the soul must perish even more than water that flows away, or smoke or steam which melt in the air, for it is made of much finer atoms.' All that precedes in this book is prefatory to his main subject, which he has now reached.

417. **Nunc age**: on 1, 265—**nativos**, 'subject to birth,' said of *corpore*, 2, 1088, *mundum*, 5, 66, cf. 5, 238. What is corruptible must also be ingenerable, said Hume, and Xenophanes declared that they were equally impious who maintained that the gods were born as those who said that they would die (Arist. *Rhet.* 2, 23, 18). Lambinus gives a quaint warning: 'sunt autem argumenta quibus utitur admodum infirma et levia; neque tamen possunt ulla afferri firmiora. Quod si essent firmissima nihil apud nos valerent tamen religione Christiana imbutos. Vetat enim pietas cum in plerisque aliis tum in hoc maxime audire Epicurum.' Lactantius *Inst.* 7, 12, criticises these arguments, and also Arnobius in Book 2. Some traditional arguments for Immortality are given by Cassiodorus, *de Anima*, 8; many in S. Thomas Aquinas, *Summa Theologiae*, *vide* Index.

418. **levis**: this quality is inferred from 220. 5, 236, 'aurarum leves animae,' of wind.

419. **conquisita** with *carmina*, his constant effort for suitable expression; cf. 1, 143.—**dulci**: 2, 730, 'dicta meo dulci quaesita labore.'—**reperta labore**: in 1, 141 he tells Memmius that he is willing *quemvis efferre laborem* to set forth these hidden truths; 2, 1024, 'vementer nova res molitur ad auris | accidere.' Jessen would read *labore reperta* as L. puts *reperta* in the 5th foot nowhere else; cf. 130, 203, 237.

420. **pergam**: cf. 178.—**disponere**: 1, 52, 'ne mea dona tibi studio disposta fideli | . . . contempta relinquas'; 5, 529, 'id doceo plurisque sequor disponere causas'; 2, 644, 'quae bene et eximie quamvis disposta ferantur.' He uses a rhetorical term in default of a better one.—**carmina**: 1, 933, 'tam lucida pango | carmina'; 5, 1, 'carmen condere.'—**vita**, OQ, Heinze, Giuss. Bail.; *cura*, Lachm. M. Br.: *perpetua . . . vita*, Bern. (for *digna tua*), but M. comp. *Culex*, 10, 'ut tibi digna tuo poliantur carmina sensu.' *Tua vita* = *moribus tuis* (Wakef.) = *te* (Faber). The use of *vita* as a term of endearment is parallel.

421. **fac**: 6, 536, 'fac ut esse rearis.'—**uno sub iungas nomine**: M. Winck. edd., *nome*, OQ, *nomine*, Q corr. *subiungas*, Heinze; *uni subiungas nomen*, Lachm.

422. **verbi causa**: 'for example,' *i.e.* for the sake of using some expression; prosaic. *Animus, anima, mens, ingenium* are to be synonyms. — **cum dicere pergam**: *pergam* is probably indicative, yet cf. *respicias*, 854; *sumant*, 5, 681; *instituas*, 2, 849; *videant*, 1, 1065; *videamur*, 5, 63; *videas*, 4, 572. In most of these cases *cum* approximates in meaning to *si;* on the other hand *quodsi* = *cum* in Hor. *S.* 1, 7, 10. Note the generalizing second person in many of these occurrences. Cf. Blase, *Hist. Gr.* 3, p. 142; Hale-Buck, § 540.

423. **dicere**: cf. the ellipse of the subject in 462 and Madv. *LG.* 401, 2.

424. **inter se coniuncta**: 136–137, 559 and 4, 847; the *que* connects the phrase with *unum*. For the correspondence of the neuter and *res* see on 1, 57.

425. **principio**, beginning an argument: on 1, 271 and **quoniam**, 3, 548, 634. Notice *principiis* in an entirely different meaning in 427 (206 n). — **tenuem**: in 206–207 he said this property would be useful in argument; cf. 4, 748, 'tenvis enim mens est et mire mobilis ipsa.' — The subject *animam* is easily inferred but does not appear until 437.

426. **docui**: 179 sq. He often uses *docui* in referring back to previous arguments, especially in the first book, *e.g.* 1, 265, 539, 543; 2, 339; 3, 500, 522; 6, 43. *Diximus ante* is used in much the same way, frequently referring to some recent statement: *ante* = 'just now.' Cf. 1, 907; 4, 73, 643, 742, etc. *Dixi* he does not use at all. — **minoribus** is not expressly said, but implied in 189 sq. with 229–230.

427. **principiis** is a variation from *corporibus*, 426; so *corpore*, 2, 468, *principiis*, 472; *principiis*, 2, 732, *corpore*, 736; *corporeis principiis*, 4, 534. — **factam**: cf. 279. — **liquidus** is an *epitheton ornans*: 1, 348, 'aquarum | liquidus umor'; cf. *calidi vaporis*, 126, and n. For *līq-* see on 1, 349.

428. **nebula aut fumus**: *nebula* occurred in 383; *fumus* occurs for the first time in this discussion, but they are consistent with 216 and 205. 6, 104, 'tenues quam sunt nebulae fumique volantes'; 3, 583, 'emanarit uti fumus.' It is singular that *fumus* and θυμός — the smoke-soul — are cognate words. It originally was the steam of warm blood. Empedocles reinvented it in placing the soul activity in the blood of the heart. See Gomperz, *Greek Thinkers*, 1, 249 sq. — **nam**, OQ, edd.; *iam*, Lachm. Giuss.; see Brieger, *Prol.* xxii, and Edelbluth, 29. *Nam* explains parenthetically *nebula* and *fumus*. The main argument is resumed after the anacoluthon with *nunc igitur*, 434 — **mobilitate**: on 186.

429. **a**: 323 n. — **tenui magis** = *tenviore*, metrically inconvenient; 4, 756, 'quod mage tenvia cernit.'

430 is rejected by Lachm. as an interpolation. — **quippe ubi** is construed with the indic. in 1, 617; 4, 434, 771, 664; but with the subj. in 1, 182, 990; 4, 925; 5, 1158. Cicero's use is dubious; see Dr. *Synt.* § 491. — **imaginibus** are the *simulacra* or 'patterns' which are given off from objects: 4, 730, 'haec (simulacra) quoniam penetrant per rara cientque | tenvem animi naturam intus sensumque lacessunt'; 4, 30 n. — **movetur**, 429; *movetur*, 430; so *prima* closes the verse in 5, 677–678; *noctes*, 5, 680–681; *omnis*, 3, 702–703; *contra*, 1, 66–67; *quod*, 4, 339–340; *putabant*, 5, 1178–1179.

431. **quod genus**: on 221 — **in somnis**: *est, somnis* Lachm. *In somnis* he has 14 times and *somnis* alone not at all. 4, 770, 'nam fit ut in somnis facere hoc videatur imago'; in dreams (and sleep). — **sopiti**: *sopitus quiete*, 1038; *s. quiescunt*,

920, cf. 1, 30; *s. leto*, 904; *somno sopitus*, Nepos, *Dion*, 2, 5; cf. *Aen.* 1, 680. Kannengiesser, *Phil.* 43, 543, *quod genus est somno sopiti.* — **cernimus**: so *in somnis . . . contuimur*, 4, 35; *simulacra cernimus*, 4, 789; *videbant*, 5, 1170; but 4, 757, 'cum somnus membra profudit | mens animi vigilat . . . certe ut videamur cernere.' — **alte**: Lachm. edd. for *alta*: *altaria alta* is not used.

432. **exhalare vaporem**: 2, 417, 'araque Panchaeos exhalat propter odores'; 5, 253, 'pulveris exhalat nebulam.' *Vaporem* is 'steam,' κνῖσσα, only here; see on 126; M. and Duff would have it = 'heat' here. Cf. Br. *BPW.* 15, 538. OQ have *vapore*; *vaporem*, Preiger and Lachm. Wakef. defends *vapore* against *vaporem* by *Aen.* 1, 417, 'ture calent arae sertisque recentibus halant; *vapore* may be exceptional here in case as well as in meaning. One strange usage is likely to suggest another in L. — **altaria** is usually a mere synonym of *aras* in the poets.; so in 4, 1237, 'conspergunt aras adolentque altaria donis'; cf. 6, 753 and on 1, 89. — **ferre** is written partly to alliterate with *fumum* and partly because *dare* and *erigere* are metrically inconvenient.

433 is also rejected by Lachm.; Polle would bracket 430–433. — **procul dubio** is uncommon for *sine dubio*; cf. 638; *dubio procul*, 1, 812 n. — **haec**, OQ, Heinze, Giuss. Bail.; sc. *simulacra* from the altars; *hinc*, Bentley, M. Bern. Br. — **geruntur**, OQ, Br. Giuss.; *genuntur*, Lamb. M.; *feruntur*, Creech, Heinze, Bail. *Gero* is a favorite word for atomic movement in space and is otherwise a frequent synonym of *fero*, *e.g.* 4, 52; 6, 539.

434. **undique** goes with *diffluere*; the vase need not be completely shattered for the water to escape nor the entire body to be ruined for the soul to fly away. — **vasis**: the body is the vessel of the soul in 440, 555, 793. M. compares 4, 54, *principio quoniam*, 61, *nam*, 63, *quae quoniam*, as a parallel case of disregard of the first assumption, and Vahlen, *Monatsb. Berlin. Akad.* 1877, 484 maintains that 425 and 434 form in common the premise of the conclusion.

435. **umorem, laticem**: chiasmus and variation. Cf. *umore*, 5, 261, *latices*, 262; *umor*, 4, 1091; *laticum*, 4, 1093; *umor*, 4, 870, *liquor*, 873.

436. **discedit**: sing.; see on 277. There is a brachylogy here for *nebula discedit ac fumus discedit*, as he is dealing with two illustrations of one phenomenon.

437. **crede**: *credas*, 423, 443. — **diffundi**; cf. *diffusa animae vis*, 583. Note *diffluere discedere*, 435, *diffundi perire*, 437, *dissolvi*, 438, showing his love of variety and fulness of statement. — **perire** is used as the passive of *perdo* as *crescere* is of *augeo*, *fio* for *facio*, *sano* for *medeor*.

438. **ocius et citius**: pleonastic like *perire* and *dissolvi*. The dissolution is mentioned before the departure from the body; he will not allow the existence of the soul for a moment after leaving the body. The soul breaks up first into *aer*, *vapor*, etc.: 231 sq.

439. **ex** is more often omitted by L.; 218 n.

440. **quippe etenim**, 'for surely.' The expression is elliptical: *quippe hoc fit etenim*; cf. on 1, 104, and Dr. § 350, 8. Heinze would have *etenim* = *praeterea*, but in that meaning *etenim* begins the clause. — **quasi**: apologetic, as the comparison is not exact. Cic. *Tusc.* 1, 52, 'corpus quidem quasi vas est aut aliquod animi receptaculum'; ἔνεστιν ἡ ψυχὴ τῷ σώματι καθάπερ ἐν ἀσκῷ πνεῦμα περιεχομένη . . . ὥσπερ Δημόκριτος καὶ Ἐπίκουρος ἀποφαίνονται, Stob. *Ecl.* 924; cf. Woltjer, *L.*

Phil. 71. The simile was frequent in antiquity; see 6, 17 and n. — **constitit** = *fuit;* 235 n.

441. **cum,** OQ, edd.; *quam,* Marull. Lachm. Br. Giuss.; *animam* is easily supplied from the context. — **cohibere** occurs in a similar context in 573. — **nequit,** with *cum,* 363 n. — **conquassatum**: stronger than *quassatis,* 434, 451, but probably influenced by *cum;* cf. 4, 1118; 5, 778. — **ex**: causal; cf. 157. *Re* stands for the cause whatever it may be.

442. **rarefactum** like *cinefactum,* 906, *vacefit,* 6, 1005 seems peculiar to L. — The soul can escape through the interstices. — **venis** would be dative according to the usage of other authors: elsewhere L. has the abl.; cf. *decedunt corpore febres,* 2, 34, and on 3, 225.

443. **qui**: adverb as in 444, 889. — **cohiberier** = περιέχεσθαι, Epic. *ad Herod.* 66.

444. **incohibens sit,** Woltjer (*Mnem.* 27, 67) for *incohibescit,* OQ; *am cohibessit,* Lamb.; *is cohibessit,* Lachm. M.; *usque liquescit* Bern.; * *mage sit cohibessit,* Br. after Winck. who saw no lacuna; see Madv. *Opusc.* 2, 66; *magis incohibensquest,* Bergk (*Jahrb.* 67, 321), Nencini, Heinze; *nil cohibessit,* Bock.; *inque bibens est,* Polle, *tantopere exstet,* Purmann. Giuss. and Bail. regard the text as corrupt. *Incohibens* is ἀπ. λεγ., like *inolens,* 2, 850; cf. *inmerens,* 2, 1104, and *incogitans* in Horace. For the verse ending cf. *aetherius sol,* 3, 1044. For the syntax of *rarus* Woltjer comp. *inbecilla,* 604. — **magis** modifies *incohibens.*

445–458. (2) 'The soul's development is contemporary with that of the body; it is probable, then, that its life has the same limit.'

445. **gigni**: the elucidation is delayed until 670 sq. — **pariter** referring to time, a common Ciceronian usage; cf. 457, 747, 769. Editors quote Herod. 3, 134 αὐξανομένῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες, γηράσκοντι δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται, which is thought to be a sentiment of Democritus. Voltaire in the *Epître à Génonville* used this argument as many others have: Est-ce là cet esprit survivant à nous-même? | Il naît avec nos sens, croît, s'affaiblit comme eux; | Hélas! périrait-il de même? | Je ne sais; mais j'ose espérer, etc. — **una**: adv., on 146.

446. **crescere**: Woltjer, *L. Phil.* 72 quotes from the Herculanean fragments 6, 6, 7, ἐπεὶ γὰρ ἡ ψυχὴ μικρῷ σώματι παρατείνουσα κατὰ τὴν παιδικὴν ⟨τροφὴ⟩ν αὔξεται. Aristotle says in the *de Anima* that old age is not in the mind but in its instruments.

447. **pueri,** 'children'; 87 n. — Ter. *Hec.* 310, 'pueri inter sese quam pro levibus noxiis iras gerunt! | quapropter? quia enim qui eos gubernat animus eum infirmum gerunt.' — **vagantur,** 'sway'; Enn. *Sc.* 185, 'arbores vento vagant (*alii,* vacant).' Prud. *c. Symm.* 2, 318, 'infantia repit, | infirmus titubat pueri gressusque animusque' (Heinze). Duff compares Mart. 3, 58, 12, where the word is used of the gait of domestic fowls.

448. **sequitur,** *i.e.* 'is accompanied by'; cf. 742, 622. 'The tottering babe, | Weakly of limb, betrays a mind as weak,' Good. — *Mentes perculsa novellas,* 1, 261. — **sententia** is the power of thinking instead of the thought itself; so *animi sent.* = 'intelligence.' — **tenvis**: nom., according to Lucretian usage.

449. **inde** = *postea,* as in 502; 5, 413; 6, 327. — **adolevit aetas**: 4, 1038, 'adulta aetas cum primum roborat artus'; 4, 1031, 'dies matura'; cf. 2, 1123; Hor. *S.* 1, 9, 34, 'simul atque adoleverit aetas'; *Aen.* 12, 438, 'cum matura adoleverit aetas';

Livy, 1, 4, 8, 'cum primum adolevit aetas'; Ov. *F.* 5, 175, 'postquam virtus annis adolevit.' — **viribus** is abl.; cf. 451. Edd. note the close imitation of L. in *Georg.* 2, 362, 'ac dum prima novis adolescit frondibus aetas,' . . . 367, 'inde ubi iam validis amplexae stirpibus ulmos.' — Notice *viribus*, 449, *vis*, 450, *viribus*, 451, 452, with his usual indifference; see on 206.

450. **consilium**, 'judgment'; 5, 126, 'cum quovis corpore ut esse | posse animi natura putetur consiliumque.' — **auctior**, with reference to growth. — **vis**: not in periphrasis.

451. **validis viribus** occurs in 494 and *validas aevi vires*, 5, 314, 379, 1217; see on 126. *Viribus* = 'assaults'; Ribbeck, *Rh.M.* 30, 633, proposed *ictibus.* — **aevi** is used much like *aetas*, 449, time in its relation to a man's life; but with *aetas* 'life' was more prominent, with *aevi* 'time.'

452. **ceciderunt**, 'droop'; *cadere omnia membra*, 596; *cadenti*, 466; *inde cadunt vires*, 5, 409. — **artus** = *membra.*

453. **claudicat**: of the flying of birds, 6, 834, of the carpenter's level in 4, 515. *Videretur ratio claudicare*, Lact. *Opif. Dei*, 4, 12. — **ingenium**, 'intellect,' 1043; 'omnia fert aetas, animum quoque,' V. *Ecl.* 9, 51. — **delirat**: *morbo delirantes* betray secrets, 5, 1159; 'profecto deliramus interdum senes,' Plaut. *Epid.* 392. Io was *γλώσσης ἀκρατής* in Aesch. *PV.* 884. Arist. *Probl.* 875 b, 32, *ὅταν ἡ ψυχὴ πάθῃ τι, συμπάσχει καὶ ἡ γλῶσσα.* — **labat** was supplied by Lachm.; OQ have *lingua mens;* 'mens in illis labat, in hoc constat,' Celsus, 3, 19 (Heinze). *Vitai claustra lababant*, 6, 1153. *Mens*, Bail. † Br.; *meat*, editor in *AJP.* 21, 184. — Lactantius denies that the soul develops with the body, for *mens* and *anima* differ: *exanimes non dementes vocantur;* and Tertullian, *de Anima*, 18, remarks, 'nam et cum dementit homo, dementit anima, non perigrinante sed compatiente tunc animo.' Shaksp. *King John*, 5, 7, 'and his poor brain doth by the idle comments that it makes | Foretell the ending of mortality.'

454. **deficiunt**, 'give out': 'validae vires aetate senecta | membraque deficiunt fugienti languida vita,' 5, 886; *sensus deficit*, 3, 547, *anima*, 610. 'Singula de nobis anni praedantur euntes,' Hor. *Ep.* 2, 2, 55. — **uno tempore**, 'one and the same time,' as in 531; 1, 388, and often. — **desunt** merely emphasizes *deficiunt;* 6, 360, 'frigore enim desunt ignes ventique calore | deficiunt.' So *defit*, 220 = *deest.*

455. **convenit**: on 56. — For the caesura, cf. 758, 995, disliked by Naeke (*Val. Cato*, 319) because *quoque* falls in the wrong half of the verse.

456. **ceu**: cf. 4, 56, 'robora ceu fumum mittunt'; 6, 161, 'ceu lapidem si | percutiat lapis'; 4, 618. — *Aen.* 5, 740, 'et tenuis fugit ceu fumus in auras.' Sext. Emp. *adv. Math.* 9, 72 (Usener, *Fr.* 337), *⟨αἱ ψυχαὶ⟩ καθ' αὑτὰς δὲ διαμένουσι καὶ οὐχ, ὡς ἔλεγεν ὁ Ἐπίκουρος, ἀπολυθεῖσαι τῶν σωμάτων καπνοῦ δίκην σκίδνανται*; Hom. Ψ 100, *ψυχὴ . . . ἠΰτε καπνὸς | ᾤχετο*; Plato, *Phaedo*, 70, *ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα.* — *Fumus*, nom., is defended by 427, 614; 4, 699; in 1, 479; 3, 42, 510, the case is ambiguous; 2, 457, *diffugere ut fumum.*

457. **quandŏquidem** is the usual quantity in L.; cf. 1, 296; 2, 969; 3, 471, 557, 831; V. *Ecl.* 3, 55; it was avoided by the dactylic poets who were purists. Usually in L. it follows an *ergo*, *igitur*, or the like.

458. **fessa fatisci**: 5, 308, 'delubra deum simulacraque fessa fatisci.' — Lact. (*Inst.* 7, 12) says 'quid mirum, si labentis domicilii ruina premitur mens, et prae-

terita obliviscitur . . . interire anima non potest, quoniam ex Dei spiritu, qui aeternus est, originem cepit.' — Creech, in refutation, compares the aged body to a worn-out machine which the most skilful workman, the soul, cannot make work properly.

459–525. (3) 'The mind is subject to anxiety and grief just as the body is to disease and pain, so it is probably subject to death also. In disease of body the mind wanders, is demented and delirious, is stupefied and plunged into a sleep like death; so the mind must be subject to dissolution, since disease reaches it. (4) So drunkenness affects body and mind together, and epileptics (5) lose their senses because the disturbing force penetrates to the mind; how, then, can the mind live when deprived of the protection of the body? (6) Again, the mind, like the body, is affected by medicine because its parts are subject to change, and this implies dissolution and mortality. Hence, the mind, being subject to disease and being controlled by medicine, must be mortal.'

459. **Huc accedit uti**: on 1, 192.

460. Note alliteration. — **suscipere** = *sufferre*, 999; see on 352. — **inmanis**, 'awful'; the adjective strengthens the argument. *Inmanis* is said of *corporis proiectu*, 987, *turbinis vim*, 6, 447, *corpore serpens*, which Hercules slew, 5, 33. — **durum dolorem**, like the more common *durum laborem* in 999; 5, 1272, 1359; *Aen.* 8, 380, which here and elsewhere is confused with *dolorem*, and *vice versa*. Cf. *dolor*, 472, *laborem*, 366.

461. **curas acris**: as in 5, 45, 'quantae tum scindunt hominem cuppedinis acres | sollicitum curae quantique perinde timores.' He applies *acres* — keen, sharp, biting — to *egestas*, 65, *corda*, 294, *iras*, 311, *vis vini*, 476 (pungent, fiery), *corporis umor*, 503, *violentia*, 741. — Serv. on *Aen.* 6, 724, 'si animus insanit irascitur desiderat timet, caret aeternitate.' — **metum**: he frequently joins cares and fears together, as in 5, 45; cf. 3, 82, 826, 1049–1051. They are diseases of the mind.

462. **participem**, sc. *animum*, and for the omission, cf. 1, 664; 4, 473. *Participentur* occurs in 692. — Panaetius used this same argument: 'nihil esse quod doleat quin id aegrum esse quoque possit; quod autem in morbum cadat, id etiam interiturum: dolere autem animos, ergo etiam interire' (Cic. *Tusc.* 1, 79), and Cleanthes had used it before him. *Haec refelli possunt*, adds Cicero, with a refutation. In describing nervous shock, 2, 944 sq., L. states as one of the effects *dissoluuntur enim positurae principiorum | et penitus motus vitales inpediuntur*, hence great emotion will break up the soul, which will consequently be destroyed. Cf. 3, 472. — Buchanan, *Modern Atheism*, 203 sq., gives these arguments as presented by Holbach, Priestly, and others.

463. Br. brackets 463–471 because *nam*, 472, follows on 462; Giuss. places 472–473 after 462. The intrusion of 474–475 may show carelessness here also by the copyist, yet 472 sq. may serve as a common clausula. — **quin etiam**, 'nay even,' *i.e.* 'take this case,' 'moreover,' usually introduces a stronger argument; cf. 487, 540. — Arn. 2, 7, 'ipse denique animus qui inmortalis a vobis et deus esse narratur, cur in aegris aeger sit, in infantibus stolidus, in senectute defessus, delira ecfuttiat et insana?' — **avius errat**: pleonastic; 3, 314 n. He has *avius vagaris*, 2, 82, *recedit*, 229; *avia rapax vis . . . raptavit*, 5, 397. *Aen.* 12, 480, 'volat avia longe.' — *Errat animus* occurs in Enn. *Sc.* 241.

464. **dementit . . . delira**: see on 353. — **dementit**: sc. *homo;* Hor. *C.* 2, 2, 14,

'nec sitim pellit nisi causa morbi | fugerit venis.' 6, 1181, *cum . . . lumina versarent* follows *corpora*. — *Dementit* is not found elsewhere until Apuleius and Lactantius. — **deliraque fatur**: an unusual expression; cf. Lact. *Inst.* 3, 19, 'numquam dictum esse . . . delirius.'

465. **gravi lethargo**: 'abit in somnum gravis atque oblivia quaerit,' 1066, and 'nigras lethargi undas,' 829; 'gravi lethargo oppressum,' Serv. Sulp. in Quint. 4, 2, 106; Livy, 25, 24, 'sopiti vino erant aut semigraves potabant . . . gravatis omnibus vino somnoque.' — 'Inexpugnabilis paene dormiendi necessitas λήθαργον Graeci nominant,' Celsus, 3, 20. *Veternus* is the pure Latin word.

466. **aeternum**: said of *luctu*, 911; *dolorem*, 990; *maerorem*, 907; and again of *soporem*, 921. Strictly *aeternus* has neither beginning nor end, *sempiternus* being simply 'long in time,' 'everlasting,' avoided by L. and Virgil probably for metrical reasons: Hor. *C.* 1, 24, 5, 'Quintilium perpetuus sopor | urget?' L. here does not mean death itself, but an insensibility very near to it and often resulting in death. So in 908 *aet.* = life long.' — **nutu**: the head sinks on the breast: Ov. *M.* 11, 620, 'nutanti mento.' — **cadenti** goes with both *oculis* and *nutu*. *Deiecto vultu*, *Aen.* 6, 862. Bentl. approved *vultu*, an old reading, comp. *languescere voltus*, 595. For the tautology cf. *sonitu sonanti*, 1, 826.

467. **unde** is to be taken closely with *exaudit;* see on 68. *Aen.* 4, 460, 'hinc exaudiri voces.' L. 4, 554, 'verba . . . plane exaudiri discernique.' — **noscere**: 'haedi . . . norunt matres,' 2, 367.

468. **illorum** ⟨*propinquorum*⟩. The *conclamatio* (*clamor supremus*, Ov. *Tr.* 3, 3, 43) consisted in calling upon the dead repeatedly by name in order to awaken one who might be merely apparently dead; Marquardt, *Privatl.* 346. — **potis est**, on 1079. — **revocantes**, 'trying to call back'; conative; Dr. *Synt.* § 135.

469. **rorantes**: 2, 977, 'lacrimis spargunt rorantibus ora genasque.'

470. **fateare necessest** is a frequently recurring formula: cf. 578, 677, 766; 1, 399. The ending was doubtless *metr. gr.;* cf. on 1, 974.

471. **contagia**, 'infection'; see on 345.

472. **fabricator** is Ciceronian. Pain and disease are the work that death has to do. — Arn. 2, 14, 'quis autem hominum non videt quod sit immortale quod simplex nullum posse dolorem admittere, quod autem sentiat dolorem immortalitatem habere non posse?' Heinze quotes Sext. Emp. *adv. Math.* 9, 70, πᾶν τὸ ἀλγοῦν θνητόν ἐστιν.

473. **exitio**, variation from *leti*. — **perdocti**, 'thoroughly learned.' *Doceo* in L. takes only a neut. pronoun or an infin.; cf. 355; 5, 1303. He does not seem to use the secondary object with the passive construction elsewhere with verbs of asking and teaching. — **quod**, 'a fact that'; this particular one in 5, 348 sq. — **ante**, 'before this,' 'already.' *Ante* closes the verse frequently, *e.g.* 1, 429; 2, 754; 5, 1412; 6, 744.

474, *et quoniam mentem sanari corpus ut aegrum*

475, *et pariter mentem sanari corpus inani*. — These verses are interpolated; 474 = 510; 511 was read by some of the older editors in place of 475. Susemihl, *Phil.* 27, 44, rejects 474–480.

476. **cur**, Q corr. edd.; *cor*, OQ, Lachm. *i.e. cur; quor*, M. Wakef. and others took *cor* as the heart, or rather stomach, and changed to *hominum*. — **vini vis**,

'strong wine.' L. rarely mentions wine at all, and only here with remote reference to drinking it. Its effect was discussed by Epic. in his *Symposium*. Aristotle devoted the whole 3d book of his *Problems* to it.

477. **acris** is nom.; cf. *vemens*, 482. — **venas**: cf. 6, 946, 'diditur in venas cibus'; cf. 3, 703. Similar expressions in 2, 1136: 4, 629. — **discessit**: 2, 711, 'cibis ex omnibus intus in artus | corpora discedunt.' — **diditus**: this proleptic use of the participle is very common in L.; cf. *ablata recessit*, 439; *fusa peribit*, 700; *ablata profugit*, 717; *inpulsa moveri*, 188. — **ardor**: 5, 1093, 'inde omnis flammarum diditur ardor.'

478. **consequitur**: also in 929; cf. *insequitur*, 400. — **gravitas**, because the mind does not hold it up: 5, 557, 'sustineat corpus tenuissima vis animai.' — **praepediuntur**: on 364. — Ter. *Eun.* 729, 'neque pes neque mens satis suom officium facit'; Plaut. *Pseud.* 1251, 'pedes captat primum (vinum).'

479. **vacillanti**, frequently said of drunkards; see lex.; gloss.: *vacillantes* κραιπαλῶντες (= *crapulati*); cf. also 504. A prose writer would probably have used the gen.; so again 4, 952, 'poplitesque cubanti . . . summittuntur.' — **tardescit**, ἅπ. λεγ. — **madet mens** seems to betray a feeling of disgust in the writer. Wine had no charm for him or he would have inserted it — as Horace certainly would — in such descriptions as 2, 29, 'prostrati in gramine molli | propter aquae rivum,' etc. — For *madet* cf. the stammer in Plaut. *Most.* 319, 'tibi videor ma-madere'? Note the verse-ending which Virgil would have used under like circumstances. With the entire description the character of senility, 453, and of the passionate lover, in 4, 1123 sq., should be compared.

480. **nant oculi**: *quid haec ad animum*, says Creech. If the lyre is out of tune no player can make good music. — **nant** he has but once, but *nato* several times. Ov. *F.* 6, 673, 'vinis oculique animique natabant.' — **singultus**: 6, 1160, 'singultusque frequens . . . dissoluebat eos.' Notice the asyndeton which he frequently uses in descriptions; see on 156. The metre aids the sense in *singultus*. — **gliscunt** is poetical: *gaudia gliscunt*, 5, 1061; *gliscit furor*, 4, 1069; *gliscit gaudium*, Pac. 294.

481. **et iam**: 2, 171, and lex. 'iam,' *C.* 2. — **cetera de genere hoc** is a Lucretian formula; cf. 744; 4, 462; 5, 37; 6, 244; imitated by Horace, *S.* 1, 1, 13. *De* is partitive. — **cetera**: other phenomena of drunkenness.

482. Note the alliteration. — **sunt**, 'take place': 5, 1397, 'dulces esse cachinni | consuerant.' — **vemens**, 'intense'; for the contraction on 152. Cf. *acris violentia*, 741.

483. **conturbare**: not common in other authors; cf. 500, and *turbat*, 493. — **consuevit**, 'has become accustomed' = 'is wont'; cf. *novi*, 'I know.' — **ipso**: *i.e.* within the body, which being agitated hinders the action of the mind, Lamb.; cf. 128, 506, 575, 590, 683 and M. on 4, 736. 4, 921, 'sensus hic in nobis, quem cum sopor inpedit esse, | tum nobis animam perturbatam esse putandumst.'

484. **inque pediri**: cf. 4, 562 and on 343.

485. **durior**: Quintilian has *paulo est durior causa* of a law case; 4, 1, 25. L. 5, 346, 'si tristior incubuisset | causa; 602, 'gravior causa'; see on 324. — **insinuarit**: of the action of the soul in 671, 698, 722, 729, 738, 780, 782. Here it means 'penetrate,' *i.e.* through the openings of the body; it does not always connote stealth. — The contracted form is frequent in L.: *insinuarit*, 5, 73; *emanarit*, 583; *regnarit*,

5, 395, etc.; the trochaic ending is more convenient than the dactylic. — *Insinuare* is construed with the accusative in 1, 116, 409; 6, 860; with *sese*, 2, 435–436; with dative, 1, 722, 729, etc.; with *per*, 6, 88–89; with *in*, 3, 671, etc. *Si forte* is nowhere used with subj. in L. (Schroeter, 24); hence *insinuarit* is probably fut. pf. here.

486. **aevo**: only here used with *futuro* in L. and with plain reference to expectancy of life. — **privata** is a participle as in 407, 711, 905.

487. **vi morbi**: not a periphrasis; cf. 492. The violence of the disease is the prominent thought. Note the art with which L. describes a most disagreeable subject. — **saepe**: 120 n.

488. **ante oculos** has its full meaning — not merely 'visible'; see on 185. — **fulminis ictu**: swift and overpowering. For the simile, 5, 1125, 'e summo, quasi fulmen, deicit ictos | invidia.' — 5, 400, 'Phaethonta repenti fulminis ictu | deturbavit.'

489. **concidit**: 6, 793, 'concidere et spumas qui morbo mittere suevit.' — **spumas**: the pl. occurs in Cic. *Verr.* 4, 148, 'cum spumas ageret in ore.' Enn. *Ann.* 518, 'spiritus ex anima calida spumas agit albas,' of a horse. — **tremit artus** occurs in *Georg.* 3, 84; *tremere artus*, 6, 1186. Landgraf in *Archiv* 10, 214, says this passage is the first example of this accusative with finite forms of intrans. verbs, and Brenous, *Hell.* 212, thinks that τρέμουσα κῶλα, Eurip. *Med.* 1169, shows that it is a grecism: it is rather a development of the acc. of extent under 'Greek suggestion,' Roby, 1127. The asyndeton and conjunctions add much to the art of this sentence. The arrangement may be expressed (*a et b*) (*c et d*) (*e f*) (*g h*) (*et i*); the letters representing the verbs. Cf. 5, 1188–1193.

490. **extentat**: the frequentative is more emphatic than the simple *extendo*. — **nervos**: 6, 1190, 'in manibus nervi trahere.' — **torquetur**: middle, 'stulti memoria torquentur,' Cic. *Fin.* 1, 57.

491. **inconstanter**: with irregular breathing. — **iactando**: in his convulsions; *bracchia iactare et cetera membra*, 4, 769. Celsus, 3, 23, 'inter notissimos morbos est etiam is qui comitialis vel maior nominatur. homo subito concidit, ex ore spumae moventur; deinde interposito tempore ad se redit et per se ipsum consurgit.'

492. **vis**, OQ, edd.; *vi . . . artus**, Br. Giuss.; *vist*, Tohte, *Jahrb.* 117, 129. — **distracta**: of mere distribution, 4, 916, 'distracta per artus | vis animae. — **artus**, 'frame,' as often.

493. **animam spumat ut**: Giuss.; *animam spumans*, OQ, which Heinze and Bail. print as corrupt; *animam spumat quasi*, Lachm. M.; *animam spumans ut*, Br. who misses in a lacuna preceding *tum penitus disiectatur natura animai; animă spumas ut*, Tohte, and approved by Heinze, who nevertheless interprets *animā* (cf. on 405 above); *spumam cit ut*, Ellis, *J. Phil.* 28, 18, cf. *Georg.* 3, 203, 'spumas aget ore.' *Vt* was first supplied by Brix. ed. princ. The passage is still unhealed. — **turbat** is without object in 2, 126, 438; 5, 502, etc. — **agens**: conative like *revocantes*, 468. Catull. 63, 31, 'anhelans vaga vadit animam agens'; S. August. *CD.* 13, 9, 'cum in tanta est extremitate vitae, in quanta sunt quos agere animam dicimus'; cf. *Thes.* 1, 1372, 79. — **spumat**: sc. the patient; see on 464. — **aequore salso** for the sea occurs in 5, 128; 6, 634. There is probably a reminiscence of Ennius, who has *mare salsum*, *Ann.* 142; *maria salsa*, *Sc.* 119, *aequora salsa*, *Sc.* 367.

494. Note the alliteration. — **validis viribus**: on 451; cf. *validis ventis*, 509. —

fervescunt: 6, 428, 'freta . . . fervescunt graviter spirantibus incita flabris.' — **undae**: poetical for waters; *altis aequoris undis*, 5, 374.

495. **porro**: with reference to the next stage, *ingemit*, 489. — **membra**: manifestly including the body.

496. **adficiuntur**: cf. 50. Plaut. *Persa*, 383, 'quanta adficitur miseria.' — **omnino**, 'in general'; 6, 448, 'quia fit raro omnino.' — **semina vocis**: 4, 221, 'nec variae cessant voces volitare per auras'; *id.* 526, 'corpoream vocem quoque enim constare fatendumst . . . radit vox fauces saepe . . . ire foras ubi coeperunt primordia vocum.' The body of the patient is racked, and the internal relation of the organs so disturbed that groans, voice, and the soul in part (505) are forced out.

497. **eiciuntur**, Lamb. edd., demanded by *exprimitur*, 495; *eliciuntur*, OQ; 4, 944, 'fit uti pars inde animai | eiciatur' (*eliciatur*, OQ); cf. 3, 571, 577, and on 58. — **ore foras** occurs in 4, 548; 5, 906; 6, 1154; see on 122. L. does not usually express the path of the motion in connection with *foras*, which is in effect a preposition. — **glomerata**, 'crowded together,' is poetical. Cf. *animam glomerari*, 541; *glomerata vaporis | corpora*, 4, 871. — **feruntur** usually takes a prep.: *ab*, 4, 225, *de*, 6, 76.

498. 'By the road they have, so to say, been wont to go, and which they have opened.' — **qua**: as in 736. — **quasi**: apologetic for this absolute use of *consuerunt*, and for *sunt munita*, which is middle: Cic. *Div.* 2, 62, 'quod anguis domi vectem circumiectus fuisset, tum esset, inquit, ostentum, si anguem vectis circumplicavisset'; *id. Off.* 3, 35, 'aliqua species utilitatis obiecta est'; cf. 2, 734 and n. — **viai**: probably gen. with *qua*, possibly dative with *munita*. The ordinary interpretation 'qua consuerunt ferri et est illis munita via' (M.) does not account for *quasi* and dislocates the sentence. Lamb. rejected the verse. Lee quotes Herbert Spencer, *Essay on Laughter*, 'Feeling passing a certain pitch habitually vents itself in bodily action, and an overflow of nerve-force, undirected by any motive, will take first the most habitual route.' 5, 102, 'via qua munita fidei | proxima fert humanum in pectus.'

499. **desipientia**: *ἅπαξ*; it explains *desipit*, 490.

500. **conturbatur**: as in 483. — **docui**: in 492. — **divisa**, 'cleft apart.' For the emphatic pleonasm, cf. *sorsum secernat*, 637; *una consentire*, 168; *rursum . . . redegerit*, 848.

501. **disiectatur** is said of the wrenching by the sea in 2, 553, 'disiectare solet magnum mare transtra.' — **eodem**: *vis morbi* of 492; *acer umor*, 503. — **distracta**, 'racked,' as in 507.

502. **morbi causa** has entered from without the body; cf. 485. — **reflexit** as intransitive seems unexampled. — **redit**: probably perfect; see on 1042.

503. **latebras**: the humors retire to their secret places — *in propria sua vasa*, Haverc. *Latĕbrae* also in 6, 766, elsewhere *latēbrae*. — **acer**, 'acrid.' — **corrupti**: through disease: *corruptus sanguis*, 6, 1203. Epilepsy was supposed to be caused by the swelling of black bile, or by a phlegmatic condition of the brain.

504. **vaccillans**: the spelling and quantity are unusual. M. testifies that the word is so spelled in Nonius, and in the oldest Mss. of Cic. *Phil.* 3, 31. L. has *vacillanti*, 479, and elsewhere. Cf. *cuppedine*, 994. In *lammina*, 1017; *querellas*, 955 (*luella*, 1015), the vowel is naturally long. See Lachm. p. 37. — **consurgit**: sc. *aliquis*, 488; 174, 'quasi exurgendi incerta voluntas'; see on 491.

505. **redit in sensus**: sc. *omnis*. 4, 1022, 'ex somno quasi mentibu' capti | vix ad se redeunt permoti corporis aestu.' Hor. *Ep.* 2, 2, 138, 'redit ad sese.' — **animamque receptat**: *Aen.* 10, 899, 'hausit caelum mentemque recepit'; 2, 960, 'qua re potius leti iam limine ab ipso | ad vitam possint conlecta mente reverti.'

506. **haec**: *anima* and *animus*. So *eadem*, 508. — **tantis**, 'such violent.' — **ubi**: for the subj. cf. 4, 195, and Holtze, 159.

507. **miseris modis** is said after the analogy of *multimodis*, *mille modis*, etc., common in the colloquial language. *Miser* is sometimes used of sickness. — **laborent**: see on 176.

508. **credis** = *putas*: see on 351. Epic. *ad Herod.* 65, *καὶ μὴν καὶ λυομένου τοῦ ὅλου ἀθροίσματος ἡ ψυχὴ διασπείρεται καὶ οὐκέτι ἔχει τὰς αὐτὰς δυνάμεις οὐδὲ κινεῖται, ὥστε οὐδ' αἴσθησιν κέκτηται. οὐ γὰρ οἷόν τε νοεῖν τὸ αἰσθανόμενον μὴ εν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεσι ταύταις χρώμενον, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαῦτα ᾖ, ἐν οἷς νῦν οὖσα ἔχει ταύτας τας κινήσεις.* — **sine corpore** is opposed to *corpore in ipso*, 506; cf. 443. Shaksp. *Measure for Measure*, 3, 1, 'A breath thou art, servile to all the skyey influences.' — **aere aperto**: *in aperto* alone occurs in 604; cf. 6, 817, *expiratque foras in apertum promptaque caeli* — 'into the open.' Cf. *Thes.* 2, 223, 63. — St. Austin, *Serm.* 150, quotes an Epicurean opinion, 'anima vento diverberata dissolvitur,' and Plato, *Phaedo* 77 d, touches on the same thought (Heinze).

509. **validis** is not justified by the argument, as the winds might be gentle. *Validis* is an epithet of winds in L. because almost always he describes storm winds: 4, 968, 'nautae contractum cum ventis degere duellum.' — **aetatem degere**: (4, 1122) like *degere vitam*, 322; *aevum*, 2, 1094; 5, 1440, both of which are more frequent. Notice the interrogative form of the argument, and cf. 167, 444, 483, 621, 771–772, 805.

510. **sanari** represents the passive of *mederi*, hence *aegram* is omitted. In this new argument there is the same confusion between spirit and mind. Hellebore was the specific for insanity. The soul is dependent on the body for its means of manifestation; hence disease of body does not prove a diseased soul.

511. **cernimus, videmus** are appeals to experience. *Cerno* differs from *video* by indicating a clear perception; but they are absolute synonyms here, and are another indication of L.'s desire for a full statement; cf. on 1, 268. — **et** is explanatory, as *mentem flecti* is equivalent to *mentem sanari*. — **flecti medicina**: cf. *flectitur a medicina*, 522, where the prep. is used, as elsewhere, *metr. gr.* Stat. *Silv.* 5, 1, 120, 'hortaturque simul flectitque labores.'

512. **praesagit** belongs to the language of divination: *praesagire est praedivinare*, Festus. 'Voluptatem praesagit muta cupido,' 4, 1057; 'venturam melius praesagit navita mortem,' Prop. 3, 11, 5.

513. **addere**: sc. *eum*, and see on 183. *Addendum partis alias erit*, 2, 492. — **ordine**: 2, 488, 'summa atque ima locans, transmutans dextera laevis | omnimodis expertus eris quam quisque det ordo | formai speciem.' Even nerve force is due to either chemical or molecular change, but L. here implies nothing more than changes in the position of the atoms. Sea water changes to foam when *ordo | principiis mutatus et addita demptaque quaedam*, 2, 769. — **traiecere** for *traicere*; *eiecit*, 2, 951, and Lachm. there; cf. *peremo*, *neglego*, *intellego*. — **aecumst**, 'natural'; 5, 226, 'vagituque locum lugubri complet, ut aecumst'; for the spelling, on 414.

514. **prosum**, with *hilum*: 'verbum prorsus nullum,' Cic. *Orat.* 2, 61; cf. on 45. — **hilum**, as *detrahere* is negative; so *claudicat hilum*, 4, 515; cf. 6, 576; and on 220.

515. **commutare**: changing about atoms brings destruction: 5, 830, 'omnia migrant, | omnia commutat natura et vertere cogit'; or identity is lost thereby: 2, 936, 'nec quicquam commutari sine conciliatu.' — **adoritur** is regular; *deducere adorti*, *Aen.* 6, 397. — **infit** is usually construed with a verb of speaking, but L. has in 5, 1208, *caput erigere infit*. Cf. the use of *coeperunt* = *adoriuntur* in 4, 809.

516. **flectere quaerit**: Hor. *C.* 1, 37, 22, 'perire quaerens' and Orelli-Hirschfelder there: 'Cicero never joins *quaerere* with the infinitive, which usage begins with L. and is frequent with Virgil and Horace' (and Ovid); cf. on 1, 103.

517. **transferri**: cf. *traiciuntur partes*, 757. — **tribui**: 1, 800, 'demptis paucisque tributis'; 1, 677, '⟨corporum⟩ quorum abitu aut aditu mutatoque ordine mutant naturam res.' — **vult**, 'will ⟨not⟩ permit.'

518. **defluere**: cf. 2, 296, nam neque adaugescit quicquam neque deperit inde'; 5, 322, 'nam quodcumque alias ex se res auget alitque, | deminui debet, recreari cum recipit res.'

519 = 1, 670, 792; 2, 753; frequently repeated because so important a principle in the Epicurean philosophy. Gneisse, 62, rejected 519–520 because *animus non ex suis finibus exit*, but Lohmann, 36, defends: 'sanando animus mutatur; quod autem mutatur e finibus exit'; cf. 701, 756. — 1, 76, 'finita potestas denique cuique . . . atque alte terminus haerens.' Evelyn translated 'For whatsoever once its bounds doth pass, | Straight perishes from what before it was.'

520 = 1, 671, 793; 2, 754. — **hoc est**, 'this means.' — **mors** = *causa mortis*; cf. on 742. 'Res autem quae mors vocatur non est mors: quippe quae nihil perire facit, sed resolutio (*dissolution*),' Serv. *Georg.* 4, 225.

521. **aegrescit**: on 106. — **mortalia signa**: 6, 1182, 'mortis tum signa dabantur'; *mittere signum sanguinis* is said hypothetically of grain in 1, 882. 'Africanos . . . timoris signa misisse,' Caes. *BC.* 1, 71, 3. For *mortalia*, 'characteristic of mortal things'; cf. 5, 121, 'inmortalia mortali sermone notantes.'

522. **docui**: in all that precedes from 459. Housman, *utei docui*, *J. Phil.* 25, 228, as Mss., have *uti deocui* — a small matter; the correction was made by Q corr. — **seu**: *sive . . . seu* is found occasionally in Livy, and frequently in Tacitus (Dr. § 346, 4, *a*). L. has *sive . . . sive* in 1, 977; 3, 251; 5, 575; *sive . . . seu*, 4, 1053–1054. — **a**: see on 323.

523. **falsae rationi**: the expression also occurs in 754; cf. 1, 377, 'scilicet id falsa totum ratione receptumst,' and for the contrast with *vera*, 4, 485, 'qui nisi sunt veri, ratio quoque falsa fit omnis.' — **vera**: a variation from *vera ratio* (= *veritas*); 1, 51 n. — **videtur**: passive, 182 n.

524. **effugium**: cf. 1, 975, 'tibi effugium praecludit et omne | cogit ut . . . concedas.' — **eunti**, 'the antagonist'; the 'going' of the *falsa ratio* in advance and retreat, with ultimate defeat; cf. *ire* in 594.

525. **ancipiti**: referring to *aegrescit* and *flectitur*, and the conclusions therefrom; cf. 1, 974, *alterutrum fatearis . . . sive . . . sive*, etc. — **refutatu**, Marull. edd. for *refutatur*, ἅπαξ λεγ. So he uses *oppressus* for *oppressio*, 1, 851; *adhaesus*, 3, 381; *auxiliatus*, *conciliatus*, *emissus*, *commutatus*, *opinatus* elsewhere; see on 1, 795.

526–547. (7) 'The man dies gradually, and sensation is lost, beginning at the extremities; hence the life principle must be impaired and consequently mortal. It cannot retire and condense itself; for then some part of the body would appear to have greater sensibility, which is not the case. But granting that it could condense itself it still is mortal, whether it be dispersed in the air, or stupefied, as sense and life fail the body.' Giuss. places this after 669, of which there seems no necessity; discussion by Susemihl, *Phil.* 27, 45 and van d. Valk, 94 sq.

526. **ire,** 'pass away,' *οἴχεσθαι*, an euphemism common in English but rare in Latin. 'She's going, wench: pray, pray,' Shaksp. *Henry VIII*, iv, 2. Stob. 924, ἐν δὲ τῷ ἐκβαίνειν διαφορεῖται καὶ διασκεδάννυται (Usener, *Fr.* 337). Cf. 2. 1173; 6, 1243. — **paulatim** is important; the soul is destroyed piecemeal and cannot then survive as a whole.

'527 is the most effective instance of sound answering to sense, produced by the simplest means, that I know of in the whole range of Latin poetry,' Munro. The verse has its principal caesura in the 4th foot, and has but one dactyl; there is simultaneous close of the word and second foot, the first two feet being spondees; cf. similar case in 4, 1078, 'nec constat quid,' but there the second foot is distributed.

528. **in pedibus**: cf. *digitis in manu*, Plaut. *Stich.* 706; cf. 653. — **livescere** is not a common word: Scrib. Larg. 181, 'livescentibus membris'; it is also found in Claudian and Sidonius.

529. **post** refers to succession in time, **inde** to progress of dissolution. *Post deinde* occurs in the fragments of the *XII Tables*, 3, 2; *post demum* also in Plautus, *post tum* in Varro; a reminiscence of the colloquial language; see Schoell, *XII Rel.* 107. *Inde proporro*, 4, 890; *tum porro*, 1, 298, etc. — **per artus**, *membratim*, κατὰ μέλη. Lambin was reminded of the death of Socrates (*Phaed.* 117 e).

530. **tractim,** ultimately from *traho;* especially used of slow progress. See on 1, 20 for adverbs in *-im.* — **vestigia leti**: a vigorous personification. Death dislodges the *anima*, or life principle, in its hostile approach.

531. **scinditur**: cf. 640. — **atqui animae haec,** Giuss. *i.e. haec animae natura;* *atque animo haec*, OQ, Bail.†; *atqui animo haec*, Junt. Marull., see *Phil.* 27, 48; *atqui animae quoniam*, Lamb.; *usque adeo haec*, Lachm.; *aeque animae haec*, Bern.; *itque animae hoc*, M.; *atqui animae quoniam*, Br.; *scinditur* † *atque animae*, Heinze, who says L. does not have *atqui* and its position is singular, *at ergo* he thinks possible; *itque animae huic*, Winck.; *aeque animae*, Purmann (*Jahrb.* 67, 675), Christ; *autem animae*, Purmann (*Jahrb.* 115, 277); *aeque animae heic*, 'in this case,' Polle, *Phil.* 26, 334. The passage is still unhealed. — **quoniam**: after the verb as in 1, 362. — **nec** is rarely used before a vowel in L., as here and in 561 (Jessen, 20); *neque*, often; cf. 39, 125, 252, etc.

532. **sincera,** *incorrupta;* cf. 717. — **existit,** 'come forth'; cf. 5, 212. The argument proves merely that the *anima* or life of the body is killed by death. 'Life,' says Jacobi, 'is not a form of body, but body is a form of life;' hence the soul may well exist in some other form. But as *animus* and *anima* make one nature (136 sq.) destruction of *anima* will ruin *animus* also; L. is logical, as usual, granting his premises.

533. **quod si forte putas** occurs in 698; *sin ita f. p.* 1, 870; *ne tu forte putes*, 2, 410; *sed ne forte putes*, 2, 718, 842; 4, 129. Cf. also 3, 819, 722. *Ac ne forte*

putes, Hor. *Ep.* 2, 1, 208. — **ipsam**, 'independently,' without compulsion. Cf. 184.

534. **introsum**: on 45. — **trahere**: sc. *animam; contracta*, 545. Cf. 1, 397, (*aer*) *ipse in se trahere et partis conducere in unum.* — **conducere**: 1, 650, 'acrior ardor enim conductis partibus esset, | languidior porro disiectis disque supatis.' The place of retirement is probably the breast; cf. 140.

535. **ideo** is more often found with particles like *quod* or *ut;* cf. 819. *Atque ideo* occurs in 584 and elsewhere; *ideoque*, 4, 490, where see n. — **deducere**: Cambr., edd.; *diducere*, OQ, Heinz. — **membris** is abl.; *deducere vero*, 1, 370. L. always omits the prep. in expressing 'motion from' when the metre allows, according to Hertz, 28.

536. **at . . . tamen**: on 172. The *tamen* corresponds to *si forte*, 533; 'but, you must know,' etc. — **copia animai**: like *materiai copia*, 193 n.

537. **cogitur** = *coacervatur*, Creech. 'Ventus cogit nubes in unum locum,' 6, 274; see on 1, 1020. — **in sensu maiore**, 'in a condition of greater sensibility.' But a dying man's mental powers do not increase as his physical strength wanes. — **videri** is almost equal to *vigere*: 'show itself,' to be, to be vigorous; cf. 283.

538. **qui**, sc. *locus*. — **nusquamst**, 'nowhere' appears. — **nimirum**, 'without question.' — **ante** (added by Nicc.), 531. Such expressions are frequent and ordinarily refer to something immediately preceding — six lines before in 4, 1037; *ut diximus ante*, 4, 73, 882; *quae*, 1, 794; *quod*, 4, 742, 1037; *quos*, 1, 846.

539. **dilaniata** is stronger than *scinditur*. Ov. *M.* 6, 644, 'animaeque aliquid retinentia membra | dilaniant.' — **dispargitur**: so in 4, 895 and *dispargit*, 2, 1135, but *dispergitur*, 1, 309, and *dispergunt*, 5, 254 and 6, 839. Cf. *conspargere*, 661, *exspargi*, 5, 371; *contractans* for *contrectans*, 6, 854; 2, 853; *iniacta* for *iniecta*, Catull. 64, 153; *respargit*, Acc. *Medea*, 394; cf. *Thes.* 2, 817, 33; 818, 40. — **ergo** generally begins the verse, as in 1, 364; 2, 495: but as a preposition in 78; 5, 1246; it stands at the end. *Interit ergo* recurs in 701, 756. Cf. Epicurus quoted on 508.

540. **si iam** introduces an apparent concession in 1, 396; 5, 195. The *tamen* follows in 543. *Si iam fit* in 766 and *si iam sentit*, 843, *si iam constituatur*, 1, 968, show the clauses to be conditional. The *iam* implies 'for the moment'; cf. 1, 968, 1071; 2, 974; 3, 679, 766, 843; 2, 907. Cf. Polle, *Jahrb.* 131, 892. — **concedere**: sc. *tibi;* a frequently occurring word in his controversy, *e.g.* 2, 835; 4, 473.

541. **dare**, 'grant'; rather uncommon except in the impersonal form *datur*. — **corpore**: not *membris*.

542. **lumina**: 5, 989, 'dulcia linquebant . . . lumina vitae' and 'lumine vitae,' 3, 849, 1042; 'lumine adempto,' 1033 (*fratri lumen ademptum*, Catull. 68 *b*, 53); 'luminis oras,' 2, 577. *Lumina solis*, 4, 208 (*quae pervolgant caelum*) may explain the plural analogous to *radii; lumen* was here metrically admissible, cf. *lumen tenebraeque*, 414. See on 80 and 1025. *Liquerunt lumina fatis*, Cic. *Div.* 2, 63, translating Κῆρες ἔβαν θανάτοιο φέρουσαι, Hom. B 302. Naev. *Lyc.* 31, 'volucres lino linquant lumina.' Cf. on 1, 5. — **particulatim** continues the thought of *membratim*, 527.

543. **fateare necesse**: sc. *est* and see on 1, 111. The reason follows with *quando*, 546. Note the emphatic position of *mortalem*.

544. **nec** = *neque enim*, Giuss. — **auras**: *artus*, Duff, refuted by Birdwood, *Athenaeum*, 3937, 466. — **dispersa**: because scattered, διασπείρεται, Epic.

545. **contracta e**: 534, *partes conducere in unum*. For the construction cf. 6, 346, 'ex ipso veniens trahat aere quaedam | corpora'; 2, 159, 'suis e partibus unum.'—**partibus** refers to the parts of the soul itself.—**obbrutescat** is not classical; the *ob* is almost pleonastic, as in *obstupescere, obmutescere;* Roby, 2025. Lee quotes Milton 'imbodies and imbrutes.' Lact. *Inst.* 7, 12, 'non enim anima corpore deficiente sed corpus anima decedente brutescit quia sensum omnem trahit secum.'

546. **totum**: the entire man loses sense whether the soul leaks out in many places or is paralyzed in one; the effect in either case is insensibility. *Totum* emphasizes the totality of the death of the body, which must include that of the soul, since that is *pars hominis*, 96.—**magis ac magis undique** corresponding to *minus et minus und.* are both pleasing and expressive.

547. **deficit**: on 454.

548–557. (8) 'The mind like the ears and other senses has a fixed place in the body; as they decay when separated from it, so the soul cannot live when removed from the body, it is so closely united with it.' Bolingbroke used this argument; see Leland's *Deists* (1757), 2, 5.

548. **quoniam**: an Epicurean assumption.—**una** is 'one,' not 'a,' like *ex uno tondentes gramina campo*, 2, 661.—**loco** without preposition also in 4, 380; cf. *regione locoque*, 2, 534.

549. **fixa**: *ficta*, 4.—**certo**: in the breast, 140.

550. **sensus**: organs of sense; *αἰσθητήριον* not *αἴσθησις*; the Latin could not distinguish.—**qui . . . cumque**: a frequent tmesis, *e.g.* 940, 1075, but *quicumque*, 6, 1104; 2, 892, etc. *Quicumque* generalizes; the mind and the other senses of any kind whatever; all of them are mortal.—**gubernant**: a common metaphor: 'vis animi membra gubernat,' 5, 560; 'si quis vera vitam ratione gubernet,' 5, 1117; 'natura gubernans,' 5, 77. Ter. *Hec.* 311, 'qui eos animus gubernat.' The anacoluthon is hardly noticeable.

551. **atque**, OQ, edd.; *aut* Lachm. (cf. 616) Giuss. M. comp. 5, 965, 'glandes atque arbita vel pira lecta.'—**naresve**: Winck. *naresque; aures* (549) if removed would not destroy hearing.—**seorsum**: without synizesis, see on 286. Lactantius replies to this argument: 'anima non pars corporis, sed in corpore est . . . corpus vas animae est' (*Inst.* 7, 12). Cf. 631. *Seorsum secreta* is a pleonasm like *avius errat*, 463 n.

552. **secreta**: cf. 625 and on 1, 194. For the gender, on 66.—**sentire neque esse**: cf. 633, and for the argument 331 sq. *Confieri . . . posse neque esse*, 5, 891; *ubi esse et crescere possit*, 3, 795. For convenience the natural order of the verbs is frequently changed.

553. **tamen**, 'still,' the elliptical use: 'suppose on the contrary that they do live, notwithstanding,' etc.; cf. on 51. Giuss. would make *sed tamen* an emphatic *sed* merely; Lachm. and M. *sed in tempore quamvis parvo*, which puts too much emphasis on *parvo*.—**licuntur**, Creech, M. Heinze, Bail.; *liquuntur*, Voss; *linguntur*, OQ; *lincuntur*, Lachm. Giuss. (*linquuntur*, Flor. 31). Lamb. and Gassendi rejected the verse. 2, 1132, *liquitur aetas;* Ov. *M.* 2, 807, *lentaque miserrima tabe liquitur*. In *Aen.* 3, 28 P has *linguntur* for *liquuntur*.—**tabe**: Creech, M. Heinze, Bail.; *tabe nimborum*, 1, 806; *tali*, OQ; *tabi*, Voss, Lachm. Giuss. Br. in *Prol.* favors *linquuntur . . . tabi:* in text he has *licuntur . . . tabe.*

554. **non quit**: also in 646; *nequit*, 441, 563, 788. Reichenhart, 463, says L. has *nequeo* 50 times; *non queo*, 17; *queo*, 75; *possum*, with negatives, 131.

555. **homine**: because *animus* is *pars hominis* within *corpus humanum*. The *homo* is the *vas* in 793. — **vas**: on 434. — **esse**: Flor. 30, edd.

556. **potius**: Ter. *Hec.* 753, 'quid volo potius sodes facias.' — **coniunctius**: sc. *quam vas* which is not *nexum per venas viscera nervos*, 217. — **ei** is a spondee in L. only in the last foot; *e.g.* 2, 1136; 5, 284; 6, 710. The form is said to occur 35 times, in Plaut. Ter. and L.; see Lane, *LG.* 127; Lindsay, 440.

557. **conexu**, 'in close union.' He joins *conexus pondera plagas* | *concursus motus* in 1, 633; 2, 726; 5, 438. — **adhaeret**: sc. *ei*, and cf. 6, 914; Lamb. read *connexus corpori*. Lachm. prints *adhaeret denique*.

558–579. (9) 'Again the body and mind enjoy life together and are mutually dependent. The atoms of mind in action are contained within the body; the soul cannot act in the open air unless the air serves as a body for it and keeps it together; when the covering of the body is removed the soul must perish.'

558. **vivata potestas**, 'the vital energy of body and soul,' Giuss.; cf. on 409, and for the argument, 349.

559. **inter se coniuncta** is a common combination; see on 424: hence he has *coniuncta valent* in the plural as if *corpus atque animus* had preceded. So 2, 400, 'absinthi natura ferique centauri . . . pertorquent.' — **valent** is explained by *vita fruuntur*, the normal condition of living.

560. **enim**, postponed; on 1, 219. — **vitales motus**, on 99. — **edere**: 2, 443, 'varios quae possint edere sensus,' but here, as Heinze remarks, *edere* = *facere*; cf. *dat corpore motus*, 2, 311.

561. **sola**, cf. 789. — **nec autem**, on 531. *Autem*, 'on the other hand,' as in 1, 857, where see n.

562. See on 538. Notice *animi natura*, but *corpus* alone; 201 n. — **cassum** with abl. is poetical; in L. 4, 128; 5, 719, etc. — **sensibus uti**: there is no sensation without the soul; see on 395. — Creech, in refutation, compares the soul and body to a warrior armed; the soul alone is like a soldier without weapons, but still capable of action.

563. **radicibus** is abl. of separation; 2, 257, 'fatis avolsa voluntas.' — Cf. 325, 'communibus inter se radicibus haerent.'

564. **ipse** is explained by *per se* in 565; see on 149. — **seorsum** is regarded as a preposition here by Roby (2110), although unexampled; cf. the abl. with *procul*, 433 n. — On this verse see in general 551 and 661.

565. **posse**: sc. *facere*, as a verb seems necessary to balance *dispicere*: Roby, 1094, would make *omnia* in *omnia poterat* (Livy, 1, 54) an acc. of extent of action, as it is undoubtedly in 5, 87, 'omnia posse,' 'to have all power.'

566. **per**: Flor. 30, edd. — **viscera**, 'flesh'; Serv. *Aen.* 6, 253, 'viscera sunt quidquid inter ossa et cutem est.' Cf. on 249. — **mixtim**: another adverb in *-im*: 1, 20 n. The word is comparatively frequent in the later Latin (*Archiv*, 7, 502). *Mixtim*, Flor. 30, edd.; *mixti*, OQ. — Cf. 283, 'commixta per artus' and Epic. quoted in 508.

567. **nervos atque ossa**: note the gradation from the parts most easily to those most difficultly moved. Cf. 217. — **tenentur ab**: 323 and nn.

568. **intervallis**: 2, 98 n.

569. **libera**, 'unrestrained,' as in 2, 256. It has also an almost adverbial sense in 5, 78. — **conclusa**, 'shut in,' 773; 6, 125. — **moventur**: middle, 144 n.

570. **motus**, 'produce the sense-bringing movements'; cf. *id moveri*, 4, 1274. The closest parallel to the unusual acc. is Hor. *Ep.* 2, 2, 125, 'Cyclopum movetur.'

571. **eiecta** is to be taken with *in auras aeris*. — **moveri**, Lamb. edd. on account of *moventur; movere*, OQ, which otherwise would be right.

572. **propterea quia** occurs about twice as often as *propterea quod* in L.; *propterea* alone is found, *e.g.* 2, 406, 835; with *quia*, *e.g.* 1, 631, with *quod*, 2, 799, etc. Metrical convenience seems to determine the use. In fourteen places *p. quia* begins the verse, and in seven cases *p. quod;* the latter stands at the end of the verse in four places, at the beginning in two; and once — 2, 760 — *propterea* is first, *quod* third. Classical prose prefers *quod;* Schmalz, *Synt.* § 254. — **simili ratione** occurs frequently; cf. 1, 1061; 2, 1073; *adsimili r.*, 4, 425, *consimili*, 6, 881.

573. **animans**, 'a living being'; see on 97. — **cohibere**: cf. 441. — **aer** is subject. This astonishing conclusion is justified by 334 sq., 560 sq., where we learn that the action of the soul necessitates a living body. It is a direct inference from the principle that the soul is a part of the body (548).

574. **sese anima . . . eos**, O, *esse*, Q; *in se animam . . . eos*, Wakef. in notes, Lachm. Br. Heinze, Bail.; cf. *Phil.* 27, 50, *Jahresb.* 28, 12; *sese anima . . . eo*, Faber, Bentl. M. Giuss. Goeb. Polle. Lamb. saw no difficulty in the reading of O. In 443 the *anima* is held together by the atmosphere; here, as a part of the amazing supposition, *anima* holds itself in; that is, becomes active rather than passive: certainly the air cannot hold it in, because the limits of its body, the air, and its own would be coterminous. Moreover it restricts (*concludere*) itself to such movements (*in eos motus*) in the atmosphere as it formerly practised in the human body. L. likes to press a conclusion to absurdity; see on 1, 920.

575. **nervis**: 'animam coercentibus quasi, ac constringentibus,' Wakef. Cf. 697. — **in ipso corpore**, 'within the body'; see on 483.

576. **resoluto**: variation from *dissoluto;* 5, 278, 'omnia iam resoluta forent.' Epic. *ad Herod.* 65, τοῦ στεγάζοντος λυθέντος.

577. **extra**: like *foras*, 604. — **vitalibus auris**, 'vital breath,' = *anima*.

578. **sensus**: on 98.

579. **coniunctast**, cf. 348–349 and n. — **duobus**: body and soul. The case is probably dat. — Cf. 559.

580–614. (10) 'The body cannot bear the departure of the soul without corruption when the soul escapes from the body's inmost depths, and thus must be torn to pieces before it leaves the body. (11) Moreover, when it is still within the body it sometimes seems to wish to leave it, and the mind and soul are shaken; so a more violent cause can break them up. Doubtless the soul cannot live in the open air, but when the body perishes dissolution of the soul must follow. (12) No dying man appears to feel the soul go forth entire, but it fails here and there, like other senses. If mind were immortal it would not complain of dissolution, but merely of having to leave its covering.'

580. As a general refutation of this argument, Lactantius appeals to Plato, showing that souls are not material or earthly, but of heavenly origin. Souls and bodies

do not perish together, for bodies last long embalmed (*Phaedo*, 80 d). Cf. 338 sq. and nn. Death from shock, with consequent dispersion of the soul, was discussed in 2, 944–962.

581. **in**, 'in condition of'; see on 295. — **taetro**, 'horrible': 6, 1154, 'spiritus ore foras taetrum volvebat odorem,' *id.* 1205, 'taetri sanguinis'; 2. 415, 'taetra cadavera.' The word was avoided by the poets after L. (L. Müller on Hor. *C.* 3, 11, 19). — **tabescat**, cf. *conputrescunt*, 343, and 553. 'The author wrote in a warm climate,' Bock.

582. **ex imo penitusque**: similar coördinations of adverbial clause and adverb are quoted in note to 273. Cf. *incassum frustraque*, 2, 1060. — The phrase is important: the soul retires from the innermost parts of the body and from its most distant organs; so the body falls in like a building whose foundations are removed; or rather one from which every nail and fastening had been taken away, for the soul holds the body together (331 sq.). — **coorta**, 'after gathering itself together'; 5, 411, 'umor item quondam coepit superare coortus.' *Coorta* usually closes the line; 15 n.

583. **emanarit** is used in its primary sense; *fons unde emanat aquai*, Cic. poet, in *Div.* 2, 63. — **fumus**, 428 n. — **diffusa**: notice *discidium*, 581; *diffusa*, 583; *dispertitam*, 589; *distractam*, 590; and see on 437.

584. **putre**: cf. 773. *Putrisque ruinas*, 2, 1145.

585. **conciderit**, implying destruction: 'et cecidit et fuit ruina illius magna,' *Ev. Matt.* 7, 27.

586. **fundamenta**: 4, 405, 'convellere tota | fundamenta quibus nixatur vita salusque.' — **manante anima usque**, Lachm. edd.; *manant animaeque*, OQ; *anima emanante*, Wakef. M.

587. **perque**, on 3. — **viarum flexus**, 'winding ways.' — 4, 93, 'scinduntur per iter flexum, nec recta viarum | ostia sunt,' of *odor*, *fumus*, etc.

588. **foramina**: 2, 397, 'per cuiusque foramina permanare,' *id.* 386, 'transire foramina'; 4, 650, 'intervalla viasque foramina quae perhibemus.' Cf. *caulas*, 255 and n. — **multimodis** with *noscere;* variation from *facile*, 2, 462.

589. **dispertitam**: cf. 638, 702. — 590–591 are a repetition of the thought of 589 in his manner; the priority of action in *dispertitam* might be overlooked. 'Life is no substantial thing, nor any primitive or simple nature; it is only an accident or quality arising from the aggregation and contexture of atoms and corpuscles, which, when the *compages* of them is disunited and dissolved through all the substance, still remains scattered and dispersed, yet the life utterly perishes and vanisheth into nothing'; Cudworth, 1, 139.

590. **sibi**: dat. of separation. *Sibi distractam*, 'separated from itself,' 'torn to pieces'; cf. 799.

591. **prolapsa**: of swift motion: 6, 1007, 'in vacuum prolapsa cadunt.' — **enaret**: *Aen.* 6, 16, 'insuetum per iter gelidas enavit ad Arctos' is thought to be influenced by this line. *Nare* and its compounds are often used of flying. — For the tense sequence cf. 6, 412, 'ausis . . . contendere factum | ut fierent,' and for the mood on 1, 1064.

592. 592–606 were transferred by Munro to follow 575, from a suggestion of Christ that they should follow 579, in order to connect 607 sq. with 591. Giuss. arranges 591, 607–613, 798–799, 592–606. At first sight a transposition seems plausible, but the

arguments have so much in common that L. may here, as elsewhere, have departed from strict logical procedure. Cf. 463 sq. Br. brackets them. — **finis** : 2, 1171, 'angustis tolerarit finibus aevom.' — **vertitur,** 'moves about,' = *versatur.*

593. **tamen**: yet while still alive. — **labefacta** : L. is fond of such compounds: *timefactae,* 2, 44; *putrefacta,* 2, 898; *rarefactum,* 3, 442; *patefacta,* 1, 10; *cinefactum,* 3, 906; *expergefacti,* 4, 995; *liquefacta,* 5, 1262; *percalefacta,* 6, 178; *tepefacta,* 6, 322; *confervefacit,* 6, 353; *vacefit,* 6, 1005; *calefecit,* 6, 686; *conlabefacta,* 4, 697; *facit are,* 6, 962.

594. **ire** : cf. 526. — **solui** : 687, 'leti lege solutas'; *Aen.* 11, 829, 'exsolvit se corpore.' — **velle** is supplied by Lachm. most acutely, comparing 4, 518, 'iam ruere ut quaedam videantur velle.' For *velle,* 'to be about to'; see lex. OQ have *omnia membra* from 596.

595. **supremo tempore** : 1, 545, 'esse inmortali primordia corpore debent, | dissolui quo quaeque supremo tempore possint'; 6, 1192, 'ad supremum denique tempus | conpressae nares.' — **languescere voltus** : cf. *nutuque cadenti,* 466.

596. **mollia,** 'relaxed': *arcus . . . mollis erit,* Ov. *H.* 4, 92. — **exsangui,** 'wan'; in 721 *exanguis* is 'bloodless.' Ov. *M.* 3, 39, 'sanguisque relinquit | corpus.' — **trunco cadere omnia** : Lachm. M. Giuss.; *cadere* ⟨*horrore*⟩ *omnia,* Bern.; *omnia* ⟨*corpore*⟩ *membra,* Flor. 31, vulg. Heinze (cf. 154), Bail.; *omnia* ⟨*facie*⟩ *membra,* Br.; cf. 6, 812. But *omnia membra* was repeated in 594 with no intervening word. — **trunco** : 654. The abl. is causal; cf. 452. — **cadere** : cf. 585 and 452 n.

597. **quod genus** : on 221. — **animo male factum** and **animam liquisse** are the remarks which are made. There is a rare word *malefactio* for 'syncope,' 'fainting.' Don. on Ter. *Ad.* 655, 'animo male fieri dicitur, cum ictu alicuius maeroris perculsus animus non sustinet corpus, sequiturque ruina membrorum.' Plaut. *Mil.* 1331, 'animo male | factumst huic repente miserae'; *Amph.* 1057, 'animo malest, aquam velim.' — **perhibetur,** 'the remark is made,' a poetical word; Madv. Cic. *Fin.* 162.

598. **animam liquisse** : Plaut. *Mil.* 1346, 'animus hanc modo hic reliquerat.' *Linqui animo* or *linqui* alone was common, but not with *anima.* — **trepidatur** : impersonal of hurrying alarm: Ter. *Hec.* 315, 'trepidari sentio et cursari rursum prorsum.' — **omnes,** *qui circumstant,* 469.

599. **cupiunt** means ardent desire in L. and is not frequent (5 times). Cf. 770, and *cupido,* 59, 1077; *cupidus,* 5. — **repraehendere,** 'pull back,' 'hold fast to'; cf. 859; *res . . . reprehendere euntis,* 6, 569. The word is always scanned in L. as if written *reprendere,* a form it has in some authors. See on 152. For the *re-* cf. *repetentia,* 851; *retinentia,* 675.

600. **conquassatur** : cf. *corpus,* 441. — **mens,** etc.: 201 n.

601. **haec** : possibly fem.; Lachm., defending his conjecture *haec* for *ea* in 6, 456, maintains that L. uses neither *hae* nor *eae.* Giuss. makes it fem. sing. here. *Coniuncta,* 559, is probably neut. referring to *potestas.* — **conlabefiunt** is a very rare word : Caes. *BC.* 2, 6, 5, 'ut navis altera . . . collabefieret'; cf. L. 4, 697.

602. **gravior** : cf. 485 and n.

603. **quid dubitas** : in 2, 53, also closing an argument. — **prodita,** 'put forth.' Not unlike are *exagitata foras,* 6, 583; *expiratque foras in apertum,* 6, 817; *foras eiecta,* 4, 917. Festus explains *prodita* as 'ex interiore loco procedens'; cf. 2, 933.

Woltjer, *Mnem.* 29, 106, would join 603–606 with 607 following Bock.; 580–614 is one argument.

604. in aperto : on 508. — **tegmine** : cf. 577 and *vas*, 555.

605. omnem . . . aevom : *aevom* is masc. as in 2, 561; 5, 61. Bouterwek thought L. was influenced by the gender of *αἰών* (*εἰς πάντα τὸν αἰῶνα*). Plaut. has *vitalem aevom*, *Poen.* 1187. 'Florentem aevom' occurs in *Carm. Epig.* 1, 762, 2. (Büch.)

606. consistere, 'hold together,' M.; it is the meaning midway between that in 846 and in 349. — **tempus** : 399 n.

607. sibi depends on *videtur;* cf. 224.

608. de of separation; *metr. gr.* for *ex;* 1, 283 n.

609. iugulum is the collar bone, then the lower throat; in usage it is the exterior throat; cf. *iugulatio*, *iugulo*. — **supera**, OQ, for *supra; superas*, Lamb. Br. *Supera caput*, 5, 85; *supera terram*, 6, 561. *Supera*, like some other prepositions and adverbs, approximates closely to an adjective; cf. 4, 611, 'voces accipere extra'; 5, 354, 'dissociare intus partis,' *id.* 1370, 'in montem succedere silvas | cogebant infraque locum concedere cultis' which also illustrates *succedere*. Petr. 62, 'mihi anima in naso esse' is quoted by Heinze. — **fauces** is the upper part of the throat; primarily an opening.

610. verum : sc. *omnes sentire videntur*, understood from *nec quisquam;* cf. 4, 611, and n. — **deficere** : on 454. — **in** : on 138. — 1, 978, 'finique locet se'; but the prep. is used in 3, 95, 98, etc. — **regione** of the body occurred in 140; cf. also 617. The word is often a synonym of *locus;* 4, 786, 'in regione locoque' — a pleonasm. — **locatam** : the *anima* is distributed through the body. It fails in definite parts of it, *e.g.* in the extremities, 527 sq.; *locatam*, then, is to be considered with reference to parts of the soul, not of the soul as a whole. Pongerville paraphrases well; 'comme les autres sens il faut bien qu'elle meure | aux lieux où la Nature assigna sa demeure.'

611. alios, 'as well'; 1, 116 n. Duff regards it as the equivalent of *sīngŭlōs*. — **parti** : 1, 978 n. — **quemque** : in distributive apposition with *sensus;* see Gild.-L. 323. — **scit** : variety for *sentit;* the form only here; *nescit* once in 4, 469.

612. dissolui : see on 330, and for the caesura on 258. — **foret** (*forent*) in twenty places in L. follows a word ending in a vowel or *m*; in four it follows a consonant ending, as in 3, 748. *Esset* might have replaced *foret* in this verse, but then it would have had five, possibly six, spondees. *Esset* and *foret* seem to be interchangeable in L. in respect to syntax; cf. on 1, 182.

613. moriens refers to *mens; ψυχὴ . . . ὃν πότμον γοόωσα*, Hom. Π 857. — **dissolvi** : causal infin.; 75 n.

614. sed : *ita* would properly correspond to the *tam* of 613. Similarly in Plaut. *Tr.* 688, and Cic. *Fin.* 1, 1, where see Madv. — **ire** : a spurious verse follows in the old editions, first in Marull. 'gauderet, praelonga senex aut cornua cervus,' which shows that a verb was missed for *ire*, and that *gauderet* was supplied in thought. The Jalkut Simoni says that after the Fall the serpents were bidden to change their skins with great pain every seven years. — **vestem** : 4, 60, 'serpens | exuit in spinis vestem.' — **ut anguis** : nom., see on 456. — Lact. *l.c.* says 'equidem numquam vidi, qui se quereretur in morte dissolvi. sed ille fortasse Epicureum aliquem viderat etiamdum moritur philosophantem, ac de sua dissolutione in extremo spiritu disserentem . . . nec refelli quidem serio debuit; quod qui facit, videtur vereri ne quis id credat.'

615–623. (13) 'The mind is produced in a fixed place because definite places are assigned to each part of a body in which no improper arrangement of members is possible. Fire is not found with water, nor the soul outside the body.'

615. — Br. brackets 615–623 after Winck. because the same argument recurs in 784 sq.; and Giuss. 615–633 because he would connect them with 548–579; van d. Valk, 136, thinks that they belong after 557, the scribe being led astray by *denique*, which begins both 558 and 615; but why did he then not follow with 580? The poet states these arguments as they occurred to him, and bases different arguments on the same phenomena and is not bound by logical arrangement: moreover, the form is different. — **animi mens**: L. has *mens animi*, 4, 758; *animi mente*, 5, 149; *animi mens*, 6, 1183; *animi ratione*, 1, 425; *mentis ratione*, 2, 677; Catull. has *mens animi*, 65, 4; Plaut. twice, *Cist.* 209, *Epid.* 530. It means 'understanding of the mind,' 'mental power'; cf. on 94 — **consiliumque**, 'governing principle'; see on 95.

616. gignitur (= *invenitur*) shows by its number that *animi mens consiliumque* form one conception. — **aut ... ve** is apparently irregular, but the contrast is (*a*) *aut* (*bcve*). — **unis** occurs in 5, 897; *una*, 2, 919. The pl. is due to *sedibus*, each member having its own place.

617. certis: *media regione in pectoris*, 140. — **omnibus**, OQ, edd.; *pectoris*, Lachm.; *unis* and *certis* prevent any ambiguity with *omnibus*, 'to all alike'; Polle, *Phil.* 26, compares *nobis* in 129, 169, 375.

618. nascendum: like *gigno*, *nascor*, is used metaphorically, corresponding to *creatum*, 619; 2, 436, 'quae in corpore natast'; 4, 495, 'odores nascuntur.' — **cuique**, 'everything.'

619. sunt: a metrical blemish; on 2, 844. — **ubi** = *in quo*, hence followed by *possit*. — **quicquid** for *quidque* is not uncommon in L., as *quisquis* and *quisque* were probably synonyms by origin; see Lindsay, *LL.* 448; cf. 2, 957 n. — **durare**, 'to stay in life,' is opposed to birth in 797, *durare genique*.

620. partitis, Bern. edd.; *per totis*, OQ; *perfectis*, Lachm; *partitust artubus usus*, Purmann, *Jahrb.* 67, 675; *pars totis artubus*, Winck.; *partit vis artubu' sese*, Polle. Munro, Heinze, and Bail. postulate a lacuna after 619, but L. is negligent, as in 614; the construction is *ita* (*quicquid possit*) *multimodis partitis artubus esse*, *membrorum*, etc. M. suggests to fill his lacuna 'certum ac dispositum naturae legibu' constat. | hoc fieri nostrum quoque corpus foedere debet | atque ita.' — **artubus**: 'have such a manifold organization of parts' (M.). The abl. is qualitative, like those in 177 and 749; cf. also 6, 268. *Artibus* is written in 5, 1077; this form was reserved for *ars* ordinarily, according to the grammarians; see *Thes.* 2, 711, 57.

621. praeposterus: 4, 833, 'omnia perversa praepostera sunt ratione'; Manil. 2, 764, 'effluat in vanum rerum praeposterus ordo.'

622. res, 'effect,' **rem**, 'cause'; see on 71.

623. fluminibus alliterates with *flamma*. A like statement of impossibilities in 784. So Ovid, *Tr.* 1, 8, 4, 'unda dabit flammas et dabit ignis aquas'; Plaut. *As.* 99, 'iubeas me piscari in aere'; many reff. in Weise, *Charact. d. lat. Spr.* 83. Note the prep. in second member but not in the first, as in 4, 98, 147–148; the usage occurs in Catull., Hor., Virg., Caes., but not in Cic., Sall., Nepos; Degering, *Hist. Synt.* 40, and Forb. on *Aen.* 5, 512.

624–633. (14) 'If the soul has sensation apart from the body, it must be endowed with the senses, but these cannot act when separate from the body.'

624. This verse recurs in 670. Of verses with similar caesuras Meyer found four in Ennius, three in Lucilius, one in Hor. *S.* I, seven in L. VI, three in Catull., two in *Aen.* IV, none in Ov. *M.* VI, showing that such a verse form was gradually abandoned; *Sitzb. Münch. Akad.* 1884, 1076.

625. Cic. *Div.* 1, 129, 'ut enim deorum animi sine oculis, sine auribus, sine lingua sentiunt inter se quid quisque sentiat, ex quo fit ut homines, etiam cum taciti optent quid aut voveant, non dubitant quin di illud exaudiant, sic animi hominum . . . cernunt ea quae permixti cum corpore videre non possunt.' Mallock (*Lucr.* 160) notices L.'s inconsistency in elsewhere attributing to the mind one of the most important of all the senses — sight (*e.g.* 4, 755). — **sentire**: abs., 118 n. — **secreta**: cf. 552.

626. **ut opinor** is very frequent in statements of certainty, sometimes in irony; when L. chooses a less confident expression he writes *ausim confirmare* (2, 178), *firmare potesse* (3, 319). Besides the form *opinor*, he uses only *opinanti*, 959, and *opinantis*, 5, 777, etc. — **faciundum est auctam**, 'you must make it endowed.' — **auctam**: cf. 630; so *viribus auctos*, 5, 1177, *ignibus aucta*, 5, 723; *nullis sensibus auctae*, Catull. 64, 165. For *sensibus*, cf. 4, 496, 'possint alii convincere sensus.'

627. **nosmet** instead of *nobismet* where the enclitic properly belongs, just as with *ipse* the nom. is used instead of the accusative. — *Nosmet* L. uses but once, *tute* eight times, *tutemet* twice; cf. 1024. — **proponere**: cf. 879, 183.

628. **infernas**, 'below'; so *nubila . . . inferna*, 5, 647. — **Acherunte** is a place; so 978, 984; a river in 6, 763; other names for this place are *Tartarus*, 1012 (personified), *Tartara*, 966; *Acherusia templa*, 25 (Preller, *Röm. Myth*[3]. 2, 74). For the spelling with *u*, cf. Lindsay, *LL.* 33. — **vagari**: in reference to the aimless wandering in the lower world.

629. **pictores**: Polygnotus at Delphi and Nicias at Athens were famous; see Müller's *Archaeology*, § 397. Plaut. *Capt.* 998, 'vidi ego multa saepe picta quae Acherunti fierent | cruciamenta'; Cic. *Tusc.* 1, 11, mentions *poetarum et pictorum portenta*. — **scriptorum**: as Homer, and Ennius *commemorat* (*Homeri*) *speciem lacrimas effundere salsas*, 1, 125. — **saecla** (never *saecula* in L.), 'generations,' like 967, a meaning midway between the usual Lucretian sense — rare elsewhere — of 'breed,' 'genera,' which occurs in 753; 5, 1059; 6, 766, etc. *saecla ferarum*, and 'generations,' 1, 202; 3, 948, 1090, the classical meaning with special reference to time; cf. Polle, *A V.* 62. L. makes *saecla* the pl. of *genus; genus* occurs in sing. 110 times, pl. 3; *saeclum*, sing. 3, pl. 42; Polle, *Jahrb.* 93, 758.

630. **introduxerunt** (separated by the caesura) is strictly applicable only to *saecla*. *Exprimo* can be said of both poets and painters.

631. **sorsum** occurs in 637, 660, 796; 5, 447, *seorsus*, 5, 448; *seorsus*, 4, 494, *sorsum*, 4, 495.

632. **animae** (edd. for *anima*): dat. — **neque**: for the disjunctives, cf. 5, 895, 'quae neque florescunt pariter nec robora sumunt | corporibus neque proiciunt aetate senecta | nec simili Venere ardescunt nec moribus unis | conveniunt, neque sunt eadem iucunda per artus.' Cf. 1, 1014; 2, 855; 5, 432, 935. — Christ proposed *homine a*.

633. **haud igitur**, Lachm. edd.; *auditum*, OQ, Gif., but Lamb. objects that *audi-*

tum cannot mean *sonitum; auditu*, Hav. M., but *aures auditu sentire* is tasteless. Yet *neque aures auditum per se possunt sentire, neque esse* may prove to be right.— **per se**, 'by themselves,' without the body.—**possunt** recurs to the pl. of 628, 630. —**sentire neque esse**: on 552.

634–669. (15) 'When the body is cut in two the soul is also divided, and cannot be immortal. This principle is illustrated by the conduct of men in battle when cut down by the scythe-chariots, and by the action of a snake when cut to pieces. If the soul were not divided, the body would have many souls; but being divided it must be mortal.'

634. **inesse** has *in* more often, but cf. 1, 590, *corpore inesse.*—Br. brackets 634–669, 'nam 624–633 ab vss. 670–678 seiungi non debebant,' because they begin in the same way, like 2, 478, 522, but cf. 2, 757, 788, 795.

635. **animale** is predicate: 'endowed with life.' The entire body is permeated by this *anima*, which is necessary for the *vitalis sensus;* the terms are not synonymous, but one conditions the existence of the other; 128.

636. **medium,** 'in two'; sc. *corpus.*—**si praeciderit . . . dissicietur**: *poterunt . . . ni dederint*, 1, 378–379, is the only other instance in which L. uses this form of the conditional sentence; Dr. § 548.

637. **vis aliqua**: 5, 1233, 1152.—**sorsum . . . secernat**: pleonastic; 'sever asunder'; see on 500. Cf. in general 2, 944, 'quamvis animantem grandior ictus, | quam patitur natura, repente adfligit,' where note *repente;* there must not be time for the soul to withdraw from the part about to be severed.—**secernat**: cf. 552.

638. **dispertita . . . discissa**: cf. for the variation, 589–590.—**procul dubio**: 1, 812 n.—**quoque** modifies *dispertita;* see on 349.

639. **discissa**: *discidium* occurred in 342.—Claud. Mam. *de Statu an.* 2, 3, 'secari omne corpus in partes potest . . . modo tu videris utrumnam, cum cuiuslibet animantis una sit anima, dividi haec eadem possit, ut iterum quotalibet pars animae anima sit, sicut quotalibet pars corporis corpus est'; *id.* 1, 18, 'inquiramus igitur, dissicine in partes animus queat' (Heinze).—**dissicietur**: in *Aen.* 7, 339. *dissice conpositam pacem*, for the spelling of R, followed by most editors, Ladewig prints *disice* with the Medicean first hand, and Conington, *disiice;* see Forbiger there and Schuchardt, *Vokal.* 2, 459. *Iacio* in its compounds does not retain *ii;* cf. *reicit*, 1, 34, *reiciat*, 6, 81, *eicit*, 3, 877; 4, 1272; *coniciunt*, 6, 731, *deicit*, 5, 1125, *eicit*, 6, 689, *disiectis*, 1, 651. M. cites Halm's reading, *dissice*, in Cic. *Cael.* 37, and the reading of M, *dissicere*, in Tac. *Ann.* 1, 65. Cf. in general, 501 and Mather, *Iaciendi verbi composita, Harv. St.* 6, 83 sq.—Stolz, *Archiv*, 13, 101, denies the connexion of *dissice* with *iacio* and defends the older theory of a **secere;* cf. *secare;* so Kühner, *LG.* § 43, 7, and Heinze.

640. **discedit,** 'divides,' is rare; cf. 436; 2, 833. L. has *in partes discidere* in 659, 669, *distrahi*, 2, 827, *discerpitur*, 2, 829, *dividit*, 5, 684. Notice that the phrase interprets *scinditur*, in his manner. Wakef. cites Firmicus, 4, who puts this whole argument succinctly: 'etenim, quod potest dividi corpus est; quod autem corpus, necesse est esse mortale. ergo si anima dividitur, corpus est; si corpus est, necesse est sit res ipsa mortalis.' On the other hand, the argument for immortality from the same premises occurs in Cic. *Tusc.* 1, 71, and elsewhere: 'quod cum ita sit, certe nec secerni nec dividi nec distrahi potest, ne interire quidem igitur.'—**ullas** ('at

all,' Duff) is exceptional for *aliquas;* Polle, *Phil.* 26, 303, says *ullus* occurs 77 times in L.; 74 times it has the negative; twice (3, 184, 443) the neg. is implied.

641. **aeternam** = *immortalem;* 800, 'mortale aeterno iungere.' — **sibi**: dative poss. — **naturam** is here 'quality'; cf. 1, 649; 2, 1072; 5, 355, etc. — **abnuit**: noteworthy personification in his manner. Cf. in general, 517.

642. **falciferos**: 5, 1301, 'falciferos armatum escendere currus.' Most persons first learn of them from Xen. *Anab.* 1, 8, 10, ἅρματα δρεπανηφόρα. Livy, 37, 41, 7, describes them as used in the war with Antiochus, 'illa ut quidquid ab latere obiceretur abscideret, haec ut prolapsos subeuntisque contingeret.' Curt. 4, 9, 5, also refers to them, their object being 'quidquid obvium . . . amputaturae.' For the compound, see on 11; usually *falcatos* occurs instead. — **memorant**: L. had not seen them. So in 6, 756, 'in Syria quoque fertur item locus esse videri.' He had doubtless heard the stories of the veterans returning from the Orient. — **abscidere** and *abscisum* are parts of *abscido.*

643. **de subito** is found also in 2, 265; the more frequent *de improviso, de integro* and *denuo* are analogous. L. has *ex improviso* in 2, 1034. The grammarians objected to "adding prepositions to adverbs"; see Lachm. on 2, 264. — **permixta**: 5, 1313, of lions, 'quoniam permixta caede calentes | turbabant saevi nullo discrimine turmas.' Catull. 64, 360, 'permixta flumina caede'; Ellis there compares ἐπιμίξ in Hom. Φ 16. *Aen.* 11, 634, 'permixti caede virorum semianimes volvontur equi.'

644. **in terra**: cf. 173 and n. — **videatur** is passive, 182 n. The quivering shows that the amputated part still possesses *anima* (656). — **artubus**, 'frame,' as commonly.

645. **decidit** implies swiftness; it is said of rain in 6, 497. — **cum tamen**: on 107. *Cum* 'at a time when' = 'before,' without the negative. — **mens** has not time to think. — **hominis vis** is probably a periphrasis for *homo fortis,* the warrior; the pleonasm is in his manner. Then *mens atque homo* = *mens hominis,* as in 6, 128, 'vis eius et impetus acer' = 'vis acris impetus eius'; 3, 768, 'vitam sensumque priorem = priorem sensum vitalem'; cf. also 888, 966, and Kraetsch, 36 sq. Duff, 'consciousness,' which is an interpretation rather than a translation.

646. **mali**: physical; on 347. — **non quit**: on 554. — **dolorem**: on 111.

647. **simul,** OQ, edd.; *semel,* Lachm. M. Cf. 4, 1276, for *et simul,* introducing a new reason, and Postgate *J. Phil.* 16, 127. — **in studio dedita**: Catull. 61, 101, 'in mala | deditus vir adultera'; Cato, *ap.* Gell. 11, 2, 5, 'in eá re studebat'; L. 4, 815, 'in rebus deditus.'

648. **reliqüo**: so *reliqüi,* 2, 955; *aqüae,* 6, 552, 1072; *suädent,* 4, 1157; cf. Bersu, *Gutturalen,* 59. — **petessit**: sc. *homo; petessens,* 5, 810.

649. **tenet,** 'comprehend'; 2, 1173, 'nec tenet omnia paulatim tabescere'; in 3, 1070, also of mental grip. — **laevam**: sc. *manum. Aen.* 10, 545, 'Anxuris ense sinistram | et totum clipei ferro deiecerat orbem.' Cf. on 2, 488. — **tegmine**: of the shield, *Aen.* 9, 577.

650. **abstraxe**: cf. *protraxe,* 5, 1159; *traxe, Aen.* 5, 786. — **rapaces,** 'devouring' (M.).

651. **dextram**: L. has the short form (5 times) when metre requires it, *e.g.* 1, 317; *dextera* (5 times), 2, 488; 4, 333, etc. — **scandit**: on a wall, ladder, or the chariot. It is immaterial whether the action in 651 sq. is caused by the scythes: it is more artistic to consider it so.

652. **adempto,** 'gone.'

653. **agitat**: the frequentative is expressive. — **propter,** 'near by,' as an adverb; cf. 2, 417, 'araque Panchaeos exhalat propter odores.' As a prep. it has the same meaning in 1, 90, and elsewhere. — **moribundus**: see on 129; *dextera . . . moribunda pependit, Aen.* 10, 341. Edd. see an imitation in *Aen.* 10, 395, 'te decisa suum, Laride, dextera quaerit | semianimesque micant digiti ferrumque retractant.'

654. **calido** is a constant epithet of vital heat; see on 126. — **trunco**: cf. on 404. Serv. on *Aen., l.c.,* comp. Enn. *Ann.* 472, 'oscitat in campis caput a cervice revulsum | semianimesque micant oculi lucemque requirunt.' Curt. 4, 15, 17, 'amputata virorum membra humi iacebant, et quia calidis adhuc volneribus aberat dolor, trunci quoque et debiles arma non omittebant, donec multo sanguine effuso exanimati procumberent' (Heinze).

655. **voltum vitalem**: the 'look of life.' — **patentis** means that the eyes were still capable of sight: 5, 724, 'ad speciem vertit nobis oculosque patentis'; 4, 1143, 'prendere quae possis oculorum lumine operto'; cf. *caligare oculos,* 156.

656. **reliquias**: 6, 825, 'reliquias vitae.' — **animai**: rarely within the verse; see on 1, 84.

657. A more familiar illustration confirming the argument from the scythe-chariots. — **tibi** depends on *sit libitum.* — **vibrante**: *lambebant linguis vibrantibus ora, Aen.* 2, 211; common in the poets, of serpents. *Vibranti* here is metrically inadmissible, — **minanti,** O, om. Q, Bern. Goeb.; cf. Florus, 1, 40, 24, 'more anguium qui optrito capite postremum cauda minantur'; *minantis,* Pius, vulg.; *minenti,* Nencini; *micanti,* Lachm. edd.

658. **serpentis,** OQ, M. edd.; for the separation of the gen. cf. 621, 309, etc.; *serpentem,* Marull. Lachm.; *serpenti,* Nencini. — **cauda e,** Lachm. M. Bail.; *caude* OQ, *cauda,* O corr. Bern. Br. Heinze; *caudam,* Avanc. — **procero** often means 'long'; *passus,* 4, 826; *aves p. rostro,* Cic. *ND.* 1, 101. — **utrumque,** OQ, ἀμφότερον, both *corpus* and *cauda*; cf. 4, 699; as strange a form as *interutrasque,* 306, or *discidere* and *ancisa,* but well attested in *Archiv,* 5, 565. L. is in the habit of using strange words in close neighborhood to one another; cf. 675–676. *Vtrimque,* Marull. Lachm. Goebel; *truncum,* Giuss. Bail. Br.; *utramque,* conject. Heinze. M. would have a lacuna: *et caudam et molem totius corporis omnem,* and Giuss. would have *serpentis* modify both *cauda* and his *truncum,* the construction being 'serpentina.' See *Phil.* 27, 50; *J. Phil.* 4, 245; *BPW.* 15, 1133.

659. **discidere ferro,** 'chop with an axe,' M. *Discidere* is a very rare word; it recurs below in 669. Spengel finds it in Ter. *Ad.* 559, 'vide ut discidit labrum.'

660. **iam,** 'straightway,' with *cernes; sorsum* with *ancisa;* another example of interlocking. — **ancisa** is the sole example, except in Isidorus, of a supposed verb *ancido.* Festus mentions *ancaesa,* which was probably derived from the same verb. For the meaning, cf. *ămpŭtāta.*

661. **tortari** is not classical. — **conspargere**: see on 539. — **tabo**: Enn. *Sc.* 363, 'saxa spargens tabo'; Non. *spargere: madefacere.*

662. **ipsam seque retro**: *i.e.* its own hinder part; object of *petere, partem priorem* being subject. *Ipsam se* form practically one expression, hence *que* might be appended to the second word even in prose; cf. also *aequo animoque,* 939, 962; *res ipsaque,* 2, 1050; *multa facitque,* 4, 273; more in Holtze, 175. Adverbs like *retro* have the

force of adjectives or nouns also in 108, 361, 547, 1051. This all is to prove that the mangled parts retain life, and hence *anima.*

663. ardenti, OQ, edd.: 6, 1172, 'ardentia morbo | membra'; *ardentem,* Br. see *Phil.* 27, 432. — **morsu premat,** 'indent,' *dente, ore premere* are common; see lex. Sen. *Tr.* 798, 'praedam minorem morsibus vastis premens,' of a lion. — **dolore,** OQ, Heinze, Giuss. Bail. Christ, so that *icta* may not be absolute; *dolorem,* Lachm. M. Br. Giuss. construes *ut icta ardenti dolore vulnéris premát* ⟨*eum* = *dolorem*⟩ or ⟨*id* = *vulnus*⟩. S. Aug. *de Quant. Animae,* 62, 'longus vermiculus' was cut up 'atque unum ipsorum stilo tactum contorquebat se ad doloris locum' (Heinze).

664. omnibus is emphatic and also *totas,* as is shown by their unusual position. — **dicemus**: cf. *sin dicent,* 760; *quod si dicet,* 2, 931; *sive . . . dicent,* 1, 861, of untenable propositions.

665. particulis: the diminutive is expressive. — **ratione**: on 161. — **sequetur**: 2, 492; 'inde sequetur | adsimili ratione alias ut postulet ordo.' For the subject, *animantem . . . habuisse,* cf. 2, 121; 4, 502–503; 5, 1262–1263; 1, 680.

666. animantem, a being that has *anima;* see on 97. For the assonance, *animantem animas,* cf. *parte reparcent,* 1, 667; *funditus . . . fundamenti,* 1, 572–573.

667. divisast, 'has been divided.' — **una,** 'a unity.' — **simul cum**: just as the body was one, the two are destroyed together.

668. mortale is nom.; cf. 231, 802. — **utrumque,** soul and body.

669. disciditur: on 659.

670–678. (16) 'If the soul is immortal and makes its way into the body at birth, why is there no memory of former existence? But if there is no such memory the change is practically the death of the soul. Souls existing in a former generation have perished, and those which live now have been lately made.'

670 = 624. This argument is aimed at the doctrine of preëxistence received by the Pythagoreans and Platonists. It is not ordinarily Lucretius' way to refute at length opposing theories. In 1, 635 he delays over Heraclitus, but finishes others who held different theories of elemental matter in seven lines (705–711). The Stoics are met with similar brief refutations in 1, 1021, 1052; 2, 167, etc. Aristoxenus in 3, 100 sq. and Anaxagoras 1, 830, receive a little more attention. But as a rule L. believed that the positive force of the Epicurean dogmas was a sufficient refutation; cf. Bindseil, 31. — Cf. 1, 112, 'ignoratur enim quae sit natura animai, | nata sit an contra nascentibus insinuetur.' Cudworth (1, 105) favors the Pythagorean view against the atomistic, for the latter 'leaves us in an absolute impossibility of proving the immortality of the rational soul, the incorporeity of any substance, and by consequence the existence of any deity distinct from the corporeal world'; just what L. is trying to prove. Reisacker transfers 670–678 to follow 768.

671. Tert. *An.* 25 attacks those 'qui praesumunt non in utero concipi animam, nec cum carnis figulatione compingi atque produci, sed effuso iam partu nondum viro infanti extrinsecus inprimi'; cf. Locke, *Phil. Works,* I, 470.

672. super, OQ, edd., 'as well'; cf. on 1, 39; *supera,* Unger, Br.; cf. 5, 326. — **anteactam**: 5, 172, 'tempore in anteacto'; 3, 935, 'vita anteacta priorque'; hence *ante acta aetas* has its *sensus prior,* 768 sq., but *in anteacto tempore nil sensimus aegri* (832), there is no memory of former experience before birth. Pythagoras recognized the shield which he had carried as Euphorbus in the Trojan war:

'habentque | Tartara Panthoiden iterum Orco | demissum, quamvis clipeo Troiana refixo | tempora testatus,' Hor. *C.* 1, 28, 9.

673. **vestigia**, see on 309. — **tenemus**: 2, 582, 'et memori mandatum mente tenere.' *Mĕminimus* is unmetrical.

674. **potestas animi** = *animus*; yet it continues the thought of *nequimus*; 247 n.

675. **actarum**, not necessarily limited to the deeds of the soul. — **exciderit** is common in reference to memory; see lex. — **retinentia**, ἅπ. λεγ., repeats the thought in *tenemus*, 673. Cf. the forms *desipientia*, 499; *repetentia*, 851. *Memoria* and *recordatio* are metrically inadmissible for μνήμη; the popular language had *valentia*, *sufficientia*, *nascentia*.

676. **opinor**: on 626. — **ab leto**, OQ, Woltjer, *Archiv*, 11, 250; *a*, Non. Char. edd. since Lachm.; cf. 6, 1042. — **longiter**, Non. Char. most edd. since Lamb.; *longius*, OQ, Heinze, Bail., also in 789; 5, 133; but the unusual form *longiter* could not have been invented by the grammarians. The derivation of *longiter* from *longum iter* has lately been supported by Wölfflin, *Archiv*, 8, 145; cf. Osthoff, *id.* 4, 455; opposed by Delbrück and Lindsay. L. has *uniter*, 839, 846; *duriter*, 5, 1402; *largiter*, 6, 622; Cic. *Fam.* 7, 1, 5, *humaniter*, (avoided in his later writings); Varro, *caduciter*; Catull. *puriter*; Cic. L. Livy, *naviter*; see Proll, 55. The more common (and regular) *acriter*, 2, 954; *breviter*, 6, 1083.

677. **quae**: ⟨*anima*⟩.

678. **interiisse**: see on 798. — **nunc**, 'in this generation.' The Council of Trent decided that the soul is created at the instant when the body is formed.

679–712. (17) 'If the soul enters the body at birth, it ought not to live as if it had grown up with the body, but as if in a cave by itself; whereas it is so closely united to the body that the whole frame, even to the teeth, has feeling. So then it has birth and death. (18) If the soul comes into the body from without, bit by bit, then, like food, it is dissolved and perishes in making another soul which actuates the body.'

679. **iam**: with *perfecto*; after the body is completely finished; cf. 729, 738.

680. **inferri solitast**, 'is ordinarily introduced'; cf. 623. For the form of the conditional sentence, cf. 2, 776, 'sin sunt tincta . . . conveniebat'; other examples of this rare form in Dr. § 548 A, c. — **animi**, OQ, edd.; *animae*, Br., 'nam in dentibus (692) non est animus,' but cf. 512, 558, 747. — **vivata**: on 409.

681. **vitae . . . limen**: *in limine vitae*, Stat. *Th.* 5, 260; *leti limine*, 2, 960; 6, 1157, cf. 1208; *Culex*, 224. *Limen mortis* occurs in Catull., Pliny the Elder, and Seneca.

682. **conveniebat** ⟨*eam inferri*⟩; so in Eng. 'it were fitting.' — **cum corpore**: see on 276.

683. **in ipso**, 'within'; on 483.

684. **cavea**: 6, 198, 'in caveisque ferarum more.' The word means 'cave,' 'hole,' 'cage,' etc., according to the animal confined there. — **se sibi**: 145 n.

685. **tamen**: in 5th place as in 1, 399; 4, 1285; 6, 622. — **affluat**, O, Heinze, *i.e.* *adfluat*, read by Bail.; *afluat*, Q, Dombart *Jahrb.* 156, 341; *afuat*, Grasberger, 42, 54, Br.; the Latinity of which is doubted by Lachm., who reads *arceat*: the verse is rejected by Lamb. Bern. M. Goebel, Neumann 46; bracketed with *affluat* by Giuss. For *affluat*, cf. 6, 12, *affluere divitiis*: in some mysterious way the soul is

to retire to a cavern, and yet the entire body is to overflow with sensation! *Vt tamen* = *et tamen ita ut.* — Birt, *Rh.M.* 52, *Suppl.* 151, *avfuat.* The *Thesaurus* article (I, 1243, 10) makes *sensu* dative.

686. **originis**, 'birth,' as in 4, 160; *id.* 838, *linguae processit origo.*

687. **leti lege**: see on 353. A prose writer would have written *nasci et mori.*

688. **nam neque** corresponds to *nec tam*, 695, with intervening parenthesis. — **adnecti**: used but once by L., but *conexa* several times. For the hexameter endings *putandumst, solutas, putandumst, insinuatas*, cf. *vita, vociferari, coorta, mundi*, 13–16; *aer, secuntur, aer, transpiciuntur*, 4, 275–278; *templa, altis, saxa, partis*, 5, 491–494.

689. **insinuatas** = *si insinuavissent;* cf. on 485. — **extrinsecus**: cf. 698, 722. It is opposed to *penitus* in reference to the atoms, in 1, 528, where see n.

690. 690–694 were transferred by Lachm. and edd. to follow 685, so that 688 and 695 can come together. Heinze and Bail. retain the order of the Mss.; cf. the use of *nam* in 428; Nencini puts them after 683. — **quod totum** is subject of *fieri.* — **contra**, 'otherwise' = *e contrario;* cf. 108; 4, 1088, 'quod fieri contra totum natura repugnat.' — **manifesta docet res** occurs in 1, 893; 2, 565; 6, 139, 249. The intimate union of soul and body would be impossible if the soul were merely introduced into it; the two must grow together.

691. **conexa est**: sc. *corpori;* cf. 557.

692. **ossaque**: the addition of *que* to the last member is not uncommon; see Dr. § 314, 6. L. has it after three members in 1, 56; 2, 922, etc.; after four in 1, 598; after five in 5, 75, 1272; after six in 2, 554; 5, 69 where see n. *Ossa* are the last affected; cf. 250. — **sensu**: because the soul pervades the teeth. — **participentur** is passive; cf. 462 and lex.

693. **morbus**, OQ, edd.; *morsus*, Lachm. Bern.; cf. *Phil.* 27, 51. Munro defends *morbus* by 6, 657, 'morbi per membra dolorem . . . arripit acer | saepe dolor dentes.' *Morsus* would hardly have been corrupted into *morbus*, which may be due to caries, or to momentary chill or the like in sound teeth. — **gelidai**, rare adjective ending; 1, 29 n. — **stringor**, 'twinge,' not found elsewhere. Livy, 22, 51, 6 has *stricta frigore;* Lucan, 4, 653, *stricta gelu.* L. also has *aegror*, 6, 1132; *amaror*, 4, 224; *vagor*, 2, 576; *exesor*, 4, 220; 47 in all of this formation; Terence has 12; see Roby, 907. 'Aqua dentes habet,' Petronius, humorously, 42.

694. **lapis**, 'grit.' The ordinary bread was carelessly made: 'panem non delitiosius cribro discussum' (Schol. on Pers. 3, 111). See Marquardt, *Privatleb.* 415 sq. — **oppressus**, OQ, edd; *expressus*, Lachm.; cf. on *premat*, 663, and 1, 851. Bergk, *Phil.* 30, 681, *offressus.* — **subitis**, OQ, Heinze, Giuss. Nencini, † Bail.; cf. on 2, 363; *subiit si*, Bern. M.; *subito his*, Br.; *subiens*, Lachm. *Subito*, inadmissible metrically, is all that is needed for the sense.

695. **contextae**, 'woven in'; cf. 683. Other metaphors from weaving are *exordia cepit*, 5, 331; *retexens . . . sol*, 5, 267; *pertexere dictis*, 1, 418; cf. on 217 and 1, 529.

696. **incolumes**: emphatic by position. — **salvas**, 'whole.' — **exsolvere**, 'release,' with a preposition is unexampled according to Dr. § 219, 2. L. has it with the simple abl. in 1, 932, etc., with *e* in 1, 811. If souls are torn in breaking free, they are mortal, 640. *Aen.* 11, 829, 'exsolvit se corpore.'

697. **nervis**, etc., are the hard parts of the body which would retard the soul, tending to its greater laceration.—**articulis** he has only here; there is a climax in the difficulty of release.

698. If the soul is infused throughout the body, the result will be as before.

699. **permanare**: 2, 397 '(primordia) singula per cuiusque foramina permanare;' see on 253.—**nobis** instead of *nostra*, as frequently.

700. **tanto quique magis**, 'so much the more then,' occurs also in 5, 343, *quique* being pleonastic; cf. 6, 460. The abl. *quique* also in 2, 372, 'quique suo genere,' cf. Plaut. *Men.* 549, *Pers.* 658; see *Archiv*, 11, 100. Goebel and Bock. *quippe*.—**fusa**: i. q. *exhalata*, cf. 1033, 'animam corpore fudit'; consequently *cum corpore peribit*, cf. 759. To take *fusa* as *confusa* (M.) is not so probable, for (1) the junction *fusa peribit* is more Lucretian (cf. 1, 760); (2) destruction of both body and soul, not preservation, is his general prophecy; and (3) *fusa* = *confusa* does not appear to be Lucretian. 'Fusing' is expressed by *mano* and its compounds.

701. Cf. 756, 519–520; bracketed by Br., rejected with 702 by Tohte.—**dissolvitur**: *dissolvi*, *permanare*, *perire* are all identical.—**ergo**: the conclusion is plainly false unless the substance loses its identity, which might not always occur; cf. the percolation of water through rock in 1, 348.

702. **dispertitur**, OQ, Heinze; cf. 589; *dispertitus*, Pius, Lachm. edd.; *dispertita*, Itali.—**enim**: Itali, edd.; *ergo*, OQ. With hesitation I admit *enim*; L. on revision would probably have omitted 701, in which case *dispertita ergo* could stand. Edelbluth, 41 keeps *ergo*, rejecting 703.—**caulas** is not used by L. in connexion with *cibus* which goes *in venas*, 2, 1136; *in corpus*, 1, 350; *in membra*, 703. Except in three places (*c. palati*, 4, 620, 660; *c. aetheris*, 6, 492), he always has *caulae* of the passages of the soul; hence this verse must be separated from the following one. Cf. on 255.—**omnis**, repeated in 703; see on 430.

703. **ut . . . sic**: Lachm. edd. except Heinze join this line to the preceding, which is un-Lucretian: cf. 4, 1097; 5, 788.—**cibus**: on 477.—**membra**: on 151.

704. **disperit**: not common, but six times in L.; 4, 376, 639; 5, 284, 291, 1422.—**aliam**, 'of something else,' like *hic dolor* = *huius dolor*; see on 231.—**naturam**, 'substance,' 137 n.—**sufficit**, 'supplies'; 6, 480, '(nebulae) sufficiunt nubes.' The food must be changed before it can be assimilated.

705. **anima atque animus**: ψυχή, the entire soul; cf. on 94.—**quamvis**: on 403.—**recens**: with *corpus*; 'recentia volnera,' 4, 1071.—**in**, Marull. edd., but as strange as *ex*, 2, 791; cf. 709–710.

706. **dissoluuntur**: see on 330.

707. **quasi**: because the hypothesis is so strange.—**omnis**: probably with *caulas*, not with *artus* as in 703, for *caulas* usually has *omnis* with it; see on 255. The point seems to be the number of passages in the body, which increases the probability of the soul's dissolution. *In artus* without *omnis* in 2, 683, 711; 6, 655, etc., yet the ambiguity remains.

708. **particulae**: the diminutive ending has its full force, as in 665; cf. *partita*, 710.

709. **nunc**, 'at any given time'; this soul must have succeeded an earlier one which was destroyed like the food.—**dominatur**: cf. on 138.—**nata ex**: cf. 1, 159, 'ex omnibu' rebus . . . nasci,'

710. **tum**: when it entered the body. OQ have *tunc*; on 1, 130.

711. **natali die**, 'birthday,' cf. 686. — **privata**: on 486.

712. **funeris**: on 72.

713–740. (19) 'Are seeds of the soul left in a dead body or not? If they are, then the soul is divided and cannot be immortal; if they are not, where do worms in dead bodies come from? If souls from without enter these worms, do they hunt up seeds of worms and make bodies for themselves or do they enter bodies already formed? Strange if they do either and so become subject to the inconveniences of a body! But they cannot make bodies for themselves, nor can they enter into bodies previously made; for they cannot fit the bodies closely enough to produce sensation.'

713. **praeterea**: postponed for the sake of the metre. — **linquontur** and *lincuntur*, 714; see on 293. — **necne**: instead of *annon* in a direct question is found elsewhere only in Cic. *Tusc.* 3, 41 and *Flacc.* 59; Dr. § 468, Lane, 1520.

714. **exanimo**: L. does not use the third declension form, *exanimis*, cf. 6, 705, 1256, 1273; so *inermus*, *inbecillus*, *sublimus*, *sublime*, *sterilis* and *sterilus*, in accordance with the usage of the early writers. — **lincuntur et insunt**, 'left in it.'

715. **erit ut possit** = *poterit*; cf. 725; 'est etiam quare possit,' 5, 715; 'non est ut possis,' 5, 146; 'est ut possis,' 2, 496. See Zumpt, *LG.* 752 — **merito inmortalis**: for caesura, see on 258.

716. **libata**: on 213. — **recessit**: cf. 439.

717. **sinceris**, OQ, edd., 'uncorrupted,' see on 532. — *Sincera e*, Winck. Heinze after Faber *s. ex*, that is read by Bail.; cf. *Cl. R.* 14, 367 and on 218. — **membris** corresponds to *partibus*, 716, *partis*, 718, opposed to *corpore* ⟨*humano*⟩. With the homoeoteleuton in 716 and 717 cf. *ingenioque*, 745, *seminioque*, 746; *colore*, 5, 1258, *lepore*, 1259; *solum*, 2, 727, *totum*, 728.

718. **ex se** instead of a part. gen.; cf. *e quibus una*, 5, 531.

719. **unde**, 'whence comes it'; cf. 876, 1055; 4, 929. L. was not terrified by bacilli and knew nothing of germs. Cudworth (2, 99) quotes Aristotle, *Gen. Anim.* III, p. 665: If men and four footed animals were ever generated out of the earth as some affirm [*e.g.* Democritus], it may probably be conceived to have been in one of these two ways, either that they were produced as worms out of putrefaction, or else formed in certain eggs growing out of the earth. Pliny 11, 70, 'Vergilius [*Georg.* 4, 555] iuvencorum corpore exanimato, sicut equorum vespas atque crabrones, sicut asinorum scarabaeos, mutante natura ex aliis quaedam in alia.' Cf. also Ov. *F.* 1, 379, 'fervent examina putri | de bove'; id. *M.* 15, 362, 'nonne vides quaecumque mora fluidove calore | corpora tabuerint, in parva animalia verti? | i quoque delectos mactatos obrue tauros; | (cognita res usu) de putri viscere passim | florilegae nascuntur apes'; Sen. *NQ.* 2, 31, 'in venenatis corporibus vermis non nascitur: fulmine icta inter paucos dies verminant.' L. 2, 928, 'vermisque effervere terram;' *id.* 871, 'existere vermes | stercore de taetro.' Hom. T 25 attributes them to flies entering the body. A French writer thus describes an experiment at Gresham College in 1663: 'Further it was noted that the germination of insects does not arise from decay, for the intestines of an animal and other parts which easily corrupt having been placed in a glass closed with cotton wool so that no fly or other animal could enter, but only the air could penetrate, they had been preserved for six weeks with-

out maggots or other thing being observed;' *Littell's Liv. Age*, 2434, 598.—**rancenti** cited only from this passage and Ser. Samon. who was under L.'s influence. 6, 1155, 'rancida quo perolent proiecta cadavera ritu.'

720. **expirant**: 2, 354, 'sanguinis expirans flumen'; Stat. *Silv.* 5, 2, 70, 'fructum expirat.'—**animantum** corresponds to *animalia*, 2, 901; 5, 69; in a like context.—**copia**: 6, 1260, *agricolarum* | *copia*.

721. **exos**: Arn. 4, 8, 'si exos genus humanum velut quidam vermiculi nasceremur.' (In Ser. Sam. 670 Bährens reads *exul* not *exos*.)—**exanguis**: on 596.—**tumidos**, 'heaving,' M.—**perfluctuat**, 'surge through,' ἅπ. λεγ. *Discrepitare* (803); *coactare* (6, 1122); *transvolitare* (1, 355) are other Lucretian frequentatives: *persectari*, *renutare*, *tuditare* are sparingly used by other writers. Cf. similar metaphors in 197, 937, 1052.

722. A second dilemma follows.—**extrinsecus insinuari**: cf. 689.

723. **privas**, 'severally,' each soul to one worm; see on 372.

724. **credis**, 'hold'; 351 n.—**nec reputas**, 'do not consider'; 'make no account,' M., preserving the etymological sense; 'unheeding here,' Good.—**milia multa** is merely a large number: 4, 412, 'terrarum milia multa'; 2, 538, 'milibus e multis (elephantorum)'; 5, 999, 'non multa virum sub signis milia ducta.'

725. **recesserit**: frequently of the soul; 212 n.—**hoc . . . videatur** = *hoc videtur quaerendum*; 909, 'illud quaerendum est'; cf. on 715. For *hoc* preceding cf. Cic. *Milo* 35, 'ille erat ut odisset.'

726. **in discrimen agendum**, 'brought to a decision.'

727. **tandem**, 'you mean'; very common in interrogative clauses.—**venentur**, 'hunt up'; Prop. 3, 22, 33, 'Penthea . . . venantur . . . Bacchae.'—**semina**: the original *corpora* from which *vermiculi* grow; cf. 1, 579.

728. **vermiculorum**: for *vermium*; he has only besides *vermiculos*, *vermes*, *vermibus*.—**ubi sint** = 'a home'; *tenemusne quid sit animus, ubi sit*, Cic. *Acad.* 2, 124. *Vbī* also in 2, 474 under the ictus; *ibī*, 2, 75 n.—Cebes in Plato, *Phaedo*, 87 D, answers that the soul might make a body for itself, if that decays during life; see Woltjer, *L. Phil.* 74. *Esse*, to live, dwell; also in 789, 791, 795.

729. **quasi**, 'somehow'; cf. 707, 815. The body is not really complete until it is joined to the soul.

730. **neque** = *ne quidem*, cf. 6, 1214; or it may be due to anacoluthon; cf. 5, 315.—**faciant** = *fabricentur*, etc.: on 1005. *Facere* is active, *laborare* passive; cf. *facere et fungi*, 1, 443; in either case the result would be disquieting.—**ipsae**, 'without compulsion'; cf. 728, 1041; 5, 1146, 'ipsum | sponte sua cecidit'; 4, 639.—**laborent**: suffer annoyances mentioned in 732.

731. **dicere suppeditat**, like *dicere satis est*, 6, 703. *Suppeditat* = *facile est*.—**sine corpore** = *incorporeae*, *incorporales*, both later words.

732. **sollicitae**, 'tormented,' shows how completely the souls are personified.—**volitant** implies restlessness, unhappiness; 4, 38, 'umbras inter vivos volitare.'—**alguque fameque** was generally dislodged by the alliterative *frigus fames*, *algu* being an antique word; Wölfflin, *Allit. Verb.* 59. *Algu*, Non. edd. *algo*, OQ.—**famē** is regular; cf. *tabe* 1, 806 and n.

733. **magis** seems to qualify both *adfine* and *laborat*, because the expression is pleonastic, being equivalent to *magis vitiis adfine est* and *magis vitiis laborat*; so 4,

933, *corpus aeriis . . . vicinum tangitur auris* = *vicinum est auris* and *tangitur auris;* 3, 315, *differre . . . naturas hominum varias* = *differre nat. hom.* and *nat. hom. varias esse;* see Kraetsch, 65–66. — **vitiis**: 4, 386, 'animi vitium,' mental infirmity.

734. **mala fungitur**: cf. *perfunctus praemia*, 936; *quae fructus*, 940, but *vitā perfuncta*, 968; *sceptra potitus*, 1038; *quem potitast*, 4, 761; *rerum potiri*, 2, 13; *mobilitate fruuntur*, 3, 200; *vita f.*, 559; *quid f.*, 4, 1078. For the use with the acc. see Dr. § 248; cf. also on 168. — **contage**, OQ, edd. ('contact,' 345 n.); *contagibus*, Lachm. The long *e* is unusual. *Contagĕ* occurs in 4, 311, *contagibus*, 6, 280, 1243. Goebel, *Rh.M.* 15, 406, defends (Lambin's) *contagi;* so Wolff, 20. Others would write *contagei*. See Müller, *RM.* 382.

735. **sed tamen**, 'but notwithstanding'; 261 n. — **his**: sc. *animis*. — **esto**, 'suppose'; 2, 907 n. — **quamvis**, 'ever so' = *quantumvis*, with *utile;* 2, 391, 'et quamvis subito per colum vina videmus | perfluere; at contra.' — **facere corpus**: grammatical subject of *esto*.

736. **cum**, OQ, Lachm. M. H.; *cui*, Bern. recent edd.; cf. *Phil.* 27, 54. Winck. *dum; quod*, amic. Fab. Cf. on 422. The reference is plainly to 728, cf. 737; the bodies would not be 'perfecta' until the souls should make them so. — **qua**, edd.; *que*, OQ. — **videtur**: Livy, 25, 11, 12, 'arcis . . . expugnandae cernere viam.'

737. **corpora et artus**: on 276.

738. **est ut**: cf. 5, 979. — **utqui**, M. edd.; *ut iam*, Lamb. Lachm.; *quidum*, Bern.; *ut quicum*, OQ. *Qui* is an affirmative particle which appears in *atqui*, *hercle qui;* cf. Lindsay, *LL.* 446; Brix on Plaut. *Trin.* 464. Munro has restored *utqui* also in 1, 755; 2, 17; in 2, 428, it is a probable addition. Hermann, *Phil.* 8, 181, proposed *utqui* for 'aliquo modo'; Winck. *quicquam ut perfectis*.

739. **suptiliter**: the union between soul and body is very exact, and there is the most delicate harmony between the two: ordinary union he expresses by *arte conexa cohaeret*, 6, 1010, of the particles of iron.

740. Note alliteration. — **conexae**: by *συμπλοκή*. — **consensus**: from *συμπάθεια*. — **contagia**: 345 n.

741–775. (20) 'Why are lions fierce, foxes cunning, stags fearful, if not from an inherited quality in the seed? But if the soul were immortal, animals would be of changeable qualities: dogs, stags, men, beasts would exchange dispositions. An immortal soul cannot change with a change of body, for that which changes dies. If souls of men go into human bodies, why is not a child as wise as a man? Granting that the mind is weak in a young body, it must be mortal since it has changed. (21) How can it grow old with the body unless it has grown up with it from the beginning? (22) Why does it wish to leave the body in old age? Does it fear the ruin of its dwelling? An immortal soul runs no risk.'

741. This argument is directed against the Pythagoreans. — **violentia**: 296 and n. — 5, 862, 'genus acre leonum saevaque saecla | tutatast virtus, volpes dolus et fuga cervos.' Sen. *Dial.* 4, 16, 'iracundia leones adiuvat, pavor cervos, accipitrem impetus, columbam fuga.' *Anacreonta*, 24, *φύσις κέρατα ταύροις . . . ἔδωκεν . . . ποδωκίην λαγωοῖς, | λέουσι χάσμ' ὀδόντων*, etc. — **triste**, 'sullen,' *severum*, *austerum*.

742. **seminium**, 'breed,' antecl.; cf. 746 and 4, 1005, 'quaeque magis sunt aspera seminiorum.' Edd. compare 4, 997, 'catulorum propago,' 1232, 'virum sobo-

les,' similar periphrases. — **fuga**: *alipedes cervi*, 6, 765; *cervorum simulacra fugae quasi dedita*, 4, 995; *cervique fugaces*, *Georg.* 3, 539. Sen. *Ben.* 2, 29, 'queruntur quod non magnitudine corporum aequemus elephantos, velocitate cervos, levitate aves, impetu tauros.' — *Fuga* is for *celeritas*, effect for cause; cf. *horror*, 1034; *mors*, 520.

743 was rejected before Lambinus' time and later by Lachm., Bern., M., and Woltjer *Jahrb.* 123, 777. Br. retains it with a preceding lacuna; Heinze, Giuss., Bail. keep it with *cervis* (Itali) for *cervos*, OQ. Cf. 2, 666; 4, 1214; Sil. 15, 719, 'avertit patrius genti pavor.' The old suggestion of punctuating *cervos? a patribus . . . artus* has much in its favor; there is probably here another indication of need of revision. Note the effect of the dactylic rhythm.

744. **et iam cetera**: 481 and n. — **cetera**: qualities, race characteristics.

745. **ex ineunte**, etc.: cf. 344. — **generascunt**, 'are generated,' quoted only from Macrobius elsewhere. — **ingenio** is rare in respect to beasts: 'bestias praecipitia ingenia sortitas,' Curt. 8, 1, 35. The disposition of the animal depends on the quality of the soul, 299 sq. — For verse ending see on 2, 878.

746. **si non . . . quia**, 'merely because'; cf. 1, 176; 4, 1199. — **certa**, 'definite,' has the emphasis; it is sometimes joined to *semine*, *e.g.* 4, 1225. — **semine seminioque**, 'seed and breed' (M.); L. could not resist the assonance; so *sanieque et sanguine*, 1, 866. Cf. on 353, and on 717 for the homoeoteleuton with 745. — The simple abl. with *cresco* is strange: cf. 1, 189. Bock. and Heinze would interpret *certa suo semine*, which is also unusual.

747. **quoque**, O, Bock. Br. Heinze, Bail.; cf. 769; *toto*, Q, Lachm. M. Giuss.; cf. 329, 351, 564, 799. *Quoque* is the *lectio difficilior*. Lachm. objects to the *-oque* in 745–746–747; cf. 6, 646–648. — From the materialistic standpoint there is no essential difference in quality between the human and brute soul; this position was implied in 288 sq.

748. **mutare corpora**: analogous to *mutare vestem*.

749. **corpora**: one body after another. — **permixtis**, 351 n.; notice the interlocking, and see on 332. — **animantes**, as in 720, from *anima*, would strengthen the argument to a Roman: these animals with the wrong souls in them would do strange things. — The reply to this argument is that 'the manifestations of soul depend on the organs of manifestation,' Alger, *Future Life*, 484. 'Frustraque animalia et animantes appellari,' Cic. *Tusc.* 1, 21, quoting Dicaearchus, who denied the existence of *animus*, 'nomen totum inane.'

750. **canis**: probably masc. In general Latin usage the fem. prevails as regards hunting dogs: 1, 404; Hor. *Ep.* 2, 31; 'rabidae venantis Iuli . . . canes,' *Aen.* 7, 493; Ov. *M.* 3, 140, 'canes satiatae'; κύων is regularly fem.; cf. also *Georg.* 1, 470, *Aen.* 7, 493; but 'canis . . . leporem cum Gallicus vidit,' Ov. *M.* 1, 583. On Gratt. 194, Ulitius, quoted by Wernsdorf, remarks, 'canes feminas omnes sagaces constitui, mares bellicosos.' Pliny, 8, 142, sqq. uses the masc. constantly. In Plautus the fem. is normal. L. was fond of dogs, judging from his frequent mention of them: 'fida canum vis,' 6, 1222. — **Hyrcano**: Hyrcanian tigers nourished Aeneas, according to Dido in *Aen.* 4, 367. The point here is their ferocity: 'in Hyrcania plebs publicos alit canes, optumates domesticos; nobile autem genus canum illud scimus esse,' Cic. *Tusc.* 1, 108; they were supposed to be hybrid, — half tigers; they devoured the

dead bodies of their masters. L. may have learned of them in investigating modes of burial (cf. 888). Gratt. *Cyn.* 161, 'sed non Hyrcano satis est vehementia gentis | tanta suae.' Shaksp. 3 *King Henry* VI, i, 4, 'more inhuman, more inexorable, — O ten times more, — than tigers of Hyrcania.' — **de**: of origin.

751. **per auras** with *tremeret*, 'cower in mid air' (M.), is more poetical than if taken with *fugiens*. — 'Fortes creantur fortibus et bonis; | est in iuvencis, est in equis patrum | virtus,' etc., Hor. *C.* 4, 4, 29.

752. **veniente** seems to have force from its anapaestic rhythm and metrical position: 1, 285, 'nec validi possunt pontes venientis aquai'; '(fulmen) veniens,' 6, 346. So *venientibus Poenis*, 3, 833, may have this idea of 'swooping.' Sen. *Dial.* 3, 11, 2, 'atque et ⟨feras⟩ venientes ⟨venator⟩ excipit et fugientes persequitur.' — **columba**: V. *Ecl.* 9, 12, 'quantum ⟨valere⟩ | Chaonias dicunt aquila veniente columbas.'

753. **homines**: some men. For the contrast, cf. 2, 995, 'et genus humanum, parit omnia saecla ferarum.' — **saperent**: Quint. 1, 1, 1, 'nobis propria est mentis agitatio atque sollertia; unde origo animi caelestis creditur'; *id.* 5, 10, 56, 'homo est animal, non est satis; id enim genus est; mortale, etiamsi est species, cum aliis tamen communis finitio; rationale, nihil supererit ad demonstrandum id quod velis.' Cf. on 299. Just. *Inst.* 4, 9, *pr.*, 'nec enim potest animal iniuriam fecisse dici, quod sensu caret.' — **ferarum**: as having no reason; 5, 932, 'vitam tractabant more ferarum.' — Note the assonance, *desiperent . . . saperent . . . fera . . . ferarum;* 1, 503, *duplex natura duarum*. Cf. on 296.

754. **falsa**: on 523. — **quod aiunt**: cf. *quod . . . ferunt*, 41, *quod memorant*, 1009.

755. **flecti**: cf. 516. *Flectere* is common with *animum*, *mentem*, etc.; the underlying thought is change in disposition, but this is dependent, by Epicurean principles, on some constitutional change. — Serv. on *Aen.* 6, 724, 'non esse in animis dissimilitudinem sed in corporibus quae prout fuerint vel vivacia vel torpentia, ita et animos faciunt . . . cum ad corpus venerit (mens) non natura sua utitur, sed ex eius qualitate mutatur.'

756. **mutatur** excepted, this verse = 701. Here *mutatur* interprets *flecti*. *Pavor* is due to *aura* in the *anima*, *ira* to *calor* (cf. 288 sq.), so the souls of these animals would be materially changed in their constitution.

757. **traiciuntur**: cf. 513. — **ordine migrant**: cf. *finibus exit*, 519, and Holtze, 5. — 5, 830, 'nec manet ulla sui similis res; omnia migrant, | omnia commutat natura et vertere cogit.'

758. Note alliteration.

759. **denique**: 'so that at the last,' etc. Cf. 1, 981, 'quaeram quid telo denique fiat'; 5, 1277, 'quod fuit in pretio fit nullo denique honore.' — **una**: cf. 445.

760. **sin**, Pont. edd.; *sic*, OQ; **sic*, Br. For *sin*, cf. 1, 770. — **semper**: logically with *humana*. *Hominum* is taken as an example merely; any other animal would do as well; so horses, 764. — Rohde, *Psyche*, 2, 277, thinks L. had some Platonist in mind here.

761. **quaeram**: the question is unanswerable; 4, 473, *at id ipsum | quaeram;* 1, 981; 3, 909. L. puts the question as if he were pleading in court; Cic. *Vatin.* 10, 'quaero, Vatini'; *Verr.* 2, 3, 191, 'quaero nunc abs te, Hortensi.' — **e**: 137 n. — **sapienti**: sc. *anima*.

762. **prudens**: 'prudentiam . . . φρόνησιν . . . quae est rerum expetendarum fugiendarumque scientia,' which rests mainly on experience, Cic. *Off.* 1, 153; such discretion a child could not have; *prudentia est senescentis*, Cic. *CM.* 20; *puerorum aetas inprovida*, L. 1, 939. Psalm 119, 130, 'et intellectum dat parvulis.'

763 = 746, a gloss. See Polle, *Phil.* 26, 334; Woltjer, *Jahrb.* 123, 777. The old vulgate repeated 747 here and arranged 762, 764, 763 (747), 765.

764: included in the gloss by Bern.; bracketed by Br.—**doctus**, 'trained,' frequent with *equus* in other authors.—**pullus**, πῶλος, 'foal'; usually with a gen. or adject.—**fortis**: nom.; see on 8.

765. **scilicet**, 'of course.'—**tenero tenerascere**: on 353.—**tenero**: 1, 179 n.—**tenerascere**: ἅπ. λεγ.; the word is written *-escere* in late authors.—The mind accommodates itself to the young and weak body.—**corpore mentem**: *post ante*, 5, 168, *lucibus umbras*, 5, 688, *stansque iacentem*, 3, 887, *mortale aeterno*, 800, *inferna supernis*, 5, 647; he likes such juxtapositions.—**mentem**: the understanding, *sententia*, 448.

766. **confugient**: sc. *ad eam rationem ut dicant;* Cic. *Verr.* 2, 3, 191, 'illuc confugies . . . dare maluisse.'—**iam**: on 540.

767. **animam quoniam**: see on 182.—**mutata**: the same old argument: 756.

768. **vitam** = *vitalem;* on 645.—**priorem**: in its previous existence; cf. 705 sq.

769. **quove modo**: *i.e. quaeram praeterea quo modo possit* (M.).—Having routed the enemy, says Creech, he now brings on some arguments of light armor, to collect the spoil.

770. **confirmata** = *confirmari et.* Wakef. comp. V. *Ecl.* 4, 37, 'firmata virum te fecerit aetas.'—5, 847, 'nec potuere cupitum aetatis tangere florem.'—**cupitum**: on 599.—**aetatis**: *i.e.* maturity; 449 and n.—**tangere**, 'reach'; 2, 1130, 'donec alescendi summum tetigere cacumen'; cf. 3, 1065; *Aen.* 6, 828, 'si lumina vitae attigerint.'—**florem**, 'bloom,' with *aetatis*, 4, 1105, with *aevi*, 1, 564.—4, 1134, 'surgit amari aliquit quod in ipsis floribus angat,' *i.e.* in enjoyment of life. Solon: ἥβης ἐρατοῖσιν ἐπ' ἄνθεσι.

771. **consors**: cf. 331–332. The gen. might be expected here, but *in* with abl. is quoted from Cic. *Verr.* 2, 3, 155.—**nisi**: cf. 746, 950.

772. **quid**: adv. acc.—**foras exire**: for the pleonasm, cf. 1060; *foras enaret*, 591, *prodita foras*, 603. The scornful character of these closing arguments is in his manner; cf. 367 sq.; 1, 919; 3, 776 sq. 'Absurdus foret animus, nisi cuperet corpus vividum et vigens, fugeretque senio confectum,' Creech.—**senectis**: Plaut. *Tr.* 43, 'hic illest senecta aetate qui factust puer.' L. 5, 886, 896.

773. **metuit . . . manere . . . et . . . ne obruat**, 'hate to stay and fear that,' etc. The coördination is unusual; Catull. 64, 150, 'amittere crevi | quam . . . deessem.'—**putri**: cf. 584.

774. **domus**: S. Paul. 2 *ad Cor.* 5, 1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους; Democr. σκῆνος; Bion, οἰκία; Sen. *Ep.* 30, 2, 'putri aedificio.'—**aetatis spatio vetusto** = *vetustate;* cf. 855, 972. The same expression occurs in 2, 1174; 5, 827, 'spatio defessa vetusto.'—**fessa**: on 458.—Waller, 'The soul's dark cottage battered and decayed.'

775. **obruat**: metaphor from the falling of a house. *Obruo* is elsewhere transitive; perhaps *abruat* (ἅπ. λεγ.) should be written.

776–783. (23) 'What a ridiculous notion that immortal souls should wait for mortal bodies to be born, and fight for entrance into them! But perhaps they make the agreement: first come, first served.'

776. **conubia** = *concubitum* as in Ov. *Am.* 2, 721. — **ad,** 'at'; cf. 959. — **Veneris**; cf. 5, 962; Ov. *l.c.* — **ferarum,** 'animals' in a loose sense; cf. 4, 686, 1264; *conubia,* then, he restricts to men.

777. **esse . . . praesto**: on 2, 1068. — **deridiculum**: from *derideo;* hence *de.* — **esse videtur**: on 1, 497.

778. **immortalis mortalia**: 5, 121, 'inmortalia mortali sermone.'

779. **innumero numero**: oxymoron occurring also in 2, 1054, 1086, 'numero magis innumerali,' and Plautus' epitaph: 'et numeri innumeri simul omnes collacrumarunt.' Cic. *Phil.* 1, 5 has *insepultam sepulturam;* Ennius, *mentes dementes;* Ovid, *secura cura.* L. writes *casta inceste,* 1, 98; *mortua vita,* 3, 1046; *vigilans stertis,* 1048; *mors inmortalis,* 869; *mors aeterna,* 1091; Horace, *strenuà inertia, insanientis sapientiae; innuptis iunxit nuptiis,* Poet in Cic. *Orat.* 3, 219; Μήτηρ ἀμήτωρ, Soph. *Elect.* 1154; νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον, Eurip. *Hec.* 612. For the sense, cf. 724. — **certareque**: on 1, 666. It is not probable that the added *que* changed the word accent in such cases as *certareque* and *potissimaque in-*, 780. See on 1, 973. — **praeproperanter,** ἅπ. λεγ.; so *moderanter,* 2, 1096; *praemetuenter,* 4, 823; *permananter,* 6, 916; *fluenter,* 4, 225; 6, 931.

780. **prima potissimaque,** 'first and foremost.' *Primum potissimum* is cited from Livy, Frontinus, Fronto by Wölfflin, *Allit. Verb.* 78. So 'felix faustusque,' 1, 100; 'vivo atque videnti,' 3, 1046.

781. **si non forte,** 'unless you would have it that.' The irony is brought out by the *forte;* cf. 2, 40. — **ita,** 'on these terms'; cf. Hor. *C.* 1, 24, 11. — **foedera**: of political union in 5, 1443.

782. **volans**: *volitant,* 732; *venere volantes,* 6, 742. The participle = gerund; cf. 6, 451, 'corpora multa volando . . . coiere.' Heinze quotes from Gregory of Nyssa *de An.* p. 235, b, Porphyrion, p. 48, and Hermippus *de Astrol.* p. 60, allusions to this principle or doctrine.

783. **hilum**: see on 220. Duff suggests that L. is thinking of a crowd struggling to get into a public show.

784–829. (24) 'Everything has its fixed environment, and so the soul has its place in the body; it cannot be born or exist outside of the body. When the body dies the soul perishes. (25) To unite mortal and immortal, and to suppose that they can live and act together is absurd. (26) What is eternal must be solid like atoms, or yielding like void, or have no room about it whence hostile forces may come, or into which it may retire, like the universe. (27) If it is thought that the soul is immortal because it is sheltered from destructive influences, that also is a wrong supposition; for the mind has troubles of its own, cares and remorse, insanity and lethargy.'

784. 784–797 are nearly the same as 5, 128–141; see nn. there. Note alliteration; there are but five other examples of this rich alliteration wherein one letter occurs four times and the other twice; cf. 684; 1, 853; 4, 283, 394, 1074. — **aethere** is, the place for *nubes,* 6, 268; *aequor* for *pisces, arva* for *arbores;* cf. on 623. — **aequore**: on 493. *Aequore in alto* occurs in *Trag. Incert. Incert.* 224 R.

(Pacuv. ?). — **in alto**, OQ, edd.; *salso*, Lachm. Bern. as in 5, 128, but L. often makes slight changes in repeating passages; cf. 3, 33 with 2, 1055; 2, 29–33 with 5, 1392–1396.

785. **pisces**: Hor. *C.* 1, 2, 9, 'piscium et summa genus haesit ulmo.' Livy, 42, 2, 5, 'in Gallico agro quo induceretur aratrum sub existentibus glebis pisces emersisse'; Juv. 13, 65.

786. **cruor** is one of the constituents of a living being in 2, 670. 'Lapides et ligna . . . nequeunt vitalem reddere sensum,' 2, 889; *lignis* and *saxis* are types of lifeless objects; 'ye stocks, ye stones, ye worse than lifeless things,' Shaksp. — **saxis** is abl.; cf. on 634. — **sucus**, 'sap,' found in *arbores*, not in *ligna*.

787. **certum ac dispositumst**, 'surely settled'; cf. 794–795. — **quicquid** = *quidque;* on 619. — **crescat et insit**: not the natural order, on 552.

788. **oriri**: on 272.

789. **sola**: almost = *ipsa*, 149. L. likes to make a statement both affirmatively and negatively: 560–561, 'sine corpore . . . sola'; 554, 'per se . . . sine corpore'; 333–334, 'sibi quaeque sine alterius vi'; so V. *Ecl.* 10, 48, 'me sine sola vides.' — **nervis**: 2, 904, 'nam sensus iungitur omnis | visceribus nervis venis.' — **longiter**, edd.; *longius*, OQ, Heinze, Bail.; cf. on 676.

790. **quod si posset enim, multo**, OQ, Wakef. edd.; *hoc si p. e., multo*, Marull. vulg. Bern.; *quid s. p. e.? m.*, Lachm.; *quod si* (*posset e. m. p.*) *ipsa*, M. *Quod enim* is a solecism for *hoc enim;* cf. Madv. *Adv.* II, 23. It is excused by L.'s frequent use of the relative as a connective. Heinze quotes Varro, *RR.* 2, 4, 8, 'ut volutentur in luto; quae enim illorum requies, ut lavatio hominum.'

791. **capite**: it is placed in the breast in 140; see n. Reid, Cic. *Acad.* p. 323, gives references to ancient discussions in reference to the locality of the soul; cf. 616. — **imis**, in the heels even, is an *epitheton ornans;* see on 126, and cf. 6, 141, 'arbusta . . . radicibus haurit ab imis.'

792. Lachm. puts a comma after *posset;* most edd. after *soleret;* M. after *parte.* — **innasci**: cf. 618.

793. **tandem**: approximating to *tamen* or *saltem;* an uncommon use for which M. cites Plaut. *Mil.* 1062; Ter. *Eun.* 1055, *Phorm.* 630. Madvig, *l.c.* proposes *soleret iam, dum . . . maneret; maneret* was the old vulgate reading. — **in eodem homine**, *i.e.* one and the same man, M. — **homine**: cf. 555. — **atque** is explicative, 'that is to say,' 'or'; cf. *quasi*, 555; *et*, 617; *que*, 952. — **vase**: for the metaphor see on 434. — 'For that frame outlives a thousand tenants,' Shaksp. *Hamlet*, 5, 1, 50. — **manere**: sc. *posset;* cf. 402.

794. Cf. the alliteration in 2, 635 (5, 138); 4, 347, 748; 6, 1126, which are the only other occurrences in L. with two letters thrice repeated. — **quod quoniam**: here only in L. but used by Cic. *Fin.* 3, 59; see Dr. § 484 c. — **quoque**: the *animus* is not only restricted to the body, but also to a part of the body; the *anima* also is distributed according to law. — **corpore**: sc. *in.*

795. **dispositumque videtur** is only another form of *constat certum*, the thought being twice expressed in his usual manner. Hence *que* connects the two statements as it might join two synonymous words; cf. *ac*, 787. — **ubi**: on 728.

796. **infitiandum**: sc. *est*, and see on 1, 111.

797. Notice the sententious spondees. — **totum**, the important word, begins the

verse. When the parts of the soul are separate within the body how can it live as a whole outside of it? — **durare**: on 619. — **geni**: archaic, here only in O and Q; cf. on 433. For the *hysteron proteron*, see on 552.

798. **interiit, periisse**: *periisse* represents death as destruction and corruption; *interiisse* as a vanishing, so that the former applies more to the body, the latter to the soul; Döderlein, *Syn.*; cf. Schmidt, p. 391. L. here reverses the application, as the destruction of the soul is his object. The poets often use the uncontracted *-iisse* for dactylic convenience: *Aen.* 5, 196, *rediisse*, 4, 599, *subiisse*, 3, 606, *periisse*, 2, 25, *abiisse*, and Forb. there. *Periisse* occurs in L. in 5, 339; *interiisse*, 3, 678; 5, 855; 6, 709. Giuss. places 798–799 after 614 because he thinks a close is needed there, but there it is disguised in a condition. The lines are not out of place here even if they could be spared; Br. (*Appendix*) thinks the poet in revising would have substituted others for them that would make a logical close. The connexion of thought is loose here, as the poet infers a knowledge of the arguments preceding, and silently appeals to what has been previously said. Moreover, he could presume the reader's acquaintance with such a principle as that stated in 800; he is meeting popular arguments; cf. 1, 103 sq.

799. **distractam**: cf. 590; join closely with *periisse*.

800. **aeterno** = *immortali;* on 641. For the juxtaposition, cf. on 765. — **iungere**: subject; cf. 359 n. — **una consentire**: 168–169.

801. **consentire**: on 153. — **putare** always in the 2d and 3d foot; all other trisyllabic forms of *puto* ending in a consonant come at the end of the verse except *putetur*, 5, 127; Siebelis, 57. *Putare* is here used of an inconsiderate supposition: 'qui putant omni genere errant,' Pseud. Fronto, *KGL.* 7, 520, 30. — **fungi**, 'acted upon'; on 168. — **mutua**: for the unmetrical *mutuo;* cf. 5, 1100; 2, 76; 4, 325; 6, 1084; 4, 947, *motu mutua fungi.* L. has *diversa, obliqua, acerba, plura, obvia, sublime* as adverbs; for other authors, see Roby, 1097, *Archiv*, 7, 369.

802. **desiperest**: on 361. — **diversius**, 'more incongruous'; cf. 191; it may be nom. or acc.; cf. 2, 1052; 4, 118.

803. **magis**: because *discrepitans* is not compared, although *disiunctum* is sometimes. For the alliterative synonyms, cf. *divisior ac distractior*, 4, 961; *indignos inque merentes*, 2, 1104; *clandestinos caecosque*, 2, 128, and 780 n. — **inter se** goes with all three synonyms; it means 'inherently' or 'self ⟨contradictory⟩.'

804. **perenni**, dative, corresponds to *aeterno*, which is more frequent in L. — **procellas**: of life to be weathered by soul and body together.

805. **iunctum**: cf. on 159. — **concilio**: his word for the union of atoms as in 1, 483; hence of special force as indicating the close union of soul and body. The verse is omitted in Q. Br. finds a lacuna after 804; cf. *Phil.* 27, 54; Giuss. Vol. 1, 222. Christ arranged: 801, 805, 793, 802.

806–818 = 5, 351–363 (where see nn.), except *dissiliant* for *diffugiant*, 817. They were retained before Lachmann with the addition of 5, 364–373, somewhat changed. M. Bern. Lachm. reject them, ascribing them to the *lector philosophus.* Heinze and Bailey retain them, and also Br. and Giuss. who infer a lacuna after 818 to explain *magis.* The whole last group of arguments from 784 is scrappy like the *prooemium* to Book 6, and needs revision by the poet, especially 806–818, which seem necessary if the refutation is to be complete. Probably L. transferred them

from Book 5. They are not a refutation of the poet's argument like 1, 44 sq., but a valuable addition.

819. **ideo**: on 535. — **magis**: van d. Valk would read *mens*. Lamb. explains *magis* 'qua occupat quod dici poterat.' 819 sq. is suggested by the immortality of the gods.

820. **vitalibus**, OQ, Heinze, Giuss. Bail.; *letalibus*, Lamb. Lachm. Br.; M. hesitatingly; cf. Petr. 42, *vitali lecto;* Sen. *Ep.* 99, 22, 'quam multis vitalia emuntur'; see Friedländer, *Petr.* 234, for the euphemism for *mortualia*. 2, 575, 'vitalia rerum; defence by vital forces (cf. 813) and from destroying forces amounts to the same thing in the end, still *vitalia* = *mortalia* in L. is improbable. — **munita**: with *ab*, 'protected from' or 'by'? *Contra* is common; see lex. M. cites Hor. *C.* 3, 16, 1; Livy, 22, 1, 3. Cf. 1, 850, 'ab exitio . . . refrenat.' The means of defence is expressed usually by the simple abl. See on 323. — For the repeated *quod* in 819–820, cf. 1009–1010.

821. **veniunt**: the terminus is often omitted; 4, 340, 'circum agitur, cum venit, imago.' — **salutis**, 'existence'; see on 125. For the gender cf. 6, 69, 'alienaque pacis,' *id.* 1065.

822. Note alliteration. — **aut quia**: the repetition seems intentional; cf. *adde, adde*, 828–829; *nec*, thrice, 2, 349–351; *tum*, Catull. 64, 19–21; *tene*, *id.* 29–30; *non*, thrice, *id.* 39–41, 63–65; especially common in the Alexandrian poets.

823. **quid noceant**, 'their harmful nature.' The sentence is plainly incomplete. Lamb. after Marullus supplied *scilicet a vera longe ratione remotum est;* Lachm. *multa tamen tangunt animam mala, multa pericla.* Heinze alone of recent edd. sees no lacuna, but an anacoluthon.

824. **praeter . . . quam**: *praeter enim quam quod* occurs also in Cic. *Legg.* 3, 45. — **cum** is a preposition: *corpore cum*, 6, 1075. — **aegret**, Gif. edd.; *aegrit*, OQ, 106 n.

825. **advenit** for *accedit* is poetical; 'this often occurs that,' etc.

826. Note alliteration. — **macerat**: cf. 75. — **in metu**: on 295. For *metu . . . curisque*, see on 461. — **male habet**, 'harasses.' — **curis**: he uses with this word *scindunt*, 994; *urgeris*, 1051; *levare*, 2, 365; *solvere*, 4, 908; *exercent*, 5, 1424; *consumit*, 5, 1431.

827. **praeteritis**: opposed to *futuris*, 825. The mind is troubled by the present, past, and future. Lee quotes Morris, *Epic of Hades*, 'The pang | Of consciousness of black sins sinned in vain.' — **admissis**: 'ob admissum foede dictumve superbe,' 5, 1224; 'commissum facinus et admissum dedecus confitebor,' Cic. *Fam.* 3, 10, 2. — **peccata remordent**: this remorse is the safeguard of the Epicurean theory of law: 5, 1154, 'nec facilest placidam ac pacatam degere vitam | qui violat factis communia foedera pacis.' For *remordent*, cf. 4, 1135, 'conscius ipse animus se forte remordet.' The *re-* expresses repetition.

828. **adde**, 'consider also.' — **furorem**: 'mentis ad omnia caecitatem . . . maius . . . quam insania,' Cic. *Tusc.* 3, 11. L. adds *animi* since he uses *furor* also to express the religious ecstasy of the *galli*, 2, 621, and amatory passion in 4, 1117. There is also a contrast with *morbis corporis*, 824. — **proprium**, 'peculiar to'; cf. on 357. — **oblivia**, *i.e.* dementia, of which lethargy is the last stage; the word is rarely sing.; cf. 1066. It occurs usually in the 5th foot in Virgil, Ovid, Horace, and Sil. Ital.; see Keller, *Zur Lat. Sprachgesch.* II, 211, and Norden on *Aen.* 6, 715.

829. **adde** is similarly repeated in 1036–1037; 4, 1121–1122; 6, 611–613. In *adde quod*, *quod* is always relative in Cic.; the conj. *quod* is poetical; Krebs-Schmalz, *Antibarb.* 1, 79. — **nigras**: common in reference to the things of the underworld; cf. *nigra somnia*, Tib. 2, 1, 90; L. 3, 39; Blümner, *Farben*, 67. — **lethargi**: 465 n.

830–869. 'Death, then, is nothing to us since the soul is mortal. We were not troubled by events which occurred before our generation, so nothing can happen to us when body and soul are separated. And even if the soul does feel, that is nothing to us who are constituted of both soul and body; and if time should replace our bodies, that would concern us not, for identity would be lost. Now we know nothing of the past, although it is very probable that our bodies once existed; death will prevent our future identical existence; death will make us as if we had never been.' Andrew Lang (*Letters on Literature, 109*) calls this a 'Hymn to Death, to Death which does not harm us.'

830. **Nil**: Epic. *ad Men.* 124, *μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον· ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει· στέρησις δὲ ἐστὶν αἰσθήσεως ὁ θάνατος*; Sen. *Tr.* 397, 'post mortem nihil est ipsaque mors nihil.' See the abundant citations in Usener, *Epic.* pp. 391, 395. — **igitur**: 'quod enim dissolvitur, inquit ⟨Epicurus⟩ sensu caret et quod sensu caret nihil ad nos [a translation of Epicurus' second maxim, *ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναισθητεῖ· τὸ δ' ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς*] . . . quodsi hominis est pati mortem . . . quam ineptum ut tanta vis ad hominem non pertinere dicatur'; Tert. *Anim.* 42. Gellius, 2, 8, defends the conclusion from a criticism by Plutarch to the effect that Epicurus passed over the process of death, *διάλυσις*, 'tum deinde eodem ipso quod omiserat, quasi posito concessoque ad confirmandum aliud utitur.' 'Cum eam ⟨mortem⟩ patiuntur qui morientes appellantur, nulli bona est,' S. Aug. *CD.* 13, 6. *οὐκ ἤμην, γενόμην· ἤμην, οὐκ εἰμί· τοσαῦτα· | εἰ δέ τις ἄλλ' ἐρέει, ψεύσεται· οὐκ ἔσομαι*, *CIG.* 6745. — **ad nos**, 'mors nihil ad nos ergo et vita nihil ad nos . . . si ademptio sensus nihil ad nos, nec adeptio sensus quicquam ad nos,' Tert. 42; publica totius generis humani sententia mortem naturae debitum pronuntiamus . . . ut iam hinc non Epicuri stupor suffundatur negantis debitum istud ad nos pertinere,' *id.* 50. Cf. Cic. *Fin.* 2, 100. — **pertinet**: 'non fui non sum non curo,' *CIL.* 5, 1813, from a Greek tomb inscription, *οὐκ ἤμην, ἐγενόμην· οὐκ ἔσομαι. οὐ μέλει μοι*; 'non fueram non sum nescio non ad me pertinet,' *CIL.* 5, 1939; the thought was so trite that it was abbreviated *n.f.f.n.s.n.c.* (*Carm. Epig.* 1, 247). *Neglegit mortem*, Cic. *Fin.* 1, 62. The arguments used in antiquity are conveniently summarized by Lahmeyer on Cic. *CM.* 78: the soul is an emanation from the deity, the endowments and powers of the soul raise it above common mortality, life is movement, the soul having this principle must be consistent with itself, the soul is indivisible, existence after death is postulated from existence before birth. Alger, *Future Life*, 31, has much on the benefits of death.

831. **habetur** = *est*; cf. Sall. *Jug.* 89, 'habebantur fidelissimi'; so Heinze, Giuss.

832. **anteacto**: Cic. *Tusc.* 1, 91, 'ut nihil pertinuit ad nos ante ortum sic nihil post mortem pertinebit. in quo quid potest esse mali cum mors nec ad vivos pertineat nec ad mortuos?' Sen. *Ep.* 54, 4, 'si quid . . . tormenti est necesse est et fuisse antequam prodiremus in lucem; atqui nullam sensimus tunc vexationem.' — **aegri** is gen. with *nil.*

833. **venientibus**: on 752. — **undique**: on 356. Notice the pride of the Roman:

the Carthaginians rose up on every side but failed to win the world. The mighty struggle of that anxious time would be remembered from ante-natal experience if anything would. *Culex*, 33, seems to be an imitation: 'Graecia cum timuit venientes undique Persas.' Heinze notes that in [Plato?] *Axiochus*, 365 d, the times of Draco and Kleisthenes are mentioned in a similar connexion.

834. 'The Romans introduced into their treatises a kind of declamatory rhetoric, which arose principally from their forensic and political habits, . . . yet we may trace in the Roman philosophers to whom this charge mostly applies the national vigor and ambition. There is something Roman in the public spirit and anticipation of universal empire which they display as citizens of the universal republic,' Whewell, *Hist. Induct. Sciences*, 1, 88. — **trepido**: 5, 40, 'trepido terrore repleta est.' Ennius had written *Africa terribili tremit horrida terra tumultu*, *Ann.* 310; and Catullus has *tellus atque horrida contremuerunt | aequora*, 64, 206.

835. **horrida**, 'shuddering.' M. thought of Spenser, *F.Q.* 1, 11, 7: 'That with their horror heven and earth did ring.' — **aetheris oris**: 2, 1000 n. The *aether* is here simply 'heaven'; cf. 6, 98, 'aetheriae nubes.'

836. **fuere**: sc. *homines omnes* inferred from *omnibus humanis*. — **utrorum**: *Poenis* is expressed in 833, *Romani* is understood from *sensimus*, 832. — **regna**, 'empire.' — **cadendum**, 'must fall'; Livy, 29, 17, 6, 'in discrimine est nunc humanum omne genus, utrum vos an Carthaginienses principes terrarum videat'; *id.* 30, 32, 2, 'Roma an Carthago iura gentibus daret ante crastinam noctem scituros; neque enim Africam aut Italiam sed orbem terrarum victoriae praemium fore.'

837. **omnibus humanis**: probably = *omnibus hominibus*; cf. 80; it would, however, suit L.'s daring to have it = men and all that belongs to them. Livy, 21, 16, 6, 'cum orbe terrarum bellum gerendum in Italia'; *id.* 30, 3, 'Poenos Hiberum traiecisse ad delendum nomen Romanum liberandumque orbem terrarum.' The result of the Roman victory was that *edomito sustulit orbe caput* ⟨*Roma*⟩, Ov. *F.* 4, 256. *Id.* 1, 85, 'Iuppiter, arce sua cum totum spectat in orbem, | nil nisi Romanum quod tueatur habet'; *id.* 2, 684, 'Romanae spatium est urbis et orbis idem.' — **terraque marique** occurs also in 5, 219.

838 defines *mors*, 830. Sext. *Hyp.* 3, 229, *ὁ δὲ θάνατος διάλυσίς ἐστι ψυχῆς καὶ σώματος, ὅτε μὲν ἡμεῖς ἐσμέν, οὐκ ἔστιν ὁ θάνατος, οὐ γὰρ διαλυόμεθα, ὅτε δὲ ὁ θάνατος ἔστιν, οὐκ ἐσμὲν ἡμεῖς.* 'So when the wedlock of the flesh and mind | Which makes us what we are shall cease to bind, | And mind and flesh, being mind and flesh no more | Powdered to dust go whirling down the wind,' Mallock, *Lucr. on Life and Death*, 24.

839. **discidium**: Stowasser, *Dunkle Wörter*, II, 14, compares Varro, *L.L.* 60, 'animi et corporis discessus,' and 'discidio nubis,' 6, 293, with 'caeli discessus,' Cic. *Div.* 2, 28, deriving the word from * *dis-cădere*; cf. *stillicidium*; see on 342. — **quibus e**: repeated in 858. Anastrophe of monosyll. prepositions after relatives was avoided by poets and prosaists of the classical period, although L. had examples in 375; 5, 949. Cornif. and Cicero have *quo de* and *qua de* from juristic Latin; Degering, *Hist. Synt.* 28. — **uniter apti**: cf. 846, and *u. apta*, 5, 555, 558; *u. aptam*, 5, 537; 'formed into one,' 'become one personality.' *Vniter* does not occur again until the Scholiast on Juvenal, and Venantius Fortunatus. Cf. on 676. — **apti** is one of his favorite words which occurs also in other connexions, as in 5, 928.

840. scilicet : on 229. — **quicquam** : sc. *aegri;* cf. *nil accidit aegri*, 5, 171; 3, 863–864, and on 832. — **tum** : cf. 863.

841. sensumque movere : because there will be no feeling; 832.

842. Note alliteration. — **non si**, 'no, even if' is common in attestations : 6, 1076, 'non si Neptuni fluctu renovare operam des'; *Aen.* 2, 522, 'non si meus nunc adforet Hector'; Tib. 1, 9, 33; Ov. *M.* 7, 802. *Si* is also concessive in 946, 948. — **terra** : Virgil amplifies in *Aen.* 12, 204, 'non, si tellurem effundat in undas | diluvio miscens caelumque in Tartara solvat.' Juv. 2, 25, 'quis caelum terris non misceat, et mare caelo.' — **miscebitur** : notice the indic.; the ultimate destruction of the world was certain — *una dies dabit exitio*, 5, 95. For the abl. see on 233. Cic. *Fin.* 3, 64, 'illa vox inhumana et scelerata ducitur eorum qui negant se recusare quo minus ipsis mortuis terrarum omnium deflagratio consequatur . . . quod volgari quodam versu Graeco pronuntiari solet' (ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, *Fr. Trag. Adesp.* 513). See lex. *caelum*, 4.

843. iam, 'granting for the moment'; 540 n. — **sentit** : the subject is placed in the subordinate clause : such involutions are common in L.; cf. 1, 566, 'possint tamen omnia reddi | mollia quae fiunt . . . quo pacto fiant'; M. gives numerous examples. — **de** with *detractast*. 843–861 are bracketed by Br. and Giuss. as interrupting the argument; plausible, but not necessary, for L. may well return to his main argument after a digression. Pascal, *Riv.* 32, 591, sees in it a Platonic hypothesis rejected by L.

844. distractast : see on 590, and cf. *discidium*, 839. Elsewhere in this book it is said of the breaking up of the soul. — **natura . . . potestas** : double periphrasis.

845. nil . . . ad nos : 830, 926, 972. The Greek is πρὸς ἡμᾶς in Epicurus; cf. Tertullian's translation, 830 n. *Pertinere ad*, 850, and *attinere ad*, 852, is the rule. — **comptu**, 'union,' seems to be ἅπ. λεγ. (Arn. 4, 37 is regarded as corrupt by Reiff.) Cf. the contractions *coperiant*, 6, 491; *coptamus*, *cocescat*, etc : Stolz, *Hist. Gr.* I, 220. — **coniugio** occurs only here in the poem : *coniunctam*, 349, etc. Cf. *coetu concilioque*, 2, 920. Claud. Rutil. *de Reditu Suo*, 1, 18, has *connubium* for the union of Jupiter with the other parts of the world.

846. corporis, etc.: 323 sq. — **consistimus**, 'exist,' on 349. Cf. *sumus*, 839.

847. nec corresponds to *et*, 843. — **materiem** : cf. 967. — **collegerit . . . pertineat** : 4, 1180, 'si . . . offenderit . . . quaerat.' The present in protasis is more common : 'videant . . . dissoluant,' 3, 902, cf. 952, 1071. Edd. quote Varro *apud* S. Aug. *CD.* 22, 28, 'genethliaci quidam scripserunt esse in renascendis hominibus quam appellant παλιγγενεσίαν Graeci; hanc scripserunt confici in annis numero quadringentis quadraginta, ut idem corpus et eadem anima, quae fuerint coniuncta in homine aliquando, eadem rursus redeant in coniunctionem.' This periodic recurrence is inconsistent with Epicureanism, not the occurrence itself (cf. Just. *de Resurr.* 6 in Usener, *Epic.* p. 351); and the reunion of body and soul is possible only. Min. Felix, 11, 'ergo homo novus nascitur non prior ille reparatur.' — **aetas** : Hor. *Ep.* 1, 6, 24, 'quicquid sub terra est, in apricum proferet aetas'; L. 1, 225; 5, 356. — See Pascal, *Riv.* 32, 592.

848. obitum, euphemistic for *mortem*, occurs also in 953, and in Cic. and Caes. — **rursumque redegerit** is pleonastic; cf. *rursus . . . redeunt*, 6, 871; *r. refici*, 1, 557; and on 500. In this connexion *rursum* and *iterum* mean the same; strictly

iterum is the 2d time, *rursum* any number. — **ut sita** : to its present position ; cf. 857.

849. **atque** : 'and so.' — **lumina vitae** : 542 n.

850. **quicquam** is acc. — **id quoque**, 'here again,' occurs repeatedly ; cf. 412, 512 ; 1, 655 ; 6, 113. *Facere id* representing a previous action occurs in 1, 899 ; 2, 193 ; 5, 1045, 1347.

851. **repetentia**, Q, edd. ; *retinentia*, Avanc. Lachm. B. ; *repentia*, O. *Repetentia*, 'chain of self-consciousness,' as M. translates it, is found elsewhere only in Arnobius, 2, 26, 28. *Repetere* with *memoriam* or *memoria* is common. — **nostri** : Pius, edd. ; *nostris*, OQ.

852. Note the alliteration. — **et nunc**, 'and so too now,' is contrasted with *post obitum*, 848 ; see lex. '*et*' H. Heinze, and Richards, *Cl. R.* 13, 17, approve *ut*. — **nobis** : antecedent of *qui*, *i.e.* the personality that once cohered in the material particles which make our present body. *De nobis* is parallel to *de illis*, 853. — **ante qui fuimus**, 'what we were once.' Sen. *Ep.* 54, 4, 'hoc erit post me quod ante me fuit,' etc.

853. **neque** : supplied by Lachm. ; *nec*, Itali. — **iam**, 'therefore' ; cf. 2, 1019. — **illis** refers to *nobis* ; *i.e.* what will be made from us in the future. — **adficit angor** : *aerumnis adfecti*, 50, *dolore*, 495. For *angor* see on 993. L. uses *adficio* usually of things unpleasant. We should expect here rather *adficimur angore*, and in 922 *desiderio adficimur*, but the personality of the verbal action is as yet non-existent.

854. **cum** = *si* ; 422 n. — **inmensi** with *aevi*, 5, 379 ; *spatium*, 2, 93. *Bellum Thebanum et funera Troiae* (5, 326) were the earliest dates to measure by ; *inmensi* is far beyond.

855. **praeteritum** with *aetas*, 1, 468 ; *temporibus*, 2, 1166. — **spatium** : the Romans probably felt a metaphor here from the race course. L. has *spatium transcurrere*, 2, 163 ; 4, 192, 207 ; *decurrere*, 4, 1196 ; *transire*, 6, 488. See lex. *Spatium* is *inmemorabile* in 4, 192 ; 6, 488. Cicero has *spatium praeteriti temporis*, *Arch.* 1, 1.

856. **multimodis** : on 115. The atoms are 'adsiduo varioque exercita motu,' 2, 97, and 'omne genus motus et coetus experiundo,' 1, 1026 ; all forms are possible in time. — **adcredere** is a rare verb — only here in L. ; for the acc. cf. 'quid iam credas ? aut quoi credas ?' Ter. *Ad.* 330.

857. **ut** = *in quo ordine*. **posta** : on 346. *Posta fuisse*, 'have been placed' ; cf. Roby, 1367. 'A finite number of particles is only susceptible of finite transpositions ; and it must happen, in an eternal duration, that every possible order or position must be tried an infinite number of times. This world, therefore, with all its events, even the most minute, has before been produced and destroyed, and will again be produced and destroyed without any bounds or limitations,' Hume, *Dialog. Nat. Relig.* 2, 1.

858 (865) was transferred by Lachm. edd. — **haec eadem** : emphatic, and so removed from *semina* and put at the beginning of the verse. Stanley, *Hist. Phil.* 570, quaintly puts the argument : 'Whether if we were dissolved by death it might happen in process of time that the very same principles of which we consist might by some odd chance be ranged and ordered again in the same manner as they are now, and so we come to be denominated the same which we are at this present ?

— answer, that it is doubtlessly true, but still so that to have been formerly would nothing appertain to us, because in our very dissolution every disposition which we had, and all memory of those things which compounded us and which we were, would utterly be lost; by which means all our remembrance, too, would have been totally decayed, that it were impossible it should come into our minds that we have ever had a being.'

859. **nec tamen**: on 231. — **memori mente**: cf. *memores motus . . . mentis*, 1040. *Mĕmŏria* is unmanageable in the hexameter; cf. on 675. — **repraehendere**, 'recover'; see on 599 and lex. s. v. II A.

860. **inter . . . iectast**: cf. on 262. — **pausa**, παῦσις, 'break,' had been used by Ennius. L. has it 5 times. — **vage deerrarunt**: cf. *incerto errore vagaris*, 1052. Dryden: 'Because a pause of life, a gaping space, | Has come betwixt, where memory lies dead, | And all the wandering motions from the sense are fled.' Verse 924 explains 860–861; it is the wandering of the *primordia* (*sensifer unde oritur . . . per viscera motus*, 272) that causes the wandering of the *motus*.

861. **passim**, 'astray'; 2, 9, 'passim errare.' — **sensibus**, 'sensation' (which they fail to produce).

862 (861). 861–869 of the codd. Kannengiesser would transfer to follow 851; van d. Valk, 139, to follow 831; but V. himself acknowledges that he cannot explain how the lines came to be misplaced. Cf. Pascal, *Riv.* 32, 600. — **enim** really goes back to his main principle *nil mors est*. There must be existence for evil to happen and death takes this away. L. does not write *debemus* etc. as he would have done if 843–861 were an interpolation. — **misere aegreque**: predicate like *male* in 863; see on 307. 'If he is destined to be in misery and suffering.'

863. **esse**, 'mors nullum habet incommodum: esse enim debet aliquis, cuius sit incommodum,' Sen. *Ep.* 36, 9. Epic. *ad Men.* 125, οὔτε οὖν πρὸς τοὺς ζῶντας ἐστὶν οὔτε πρὸς τοὺς τετελευτηκότας, ἐπειδή περ περὶ οὓς μὲν οὐκ ἔστιν, οἱ δ' οὐκέτι εἰσίν. — **tum** has the force of an adject. (on 662) and is pleonastic (on 28). *In* also is unnecessary except to prevent hiatus between *esse* and *eo*; see on 24.

864. **esse . . . probet**: cf. on 322. *Probet*, Lachm. edd. *prohibe*, OQ, is for *prohibet*, like *probeat*, 1, 977, where see n. Keller would read *probeant* in Ter. *Ad.* 275.

865 (864). **incommoda**, only here in L., is common for troubles and misfortunes both of mind and body. — **conciliari**, 'attached to,' 'brought'; frequent elsewhere of atomic union. For the pentasyllabic ending, see on 2, 878.

866. **in morte**: not *in moriendo* as was noticed early: 'illud notabile ex diversis, mors misera non est, aditus ad mortem est miser,' Quint. 8, 5, 5; cf. Lact. *Inst.* 3, 17. 'Ne moriendum quidem esse malum est; id est enim perveniendum esse ad id, quod non esse malum confitemur,' Cic. *Tusc.* 1, 16.

867. **miserum**: sc. *illum*; see on 183. Cic. *Tusc.* 1, 12, 'si igitur non sunt, nihil possunt esse: ita ne miseri quidem sunt.' Luc. 8, 632, 'non fit morte miser.'

868. **differre**: 6, 1106, 'quid . . . caelum differre.' — **an nullo**: sc. *utrum aliquo*; the reading of Pontanus and vulg. followed by Br. (see *Proleg.*) and modern edd. after the analogy of *haud scio an*; cf. Livy, 44, 25, 11, 'nihil interesse an Pellae pecunia esset,' quoted by Heinze. O has *annullo anullo*; Q, *anullo anullo*; Lachm. *ante ullo*; Munro, *anne ullo*; Winck. *ac nullo*; Polle, *Phil.* 25, 277,

ei nullo . . . qui; Goebel, *referre ante ullo . . . num;* Brandt, *Jahrb.* 121, 772, *necne* for *natus*. — **iam,** 'now that he is no more,' or more exactly 'whether he shall have been born already.' Cic. *Lael.* 14, 'fit idem quasi natus non esset omnino'; Sen. *Dial.* 11, 9, 2, 'in eum restitutus est locum in quo fuerat antequam nasceretur . . . aut beatus aut nullus est.'

869. **mortalem vitam mors inmortalis**: for the oxymoron, see on 779. There is no immortality save that of death! 'And death once dead, there's no more dying then' might (says Symonds) be written as a motto on the title-page of the book. Edd. quote Amphis in Athen. 336 c, *ὁ θάνατος δ' ἀθάνατός ἐστιν, ἂν ἅπαξ τις ἀποθάνῃ.* The answer of humanity to all these sophisms will always be that of Achilles, *μὴ δή μοι θάνατόν γε παραύδα*, 'Talk me not fair of death'; Benn, *Greek Philosophers*, 2, 90. S. Paulinus, *adv. Paganos*, 232, 'tunc poterit mors ipsa mori, cum tempore toto | vita perennis erit.'

870–893. 'When a man complains of what may happen to his body after death be sure that he is inconsistent in denying that there is sensation then, he does not consider his principles but makes a part of himself survive, since he does not separate his present self from his dead body. He will not be alive to mourn over his dead body, whether it be devoured by beasts or buried in the earth — which is quite as bad.'

870. **Proinde**: similar synizesis in 1035, 1053, 1090; 1, 672; always, according to L. Müller, *RM.* 269; but it is not necessary in 4, 657, 803, 812. Cf. on 4, 386. — **ubi . . . videas**: *ubi admoveas*, 6, 901; *ubi nequeas*, 2, 313; *ubi adportes*, 5, 100. See on 506 and 422. — **se . . . indignarier** is strange: Livy, 2, 31, 11, 'suam vicem indignantem'; *suam vicem* and *se* seem identified, or it may be explained (with Lee) as an anacoluthon as if *se* were intended to be the subject of an infinitive which is dislodged by *fore ut putescat;* cf. 884, 1045. Edd. quote Sulpicius in Cic. *Fam.* 4, 5, 4, 'nos homunculi indignamur si quis nostrum interiit'; Catull. 101, 6, 'heu miser indigne frater adempte mihi'; Sen. *Ep.* 91, 15, 'indignare si quid in te iniqui proprie constitutum est . . . aequat omnes cinis.'

871. **putescat**: Avanc. edd.; *putes*, OQ; *putesco* and *putresco* are forms of the same word; Stolz, *Hist. Gr.* I, 237. Hor. *S.* 2, 3, 193, *cur Aiax . . . putescit;* 'to lie in cold obstruction and to rot,' Shakesp. *Measure for Measure*, 3, 1. According to a Stoic saying, a pig's life took the place of salt, *ne putisceret*, Cic. *Fin.* 5, 38. — **posto**: 'laid away,' for * *apo-sito* (Stolz, *LG.* 69). *Positus* in this sense is poetical; *situs* was the ritual word. Stat. *Th.* 12, 99, 'hei mihi! quod positos humus alma diesque resolvit.' In Prop. 1, 17, 20, *posito amore* is 'buried love.' The remarks attributed to Socrates and Diogenes relative to the treatment of their bodies after death will be easily recalled. Theodore the Cyrenaic: *τί Θεοδώρῳ μέλει πότερον ὑπὲρ γῆς ἢ ὑπὸ γῆς σήπεται;*

872. Notice the spondees: the halting measure expresses the dreadful fear. — **flammis**: cf. 887. *Sepelire* = either *cremare* or *humare*, but inhumation was regarded as ritually earlier; cf. Cic. *Legg.* 2, 57. The custom of burning was the earliest in Latium; later, inhumation was more favored; Marquardt, *PL.* 374 sq. — **interfiat** is archaic; Plaut. has *interfieri*, *Tr.* 532. — **malisve ferarum**: cf. 888; and 880, *volucres feraeque*. *Feras* in *Georg.* 1, 139 includes birds, but here the reference is probably to dogs; cf. on 750. Pliny, 10, 113, 'voltur et ferae graviores';

Catull. 64, 152, 'dilaceranda feris dabor alitibusque | praeda'; Pac. 198, 'surge et sepeli natum ⟨tuum⟩ priusquam ferae | volucresque.' Just. 41, 3, of the Parthians, 'sepultura vulgo aut avium aut canum laniatus est'; cf. also L. 2, 877.

873. Note alliteration. — **sincerum**, adverb. cogn. acc.; *Aen.* 1, 328, 'hominem sonat'; Pers. 3, 21, 'sonat vitium,' 5, 25, 'solidum crepet'; Plato, *Theaet.* 179 d, ὑγιὲς . . . φθέγγεται; Enn. *Sc.* 106, 'nam neque . . . quicquam sincere sonunt'; cf. Conington on Persius. — 'Know he's an unsincere, unthinking ass,' Dryden. — **sonere**, 'ring,' for *sonare*, 156 n.

874. **caecum**: Pers. 4, 44, 'caecum vulnus habes'; see on 247. — **cordi**: 1018, 'mens sibi . . . adhibet stimulos'; cf. 4, 1082.

875. **quemquam** = *ullum*; on 234. Cf. with this the bragging in 41 sq. — **in morte**, see on 402. S. Aug. *CD.* 13, 11, 'quem ad modum tria sunt cum dicimus "ante mortem, in morte, post mortem" ita tria singulis singula "vivens, moriens mortuusque" reddantur'; but here *in morte* = *post mortem* as in 866, 880. If popular speech in L.'s time interpreted the expression in S. Austin's sense the defect in the argument might have passed unnoticed; as according to the wish of the writer *in morte* would mean *moriens* or *mortuus* or both. Seneca has both meanings; cf. *Ep.* 30, 5 sq. and Haase's index. Plaut. *Capt.* 741, 'post mortem in morte nihil est quod metuam mali.'

876. **opinor**: L. is certain; see on 626. — **dat quod promittit** is a legal metaphor; he does not make good his promises, *i.e.* does not accept the conclusion which he pretends to accept. — **et unde**: sc. *promittit*; and the reason, *i.e.* the principle; see on 719 ('and the wherefore of it,' vulg.). — Woltjer, *Jahrb.* 119, 786, reads *et undat* (= *fluctuat*), Brandt, *id.* 121, 772, *et inplet.* Wakef. explains 'non dat quod promittit nec unde promiserat se daturum.' — Br. formerly, and lately Hartmann, *abunde*, an early conjecture.

877. **radicitus**: cf. 310. — **tollit et eicit**: two synonyms, as often; see on 273. — **eicit**: trochee also in 4, 1272; see on 639.

878. **facit**: 1, 655 n. — **esse . . . super**: *super . . . eram*, *Aen.* 2, 567; cf. Tac. *H.* 1, 20. Vulg. *Gen.* 42, 36, 'Ioseph non est super.' — **sui quiddam**, 'something of himself.' — **inscius**, 'unawares,' 'unconsciously.'

879. **vivus**: emphatic. — **proponit**: cf. 627. — **quisque**: indefinite, like *hominem*, 870; an awkward word here.

880. **volucres**, *e.g.* vultures; cf. 984. Min. Felix, 11, 'execrantur rogos et damnant ignium sepulturas, quasi non omne corpus, etsi flammis subtrahatur, annis tamen et aetatibus in terram resolvatur, nec intersit, utrum ferae diripiant an maria consumant an humus contegat an flamma subducat, cum cadaveribus omnis sepultura, si sentiunt, poena sit, si non sentiunt, ipsa conficiendi celeritate medicina.'

881. **miseret**, personal, is antecl. — **dividit**, 'distinguish.' — **illim**: from his body; displaced by *illinc* (4, 345); cf. *istim*, *exim*, 160 n. — Q has *illum*.

882. **removet**: sc. *se*; cf. 69 and n. — **proiecto**: 6, 1155, 'quo perolent proiecta cadavera ritu'; Cic. *Div.* 1, 56, 'cum ignotum quendam proiectum mortuum vidisset eumque humavisset'; Lucan, 6, 720, 'proiecti corporis umbram.' — **et**, 'but'; 21 n. — **illum** ⟨*mortuum*⟩ from *proiecto*.

883. **sensu**, 'with his own sensation.' — **contaminat**, 'impregnates' (M.); the metaphor from *inficio*, dye, is more common in the neutral meaning. M. comp.

contagia, 345, 740; Heinze, 6, 1188, 'croci contacta colore'; *contaminare* = *contingere*, *CGL.* 4, 42. — **astans**: cf. 959.

884. **indignatur**: 'accepimus peritura perituri. Quid itaque indignamur? quid querimur? ad hoc parati sumus,' Sen. *Dial.* 6, 5, 7. Symonds would compare this description with Blake's picture of the soul that has just left the body and laments her separation. *Mortis formidine et ira*, Hor. *Ep.* 2, 2, 207.

885. **alium se**, 'other self.' 'Cavendum est ne se quaerat priorem,' Quint. 12, 11, 2 (M.).

886. 'No other self shall then himself bemoan,' Good. — **qui**, Flor. 31, edd.; *cui*, OQ.

887. **stansque iacentem**: for the collocation, see on 765. *Stans* = *astans*, 883. For *iacentem*, cf. 6, 1215, 'multaque humi cum inhumata iacerent corpora.' Lexx. quote no earlier authority than Caesar for *iacere* — 'lie dead.' — **lacerari urive** corresponds to *flammis malisve ferarum*, 872.

888. Note the alliteration. Bion, in Teles, 23 H., *εἰ δὲ μὴ κρυφθείης, ἀλλὰ ἄταφος ῥιφθείης, τί τὸ δυσχερές; ἢ τί διαφέρει ὑπὸ πυρὸς κατακαυθῆναι, ἢ ὑπὸ κυνὸς καταβρωθῆναι ἢ ἐπάνω τῆς γῆς ὄντα ὑπὸ κοράκων ἢ κατορυχθέντα ὑπὸ σκωλήκων*; (Heinze). — **nam** explains *urive;* it is just as bad to be burnt. Edelbluth, 29, defends *iam* of Bock. Petr. 115, 'ferae tamen corpus lacerabunt. tanquam melius ignis accipiat'; Catull. 64, 154, 'neque iniecta tumulabor mortua terra,' because the body will be exposed to beasts. — **in morte** = *post mortem*, 871. — **malum**: L. rarely makes an abstract substantive a predicate; cf. 1, 704; 5, 160. — **morsu**: see on 5, 1037. — Cic. *Tusc.* 1, 108, 'magorum mos est non humare corpora suorum, nisi a feris sint ante laniata.' Death was regarded as a sleep and so accompanied by a vague sensibility; hence the care for proper burial, the deposit of food at the grave, the attention to the comfort of the departed, both in the disposition of the body and the carrying out of ritual law; the object being to render the sleep peaceful; see Guyau, *Morale d'Épicure*, 104. Fustel de Coulanges, *Ancient City*, 16, 'those ancient peoples believed that they were burying something that was living.'

889. **tractari**, 'worried'; a rare, mostly antecl. meaning; so Eng. 'treat,' 'entreat.' — **invenio**, 'see'; Ov. *ex P.* 4, 12, 45, 'nec quid agam invenio'; cf. on 202. — **qui**, 'why'; 443 n. — **acerbum** is specially used of the bitterness of death and its concomitants; *Carm. Epigr.* 1, 75, 'mors acerba eripuit.' 'Quid enim illius intererat quo genere dilaberetur,' Sen. *Ben.* 5, 20, 4.

890. **calidis** probably goes with both *ignibus* and *flammis;* see on 176 and 126. — **torrescere**: *ἅπ. λεγ.*

891. **in melle**: Cic. *Tusc.* 1, 108, 'Persae etiam cera circumlitos condunt, ut quam maxime permaneant.' Varro, *Menipp.* 81, 'quare Heraclides Ponticus plus sapit qui praecepit ut comburerent quam Democritus qui ut melle servarent'; Pliny, 22, 108, 'mellis quidem ipsius natura talis est ut putrescere corpora non sinat.' — **situm**, 'packed.' — **rigere**: cf. 6, 1196.

892. **frigore . . . gelidi**: see on 300. — **cubat**: the subject is noticeably omitted with all the verbs of the sentence, which nevertheless imply sensation. *Cubo*, 'lie asleep,' is frequent. — **aequore saxi** may be the level surface (cf. 1002; 4, 107) of a stone sarcophagus, or a tomb cut in the rock (not the slab upon which the body rested while awaiting burial, Mart. 8, 44, 13); see Marquardt, *PL.* 341 sq.

893. obtritum: Catull. 65, 7, 'tellus . . . obterit,' of his buried brother. *Obtritum*, Marull. edd.; *obrutum*, OQ, which may be right. — **pondere**: Ov. *Am.* 3, 9, 68, 'sit humus cineri non onerosa tuo' and common inscriptions *sit tibi terra levis, molliter ossa cubent.* Ov. *M.* 5, 354, 'saepe remoliri luctatur pondera terrae; Guyau, 105, gives references showing the same feeling among savage tribes. Sellar calls attention to the rhythmical weight of this concluding line (p. 381).

894–911. '"But your home, your wife and children will not make you glad, you will not be able to protect them; one evil day has taken away all of life's prizes." Yes; but you will not care for one of them; this thought takes away regret. "Asleep in death you will be free from troubles, but no length of time will remove our sorrow." Ask him why any one should pine forever, if it all comes to sleep and rest.'

894. Iam iam, 'now no more'; *amiam*, O; *vimiam*, Q. — **domus**: Hor. *C.* 2, 14, 21, 'linquenda tellus et domus et placens | uxor' and Shorey there. — **laeta**: Catull. 64, 46, 'tota domus gaudet.' — **uxor**, sc. *accipiet.*

895. optima, 'excellent.' — **dulces**, with *fetus*, 2, 1159; 'pater a gnatis ne dulcibus umquam | appelletur,' 4, 1234; *Georg.* 2, 523, 'dulces pendent circum oscula nati.' Gray, *Elegy*: 'For them no more the blazing hearth shall burn, | Or busy housewife ply her evening care; | No children run to lisp their sire's return, | Or climb his knees the envied kiss to share.' — **nati**: *metr. gr.* for *liberi.* — **occurrent praeripere**: cf. on 86. — Lubbock, *Origin of Civilisation*, 139: '"All is done forever," says the West African. The least allusion to loss of life makes their black skins turn pale. "Ah," they exclaim, "it is too bad to die; to leave house and home, wife and children; no more to wear soft cloth nor eat meat nor smoke tobacco."'

896. tacita: so deep as to need no words; on 2, 625. — **tangent**: *Aen.* 1, 462, 'mentem mortalia tangunt'; *id.* 502, 'Latonae tacitum pertemptant gaudia pectus.' In *praeripere* the *prae* expresses rivalry.

897. factis florentibus, 'prosperous in thy doings' (M.); for the case, see on 4, 392. Sall. *J.* 83, 1, 'neu florentis res suas cum Iugurthae perditis misceret'; Cic. *Orat.* 1, 1, 'cum et honoribus et rerum gestarum gloria florerent.' L. 5, 329, 'famae monimentis insita florent.' — **tuis**: 'praesidioque . . . decorique parentibus esse,' 2, 643. 'Parentibus praesidium, amicis gaudium pollicita, pueri virtus indigne occidit,' *CIL.* 1, 1422.

898. praesidium: Sen. *Dial.* 6, 19, 2, 'movet et illud lugentem: non erit qui me defendat, qui a contemptu vindicet'; Hor. *C.* 1, 1, 2, 'o et praesidium.' S. Ambrose, *Naboth*, 1, 'etsi amisit coniugis praesidium sepulcrum tenet.' — **misero misere**: cf. on 71. Spenser has 'Poorly poor man he lived, poorly poor man he died' (M.). — **aiunt**: it is the common talk. — **omnia**: *CIL.* X, 2483, 'apstulit haec unus tot tantaque munera nobis | perfidus infelix horrificusque dies.' L. is doubtless imitating the obituaries and stereotyped condolences. Cornel. Sev. apud Sen. Rhet. *Suas.* 6, 26, 'abstulit una dies aevi decus.' An epitaph in Meyer, *Anth.* 1345, 7, quotes *Aen.* 11, 28, 'abstulit atra dies et funere mersit acerbo,' which occurs repeatedly in the *Carmina Epigraphica*; 1401, 4, 'te festinans abstulit atra dies'; 1405, 6, 'summa senectutis praemia passa cremor.' *Carm. Epigr.* 1, 405, 'abstulit una dies anima corpusq. sim⟨it⟩ur.'

899. una dies: so 5, 95, 1000 *metr. gr.*; *unus*, in prose; but *nulla dies*, 908, is regular. — **infesta**: Stat. *Silv.* 2, 1, 54, 'cuncta in cineres gravis intulit hora | hos-

tilisque dies.' — **praemia vitae** recurs in 956, and 5, 1151 = *gaudia;* in 5, 5 it means sources of delight; *id.* 1450, it is paralleled with *delicias.* Cic. *Fin.* 5, 31, 'eorum metum mortis qui quia privari se vitae bonis arbitrentur . . . mortem fugiant.'

900. **illud in,** etc.: on 1, 80.

901. **desiderium,** 'regret.' — **super** = *insuper.* — **insidet**: cf. 918. — **una,** 'withal': see on 146. *Iam super* reflects the extravagance in words of popular lamentation. — Giuss. reads *ullum;* cf. 922.

902. **quod** looks back to *illud.* — **videant animo**: of mental vision; 348 n. Cf. 1071. — **dictis**: words would confirm the principle, but probably there is mere pleonasm for *si recte sentiant et loquantur.*

903. **animi** is no more necessary than *pedum* was with *vestigia* in 389. Br. would have a lacuna here.

904. **quidem,** 'for your part.' For the elision see on 339. — **sopitus**: 431 n.

905. **quod superest**: 5, 206, 'quod superest arvi . . . natura . . . sentibus obducat.' *Quod superest aevi* occurs in Hor. Ov. Sil.; *Thes.* 1, 1165, 44. — **privatu'**: on 52. *Macbeth,* 3, 2, 'Duncan is in his grave; | After life's fitful fever he sleeps well'; *Faerie Queene,* 1, 9, 40, 'He there does now enjoy eternall rest | And happy ease which thou dost want and crave.'

906. **cinefactum** probably means *in cinerem dissolutum* as Nonius explained it, but as the word occurs only here the meaning is doubtful. Lachm. would have it 'acquired the color and appearance of ashes.' — **prope,** 'near by'; 6, 403. — **busto**: properly the ground on which a funeral pyre was erected; distinct from *ustrina,* the public place of burning. The tomb was usually adjacent: Cic. *Legg.* 2, 57, and 64. In 5, 993, *busto* means tomb.

907. The verse is ponderous and seems unsympathetic; the poet, if true to his principles, could not look with favor on such an exhibition; this scorn appears plainer in 910–911. — The bucolic diaeresis occurs about 50 times in the poem (Kühn, 51). Cf. for the verse, Sidonius, 'innumerabilibus legionibus imperitabant'; Juvencus, 'luxuriosorum convivia concelebrabant,' quoted by Burmann on *Cons. ad Liv.* 103; Claud. *iv Cons. Hon.* 560, 'Bellerophonteas indignaretur habenas'; L. 1, 417, 468, 583; 4, 660. — **insatiabiliter** was perhaps coined by L.; cf. *insolabiliter* in a like connection in Hor. *Ep.* 1, 14, 7. — **deflevimus,** as custom demanded; it might, or might not, be sincere. 'Defletum in foro laudatum pro rostris cuncta a maioribus reperta aut quae posteri invenerint cumulata,' Tac. *Ann.* 3, 5. — **aeternum,** 'lifelong'; on 466.

908. **dies,** 'lapse of time'; cf. 1, 233. — **nobis,** probably dat. of separation; a vulgar pleonasm.

909. **hoc**: the complainer; Hertz audaciously makes *ab hoc* = *igitur* like *ab eo, a quo* in Varro (p. 24). — **quaerendum**: it is unanswerable; 761 n. — **amari**: gen.; cf. *acerbum,* 889. — Martha, 142, well remarks: the poet stifles the cries of the heart which touch and annoy him; he denies the misery of the miserable, having no consolations to offer them. Therein lies the weakness of the ancient ethics which can only make a virtue of insensibility, which thinks tears may be suppressed by condemning them.

910. **tantopere,** 'so passing.' — **si** is important. — **res redit,** 'all comes.' The

restful sleep of death is a commonplace from Homer down; κοιμήσατο χάλκεον ὕπνον, Λ 241; cf. κοιμητήριον; 'that this my body | Might in the ground be closed up in rest,' *3 King Henry*, 6. The reverse is also common: Ov. *Am.* 2, 9, 41, 'stulte, quid est somnus, gelidae nisi mortis imago,' and Heinsius there.

911. Epic. *ad Men.* 125, ἀλλ' οἱ πολλοὶ τὸν θάνατον ὁτὲ μὲν ὡς μέγιστον τῶν κακῶν φεύγουσιν, ὁτὲ δὲ ὡς ἀνάπαυσιν τῶν ἐν τῷ ζῆν ⟨κακῶν αἱροῦνται . . .⟩ οὔτε φοβεῖται τὸ μὴ ζῆν.

912–930. 'Men at revels speak from the heart and say here is brief enjoyment, soon it will be over never to return! But death brings no parching thirst nor desire of anything else, not even of life, no more than sleep does. Yet the sleep of death may well last forever, from which no one will awake when the chill of death has come once for all.'

912. **faciunt . . . ut dicant**: 'love to say,' nearly = *dicunt;* 6, 536, 'fac ut esse rearis'; Catull. 64, 231, 'facito ut . . . vigeant.' See Madvig, *LG.* 481 b. — **discubuere**: the regular word for reclining at the *comissatio.* — **tenent**: sc. *manibus:* 1, 495, 'manu retinentes pocula.' — Br. brackets 912–918 with Jessen because 911 and 919 should go together; but in *App.* he admits that 919 follows well on 918. Giuss. puts the passage in brackets after 930, with Susemihl.

913. **pocula**: *p. plena tenemus,* 6, 950. — **ora**, 'brows'; 2, 627, 'rosarum | floribus umbrantes matrem'; Stat. *Th.* 6, 554, 'umbratus tempora ramis.'

914. **ex animo**, 'in all sincerity,' κηρόθεν; 'willingly' in 4, 1195. — **homullis**, 'poor men.' — **brevis . . . fructus**: a commonplace: Amphis in Athen. 336 c, πῖνε παῖζε· θνητὸς ὁ βίος, ὀλίγος οὑπὶ γῇς χρόνος; *Copa,* 37, 'pone merum et talos! pereat qui crastina curat'; Petr. 34, 'eheu nos miseros, quam totus humuncio nil est. | sic erimus cuncti, postquam nos auferet Orcus. | ergo vivamus, dum licet esse bene'; Plaut. *Most.* 726, 'vita quam sit brevis simul cogita'; Hor. *S.* 2, 6, 96, 'vive beatus; | vive memor quam sis aevi brevis,' *Ep.* 2, 2, 198, 'exiguo gratoque fruaris tempore raptim.' Martha, 144, contrasts the *carpe diem* of Horace and his frivolous grace which would have appeared to L. as a profanation of Epicurean doctrine. — **brevis** is emphatic by position.

915. **iam fuerit**, 'soon it will be over' (presently it will have been); Roby, 1481. — **revocare**: sc. *fructum vitae.* S. Paul, *1 ad Cor.* 15, 32, 'manducemus et bibamus, cras enim moriemur.'

916. **mali** with *hoc:* cf. 4, 92, 'ex alto . . . ortae.' — **cum primis** = *imprimis;* 6, 939; *metr. gr.*

917. **sitis**: Ov. *F.* 4, 299, 'sitis usserat herbas.' — **exurat**: quoted reason. — **atque** connects the two verbs. — **arida**: 6, 1176, 'insedabiliter sitis arida.' — **torrat,** O corr. Q, edd.; *torret,* O; *torres,* Lachm. M. Giuss. (= a burnt brand according to glossaries; cf. *Archiv,* 8, 587); *aridu' torror,* Housman, *J. Phil.* 25, 237. *Torrat* from *torro* is unexampled, but may be defended by *tueor tuor, fervo ferveo,* etc.; see Lindsay, *LL.* 476.

918. **aliae**: the gen. *alius* is very rare; Cic. *Div.* 2, 30, 'aliae pecudis'; Livy, 24, 27, 'aliae partis'; Neue-Wagener, 2, 534. — **desiderium insideat**: cf. 901. The desire may be for companionship which L. appreciated (2, 29; 5, 1397, *tum ioca tum sermo tum dulces esse cachinni*), but he did not wish to weaken his argument by this admission. — **rei**, monosyll. also in 4, 885; 27 times in poetry according to Lane, 127.

919. **enim**: '(but that is not true) for . . .'—**tum**: in sleep.—**se vitam**: *te . . . adventumque tuum*, 1, 6 and n.—**requirit** ('want them back again'): so all edd. for *requiret*, OQ, retained by Blase, *Hist. Gr.* 3, 122.

920. **pariter** precludes dreaming, for the mind is free from care.—**sopita**: 431.

921. **nam**: *i.e. non requirit nam.*—**aeternum . . . soporem**; cf. 466.—**per nos**: 'for all we care.'—**sic** is predicate; 307 n.; tr. 'this sleep may last forever.' As M. says, L. accumulates words to show how indifferent it must be.—**soporem,** O; *praemo*, Q; *per aevom*, Bern.

922. **nostri nos**: see on 71. *Nostri* is of course gen. pl.; it corresponds to *se vitamque* in 919.—**adficit,** on 853.—Winck. puts 922 after 919.

923. **et tamen**: sc. we are alive after all and can be awakened.—**tunc**: in sleep.—**illa**: because he has mentioned the *primordia* so often.—**artus**: on 129.

924. Cf. 860 and nn. In sleep much of the soul is *eiecta foras* (4, 923), and that which remains is excited to action much as fire is kindled from ashes. Inasmuch as part of the soul is lost, few first beginnings of it remain, and these are distributed throughout the body at some distance from one another, but near enough to communicate motion and thus produce sense; if they are too far apart sense-motion is not produced (cf. 568) and the man does not wake; **longe,** then, being the important word, begins the verse.

925. Note the alliteration.—**cum** with indic., see on 363; *colligat*, Winck. Br. Heinze, Giuss. Bail.—**correptus**: see on 163.—**se colligit** and *animum, mentem colligit* are frequent expressions for 'recover mind,' which L. here uses to express the recovery of the physical condition of the soul and its functions; Cic. *Tusc.* 4, 78, 'quid est autem se ipsum colligere nisi dissipatas animi partis rursum in suum locum cogere.'—**ipse**: of his own accord, because *animus* still remains.

926. **putandumst**: on 231. Goebel omits the *est* with Vict.; cf. on 1, 111.

927. **minus**: 'is less than nothing if a less could be,' Dryden. 'Of much less moment, then, should death be held | Than sleep,' Good.—**videmus**: *i.e.* evidently nothing.

928. **turbae,** OQ, Lachm. M. Giuss., *i.e. turbatae materiai*; cf. 1, 1113; 2, 127; *turba et*, Goebel, Br. Heinze, Bail.; cf. 2, 126; 5, 1141. *Turbae* should be retained as the *lectio difficilior*.—**disiectus,** ἅπαξ; Cic. used *dissipatio*.

929. **consequitur**: on 478; 'follows close from,' 'is a consequence of.'—**leto,** abl.: 1, 459, 'rebus ab ipsis consequitur sensus.'—**expergitus exstat,** 'is there any one who has awakened,' stronger than *expergitus est*, as 6, 188, 'extructa quid extent.' *Expergo* is an archaic word, *expergefacio* and *expergiscor* are the classical expressions: *expergitus, ab alio excitatus: quem solemus dicere expergefactum*, Festus.

930. **frigida,** 'chilling'; 299 n.—**est secuta,** 'has overtaken'; cf. *indepta*, 212. A later writer would have written either *in quem incidit* or used *sequi* absolutely. Madv. on Cic. *Fin.* 1, 32 quotes *Tusc.* 1, 32, 'quis igitur Epicurum sequitur dolor,' and other examples.—**pausa**: 860. Ov. *M.* 2, 611, 'corpus inane animae frigus letale secutum est.'

931–977. 'If Nature should address one, "Why, mortal, do you complain at death; your life has had its enjoyment, why not leave like a well-fed guest? But if you have lost your enjoyment of life why not put an end to trouble? I cannot

invent anything to please you even if you should live for ever," this would be a fair charge. And if an old man should lament overmuch, why should she not be more severe: "Away with your complaints, you have had the good things of life, and it is your own fault if you have not enjoyed them; yield now, you must," this also would be justified; for the old is ever pushed along before the new; generations must come and go. The time before our birth is the mirror of that which will be after our death.'

931. **rerum natura**: L. conceives nature as the efficient cause, *rerum natura creatrix*, 1, 629; as governing, *natura gerit res*, 1, 328; as fostering, *pascere naturam*, 2, 706; altogether in these senses at least 35 times in the poem; here only and in 951 he goes so far as to personify it. Usener prints Φύσει in *Fr.* 469 with Bernays. The Epicurean nature reduces to blind chance although it may be disguised as *leges, foedera, rationes.* Martha, 148, quotes Lamartine, 'De quel nom te nommer, ô fatale puissance? Qu' on t'appelle Destin, Nature, Providence, Inconcevable loi!' Patin, *Posie Latine*, 1, 119, sees in such passages the 'Anti-Lucretius' in the poem, that is the refutation of the poet's principles. Holbach in his *System of Nature* introduced Nature discoursing and instructing mankind. Cic. *Fin.* 1, 71, 'exaudita quasi voce naturae'; cf. the address of *patria* to Catiline, *1 Cat.* 18. Heinze comp. Πενία by Bion (Teles, 3, 15), εἰ λάβοι φωνὴν τὰ πράγματα . . . καὶ ἡ Πενία ἂν εἴποι κτλ.; the figure was not uncommon in philosophical diatribe; Sen. *Ep.* 22, 15, 'illa (natura) nobiscum queri debet et dicere "quod hoc est,"' etc.; cf. *Dial.* 6, 17, 6. Min. Fel. 19, 'etiam Epicurus ille qui deos aut otiosos fingit aut nullos, naturam tamen superponit.' — **repente**, 'should confront him unexpectedly.' Notice the legal expressions: *vocem mittat* ('vox de quaestura missa nulla est,' Cic. *Flacc.* 6); *respondemus, intendere litem*, 950; *exponere causam*, 951; *iure agat*, 963; *mancipio usu*, 971, showing his familiarity with law.

932. **hoc alicui increpet** is unusual for *hoc* (= *probris*) *aliquem increpet*, although in Livy, 9, 24, 10, *haec pavidis increpat* occurs. *Hoc* is hardly necessary with *sic*, as the verb is often used absolutely; cf. 963. — **nostrum**: *i.e.*, a normal person, distinguished from *grandior*, 952. — **ipsa**, 'in person.'

933. **tanto opere**: 'what troubles you so much;' for the adverbial expression approximating to a noun, cf. 5, 1157, 'id fore clam diffidere debet.' — **mortalis**: advisedly, to remind him of the necessity of nature; so *mortem* is emphatic in 934. — **quod** would have probably introduced a subjunctive in prose. — **aegris luctibus**: cf. 905. *Luctibus* is dative.

934. **congemis** is a rare word, occurring but once in L. Cic. Suet. Virg. For the acc. cf. *te deflevimus*, 906; *fleo*, active, is mostly poetical.

935. **⟨si⟩ grata**, Nauger. edd.; *gratis*, OQ; *gratis fuit ⟨haec⟩*, Lachm.; *gratis⟨ne⟩*, Bern.; *gratis anteacta . . . vita*, M. *Si* seems to be needed to correspond to *sin*, 940, and *grata* to *ingrata*, 937; and *nam* looking forward to *cur recedis*, 938, apparently demands *si.* Yet it is not impossible that OQ are right without change; *gratis* may be defended by *ingratis*, 6, 15, and elsewhere, and *fūit* is not impossible; see Sommer, 618. The bluntness of the address is noticeable.

936. **pertusum**, etc., is a reminiscence of the fable of the Danaides, explained in 1009. Cf. 6, 20, 'partim quod fluxum pertusumque esse videbat, | ut nulla posset ratione explerier umquam.' Plaut. *Pseud.* 369, 'in pertussum ingerimus dicta dolium:

operam ludimus,' 102, 'non pluris refert quam si imbrem in cribrum geras'; Plato, *Rep.* 2, 363 d, κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν of the punishment of the wicked in Hades; Plut. *Prov.* 8, κοσκίνῳ ὕδωρ ἀντλεῖς. — **congesta** is ordinarily used of solids, rather than liquids as here and in 1009, *ingesta*, the proper word, being excluded by the metre.

937. **commoda**: on 2. — **perfluxere**: for the metaphor, see on 1, 177. Notice the repeated preposition *per*, and cf. *pergam pertexere*, 6, 42, cf. 916. *Antiquae elegantiae est*, says Lachm. Note also *ingrata interiere.* — **ingrata**, 'thankless,' unprofitable; Epic. in Sen. *Ep.* 15, 10, 'stulta vita ingrata est et trepida tota in futurum fertur'; id., *Benef.* 3, 4, 1, 'Epicuro . . . qui adsidue queritur quod adversus praeterita simus ingrati.' The word occurs below in 942, 958, 1003. Hor. *Epod.* 11, 16, 'ut haec ingrata ventis dividat.'

938. Notice the gravity of the spondees. — **cur**: 'passionate questions are equivalent to a command,' Gild.-L, *LG.* 273. — **plenus**: Sen. *Ep.* 98, 15, 'ipse (senex) vitae plenus'; Vulg. *Iob*, 42, 16, 'mortuus est senex et plenus dierum.' — **conviva**: cf. 960. Horace has imitated this: 'vita | cedat, ut conviva satur,' *S.* 1, 1, 118; 'edisti satis atque bibisti; | tempus abire tibi est,' *Ep.* 2, 2, 214. Travesty by Babrius, 60, of a mouse which fell into a pot of broth: 'βέβρωκα' φησί 'καὶ πέπωκα καὶ πάσης | τροφῆς πέπλησμαι· καιρός ἐστί μοι θνήσκειν.' Bion (Teles 11), ὥσπερ ἐκ συμποσίου ἀπαλλάττομαι οὐδὲν δυσχεραίνων, οὕτω καὶ ἐκ τοῦ βίου, ὅταν ὥρα ᾖ. Orelli on Horace cites Pseud. Arist. 610, Rose, ἐκ τοῦ βίου κράτιστόν ἐστιν ὑπεξελθεῖν ὡς ἐκ συμποσίου μήτε διψῶντα μήτε μεθύοντα; see Usener, *Epic.* p. 310, 19 nn. La Fontaine, *Fab.* 8, 1, 'on sortit de la vie ainsi que d'un banquet.' Delille, Gilbert, Delavigne, Chénier have also borrowed the simile as may be seen in Pongerville's notes.

939. **aequo animo** is 'equanimity,' composure, the ἀταραξία-ἀπάθεια desired by Stoics as well as Epicureans; cf. 962; 1, 42; 5, 1119. — **que**: on 662. — **securam quietem**: *Georg.* 2, 467. Ov. *F.* 6, 331, 'placidamque capit secura quietem'; see on 211. Friedländer, *Sitteng.* 3, 617, cites several inscriptions: *securitati sacrum, perpetuae securitati, dis securis.*

940. **quae . . . cumque**: tmesis, on 550. — **fructus**: on 734. The perfect is cited elsewhere only from Velleius and Seneca. — **profusa** continues the metaphor in *vas.* Sen. *Dial.* 9, 3, 8, 'saepe grandis natu senex nullum aliud habet argumentum, quo se probet diu vixisse, praeter aetatem.'

941. **in offensu** (Lamb. Lachm. M. Bern. Woltj.), 'an annoyance,' analogous to *in amore, in invidia. Offensast*, mentioned by Lamb. and Wakef. and approved by Postgate, *J. Phil.* 16, 127, is read by Br. Heinze, Giuss. Bail., and *in offensa* occurs in Cic. *Att.* 9, 2a 2; but *offensus* is Lucretius' word (cf. on 2, 223), and the *o* of *offensost* in OQ points to a nom. in *-us*, not to one in *-a*, yet *offensa* is very attractive. — **amplius** as opposed to *plus* and *magis* has special reference to time. Sen. *Ep.* 93, 3, 'quid illum octoginta anni iuvant per inertiam exacti? non vixit iste, sed in vita mortuus est, nec sero mortuus est, sed diu.' — **addere quaeris**: 1, 103 n.

942. For the coördination of the synonymous verbs, *pereat . . . occidat*, cf. *diffundi . . . perire*, 437; *machiner inveniamque*, 944; *marcet . . . languent*, 946–947 (*exurat torrat*, 917). — **male pereat**, 'come to an unhappy end.' Notice the chiasmus. Pers. 5, 61, 'et sibi iam seri vitam ingemuere relictam.'

943. **non**: sc. *cur*. — **vitae finem**: of the natural ending of life, 1093. Sall. *Jug.* 10, 3, 'quoniam mihi natura vitae finem facit'; Cic. *Att.* 16, 16, 16, 'faciam finem rogandi.' — **atque**, 'and at the same time.' Of course an Epicurean had no restraint with regard to suicide, but Epic. did not recommend it as the Stoics did; cf. 81. Epic. in Sen. *Ep.* 12, 10, 'malum est in necessitate vivere, sed in necessitate vivere necessitas nulla est'; cf. Cic. *Fin.* 1, 49.

944. **machiner**: 4, 1119, 'nec reperire malum id possunt quae machina vincat'; Philod. *de Morte*, 19, *ὁ δ' ἄφρων οὔτ' ἀξιόλογον ἐπιλήψετ' ἀγαθόν, ἂν καὶ τὸν Τιθωνοῦ διαγένηται χρόνον* (Heinze).

945. Vulg. *Eccles.* 1, 9, 'quid est quod fuit? ipsum quod futurum est'; Sen. *Ep.* 77, 6, 'cibus somnus libido, per hunc circulum curritur,' *id.* 14, 'voluptates quae te morantur ac retinent consumpsisti: nulla tibi nova est, nulla non iam odiosa ipsa satietate.'

946. **si**: on 170. — **marcet**, cf. 956, is a poetical word not occurring in Caes. and Cic.

947. **confecti**: *confectum annis Micipsam*, Sall. *Jug.* 11, 5. *Conficere* is specially used of the exhaustion of age. 'The uniform spectacle of the world of which he is only an inactive spectator wearies and exasperates him,' Martha, 334. — **tamen**, 'yet (as you do not hope for better things).'

948. *Georg.* 2, 295, 'multa virum volvens durando saecula vincit'; cf. 1, 202. — **pergas vincere**, 'continue to surpass' = *vinces*, almost; see on 1, 16. — **pergas**: Lamb. edd., cf. *sis* in 949; *perges*, OQ, Heinze. — **vivendo** is perhaps pleonastic here and in 1081, 1090; cf. *Aen.* 11, 160, *ego vivendo vici mea fata*, where Serv. 'veteres enim vivendo vivere dicebant supervivere'; Plaut. *Epid.* 177, 'vivendo vincere'; cf. on 1, 202. No doubt the alliteration influenced its use; so *propagando procudere saecla*, 5, 850. — **saecla**: on 629.

949. **atque**, 'yes, and.' — **potius**: sc. *eadem restant*. Lucian, *Dial. Mort.* 27, 9, *τί δακρύεις τηλικοῦτος ἀποθανών; τί ἀγανακτεῖς, ὦ βέλτιστε, καὶ ταῦτα γέρων ἀφιγμένος;*

950. **respondemus**: *τί ἂν ἔχοις ἀντειπεῖν* of Bion (931 n.), 'what answer have we.' M. quotes the phrase from Cic. *Att.* 16, 7, 4; Goebel would read *respondebis* with Ritschl, but it should be *responsurus* ⟨*sis*⟩ if there is to be complete harmony with 931 sq.; L. disregards his protasis. The present in such cases is shown to be common by Madv. *Opusc.* 2, 40. — **nisi**: sc. *respondemus*. — **intendere litem**, 'set up a claim,' is a legal phrase: l. 44, § 4, *Dig.* 10, 2, 'non calumniae causa litem intendere.' If the poet is using *intendere* as implying *intentio* ('intentio est ea pars formulae qua actor desiderium suum concludit,' Gaius, 4, 41), the word *iustam* has special force, for the claim was thrown out if not prosecuted according to strict law; later, the word was a synonym of *actio* (see Heumann, *Röm. Rechts-Quellen*, *s.v.* 'intentio').

951. **veram**: *vera causa* occurs in l. 5, *D.* 6, 2; *causam expositam*, Cic. *Rosc. Amer.* 34; *expositio criminum*, l. 20, *C.* 9, 1. Cf. Engl. 'true bill.' — **verbis**, 'in her words,' *i.e.* pleading.

952 (955). Transferred by Lachm. edd. — **grandior**: *grandis suspirat arator*, 2, 1164. *Grandior* implies greater age than *senior*, with consequent weakness. — **hic** is the pronoun. La Fontaine's *Dialogue of Death and the Dying Man* may be compared.

953. Cf. 934. — **aequo**: on 313.

954. **inclamet**: Hor. *S.* 1, 9, 75, *magna* | *inclamat voce.* — **magis**, 'with more reason.' — **voce acri**, 'sharp accents,' M.

955. **abhinc** of future time is cited only from Pac. 21, and then from Tertullian; probably here it is only a strong *hinc*, 'from here,' 'out of my sight'; Plaut. *Poen.* 1035, 'maledicta hinc aufer' = *fer maledicta abhinc.* The *Thesaurus* makes it local; see Hertz, *Praep.* 12; *Archiv*, 4, 113. — **balatro**: Heins. and others, edd.; *baratre*, OQ; these words in *-o* (*agaso*, *caupo*) belong to the common language; Weise, *Characteristik*, etc. 102. Cf. *stulte*, 939; *improbe*, 1026. Hor. *C.* 2. 20, 21, 'absint . . . neniae | luctusque turpes et querimoniae; | compesce clamorem.'

956. **perfunctus**: see on 734. 'After you have,' etc. Sen. *Ep.* 60, 3, 'mortem suam antecesserunt.'

957. Cf. 1082. — **aves**: on 6. — **temnis**: rare for *contemnis;* it recurs in 5, 1238. So he uses *stinguo*, *plico*, *sueo*, *suesco* instead of the compound verbs. M. quotes Eur. *Hipp.* 183, οὐδέ σ' ἀρέσκει τὸ παρὸν τὸ δ' ἀπὸν φίλτερον ἡγῇ; cf. the saying ascribed to Democritus, ἀνοήμονες τῶν ἀπεόντων ὀρέγονται, τὰ δὲ παρεόντα ἀμαλδύνουσι.

958. Notice the gravity of the spondees. — **inperfecta**, Epic. in Sen. *Ep.* 23, 9, 'male vivunt qui semper vivere incipiunt'; *id.* 10, Seneca's comment, 'semper illis imperfecta vita est.'

959. **nec opinanti**, like the more common *necopinatus*, shows the survival of *nec* = *non;* the form survives in *negotium neglego nescio*, etc. Caesar uses *inopinans* instead. — **caput**: as one lies on the *lectus.* — **adstitit**: cf. 883; often of the appearance of the gods: *Aen.* 4, 702; *Thes.* 2, 899, 59. — **ante** | **quam** occurs four times in L. and is not found in the dactylic poets except in *Aetna*, 423; Hor. *S.* 1, 2, 104; Manil. 5, 184. But *ante . . . quam* is not uncommon; *Thes.* 2, 154, 45.

960. **satur ac plenus**: cf. on 938. The words correspond in chiasmus to *inperfecta . . . ingrata.* — **possis**: on 213. — **discedere**, Flor. 30, edd. for *discere.*

961. **aliena**: with abl.; see lex. and Roby, 1261. Soph. *Antig.* 1165, τὰς γὰρ ἡδονὰς | ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ | ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν. — **mitte**: *mirari mitte*, 6, 1056.

962. **agedum**: *agedum, sume*, Hor. *S.* 2, 3, 155; *dic agedum*, Pers. 2, 22. — **magnis**, OQ; † Bail. Heinze; *iam aliis*, Marull.; *dignis*, Lachm.; *gnatis*, Bern. Br. Giuss.; *magnus*, Censor Orellii, M.; cf. *magnus exclama*, Sen. *Ep.* 110; *ad manis*, Bock.; *gnavis*, Woltjer, *Jahrb.* 119, 786, and Brandt; *Maccus*, Bury, *Cl. R.* 9, 156; *gnavus*, Nencini; *manus*, Everett; *age: iam dormis* or *age: numne gemis*, editor, *AJP.* 21, 185. Wakefield interpreted *magnis* 'grown up men,' Orelli 'from great things.' Hor. *Ep.* 2, 2, 213, 'vivere si recte nescis decede peritis' is perhaps influenced by this passage; Epict. *Diss.* 4, 1, 106, δὸς ἄλλοις τόπον (Heinze). — **concede**: 4, 1191, 'humanis concedere rebus,' which led M. formerly to read *humanis* here. *Aen.* 11, 111, *vivis concedere.*

963. **iure . . . iure**, 'justly,' not legally; the word has many modifications of meaning. 4, 1173, 'nempe aliae quoque sunt; nempe hac sine viximus ante.' — **agat**: juristic. — **incilet** is quoted by Nonius from Pac. Acc. Lucil. as = *increpare.*

964. **rerum . . . vetustas**, 'the old.' The old order changeth, yielding place to the new; cf. 1, 263–264; 2, 77; 5, 832 sq.

965. **ex aliis aliud**: *alia ex aliis in fata vocamur*, *Aen.* 3, 494. — **reparare**: 1, 546, 'dissolui quo (into atoms) quaeque supremo tempore possint, | materies ut sub-

peditet rebus reparandis.' Cf. *firmare necessest*, 6, 940. Sauppe, *Quaest. Crit.* 20, *reparararier aequumst.*

966. **barathrum** has its simple meaning in 6, 606. There is doubtless a hendiadys for *atrum barathrum Tartarorum*; cf. on 645. 'Tenebras Orci vastasque lacunas,' 1, 115.

967. The nom. with *opus est* occurs also in 1, 1051; 4, 1268; 2, 1149. — **postera**: cf. 1085.

968. **perfuncta**: on 734.

969. **ante**: as in 852, 858; *antéhac*, Heinze. — **haec** is nom., continuing *quae*. — **cecidere cadentque**: see on 261. Hor. *AP.* 70, 'multa renascentur quae iam cecidere, cadentque | quae nunc sunt in honore vocabula.'

970. **alid** occurs six times certainly, viz. 1, 263, 407, 1115; 5, 1305, 1456. It is uncertain whether *aliud* or *alid* was the primitive form; the old grammarians regarded *alid* as an archaism (Neue-Wagener, 2, 531); latterly *alid* has been regarded as a syncopated form (Sommer, 470). *Aliud ex alio* would be unmetrical; the remedy used in 965 was not always convenient; later the plurals *alia ex aliis* were used. Richards, *Cl. R.* 13, 17 would read *desistit* which Wakef. ascribed to the Cambridge Ms.

971 is the most famous line in the poem. — **mancipio** may be dative '*for* a permanent possession' (so Hidén, II, 44) or preferably abl. 'in fee simple,' 'by hand take,' as Roby, Vol. II, xlviii, 1243, and Cartault, 45, take it. *Mancipatio* was the oldest form of transferring property by the civil law; it gave full quiritary ownership as absolute as Roman law could make it; such ownership in life we have not, but merely the right of occupancy, *usus*, which is precarious and from which we may be ejected. *Vsus* and *fructus* so often went together that *fructus* may be supplied. Curius in Cic. *Fam.* 7, 29, 1, 'sum enim χρήσει μὲν tuus, κτήσει δὲ Attici nostri'; *id.* 30, 2, Cicero's answer, 'quoniam proprium te esse scribis mancipio et nexo, meum autem usu et fructu, contentus isto sum'; Lucil. 27, 6, 'cum sciam nil esse in vita proprium mortali datum, | iam, qua tempestate vivo, chresin ad me recipio'; Müller there compares Pl. *Cist.* 194, 'ut sunt humana, nil est perpetuom datum.' Cic. *Sulla*, 90, 'lucisne hanc usuram eripere vis?' Hor. *Ep.* 2, 2, 175, 'perpetuus nulli datur usus'; Arn. 2, 27, 'omnis enim passio leti atque interitus ianua est, ad mortem ducens via et inevitabilem rebus adferens functionem ⟨necessitas⟩ quam si sentiunt animae et tactui eius atque incursionibus cedunt, usu et illis est vita, non mancipio tradita.' The commonplace that goods are a loan is found in Eur. *Ph.* 555, Bion ap. Stob. *Flor.* 105, 56; Eur. *Supp.* 534 (Heinze). *CIL.* 1, 1010, 'fortuna spondet multa multis praestat nemini; | vive in dies et horas, nam proprium est nihil'; Sen. *Dial.* 6, 10, 2, 'mutua accepimus. usus fructusque noster est . . . nos oportet in promptu habere quae in incertum diem data sunt'; *id.* 11, 10, 4, 'rerum natura illum tibi . . . non mancipio dedit, sed commodavit.

972. **respice**: cf. 854. — **vetustas**: cf. 774 and n.

973. **quam . . . ante** for *antequam* also in 4, 884; *quam . . . prius*, 6, 979.

974. **futuri**: participle.

975. **post . . . denique**: 'in the end after'; *denique finis*, 1021.

976. An unmusical verse. — **ibi**: Fronto, *ad Caes.* 3, 13, 'ne quid ibi e frigore inpliciscar,' referring to a future condition. — **horribile**: Martha, 376, quotes Pascal,

'quand je considère la petite durée de ma vie, absorbée dans l'éternité précédant et suivant, . . . je m'effraye.'

977. **omni** : 'any'; so Plaut. *Aul.* 606, 'sine omni suspicione'; *ullo* is the usual word except in Plaut. and Ter. Juv. 14, 68, 'omni sine labe'; Livy, 9, 6, 3, 'omni morte tristior fuit,' cf. 'ohne alle Gefahr.'—**securius** : on 211.—**exstat** : the subject is *omne* understood from *quicquam*. Pliny, 7, 190, 'at quanto facilius certiusque sibi quemque credere ac specimen securitatis antegenitali sumere experimento.' This argument was advanced by Schopenhauer, but, as Guyau (111) points out, nonexistence leading to existence is a very different thing to contemplate from existence passing into non-existence and that too against the will. Consolation is easy for never having possessed a good, but difficult for condemnation to future loss. Aristotle is right, φοβερώτατον δ' ὁ θάνατος, *Nic. Ethics*, 3, 6. L. in ignoring this human instinct goes against fact.

978–1023. 'The tales of Acheron are merely reflections of life : Tantalus represents the vain fear of the gods, Tityos is the man tortured by lust and passion, Sisyphus the disappointed politician, the Danaides signify the dissatisfaction of the mind with the blessings of life; Cerberus, the furies, Tartarus, are imaginary; but the prison, the executioner, the whip, are the realities; yes, and the guilty conscience that makes a hell on earth.'

978. **Acherunte**, on 628. Cf. in general *Anth. Pal.* 7, 524, αἱ δ' ἄνοδοι τί; | ψεῦδος. ὁ δὲ Πλούτων; μῦθος. ἀπωλόμεθα; Prop. 3, 5, 39, 'sub terris sint iura deum et tormenta nocentum | . . . an ficta in miseras descendit fabula gentes, | et timor haut ultra quam rogus esse potest.' Cicero, Seneca, and Juvenal ridiculed the infernal torture, and Plato agrees in the explanation when he makes the souls of the guilty covered with hideous scars; see Martha, 156. Lewis Morris in his *Epic of Hades* has followed Lucretius' interpretation. There is an interesting excursus by Cort in his Sallust, p. 402.

979. **prodita sunt** as in Homer λ 576 sq. and after L. in Ovid, *M.* 4, 432 sq., *Aen.* 6, 548 sq. But of course occasional references are met with throughout classical literature.—**in vita** : see on 357. Notice the repetition of *vita* in 982 (*hic*, 992), 995, 1014, 1023.

980. **aere** is abl. of place; not good prose use. The physical impossibility the poet does not notice. Cic. *Fin.* 1, 60, 'mors quae quasi saxum Tantalo semper inpendet, tum superstitio qua qui est imbutus quietus numquam potest'; cf. *Tusc.* 4, 35. But in *Tusc.* 1, 10 he adopts the common story of the tantalizing thirst. Pindar, Euripides, and Plato in the *Cratylus*, Sophocles, Aeschylus, Archilochus, Alcman, Alcaeus, state the impending rock; Homer and Horace and many others the food and drink; Virgil, *Aen.* 6, 602, Euripides, and Hyginus, *Fab.* 82, combine the two. The original form of the legend made T. refrain from food and drink because of the impending rock; see *Phil.* 32, 241; Siemering, 10. Φόβος Ταντάλου was proverbial: cf. Ribbeck, *Proleg. Verg.* 62.

981. Tantalus perjured himself according to one account, but there are three other charges against him; 'exhibuit linguam scelerata paternam,' Ov. *M.* 6, 213, says of his daughter. Diog. of En. *Fr.* 12 a 3, φοβοῦμαι γὰρ οὐδὲν διὰ τοὺς Τιτυοὺς καὶ τοὺς Ταντάλους, οὓς ἀναγράφουσιν ἐν Ἅιδου τινές.—**ut famast** : of general report, occurs also in 5, 17, 395, 412.—**cassa formidine** : cf. 305 and 1049.

982. **sed magis,** 'but the truth is.' 'L. dicit . . . superstitiosos significari,' Serv. on *Aen.* 6, 596.

983. **mortalis**: advisedly instead of *humanos* (80) — **casumque,** 'fall,' chance; metaphorical with reference to the literal fall of the rock. — **timent** is the fear of cowardice. — **fors** is constantly used with *fero* and its compounds, alliteration having some force: see lex. Cf. 1086.

984. **Tityon**: 'incontinentis nec Tityi iecur | relinquit ales,' Hor. *C.* 3, 4, 77. — **ineunt**: Wakef. notes that Homer λ 579 has δύνοντες. Virg. Ov. Tib. Prop. use no corresponding word in their descriptions. — **iacentem**: in prostrate helplessness; 'puer . . . nudus humi iacet, infans,' 5, 223.

985. **quod** is object of *scrutentur.* — **magno**: 'Tityo iugera pauca novem,' Prop. — **scrutentur**: *Aen.* 6, 599, has *rimatur*; L. 6, 809, *terrai penitus scrutantes abdita ferro*; the birds 'mine.' — **quicquam**: obj. of *reperire.*

986. **aetatem**: acc. of duration; cf. 6, 236 and lex. s. v. E; *perpetuo aevo*, 5, 161. — **profecto,** 'you may be certain.'

987. **quamlibet** with the subj. is not classic, Dr. § 567; it is possible to make *exstet* hortatory and to take *quamlibet* with *immani* only. — **immani**: 460 n. — **proiectu,** 'bulk,' is a rare word; the abl. is qualitative. The word, no doubt, suggested *proiecta cadavera* to the reader; T. was dead, yet with sentient feeling.

988. **sola,** 'merely.' — **dispessis** (Turn. edd.), from *dispando*, is a rare word and form commented on by Gellius, 15, 15; Ov. *M.* 4, 458 has *distentus*; Tibull. 1, 3, 75, *porrectus*; Virgil, *porrigitur*. *Dispersis*, OQ.

989. **optineat**: concessive.

990. **aeternum**: on 466. L. will not admit the possibility of an unnatural existence. 'Dolor in longinquitate levis, in gravitate brevis soleat esse ut eius magnitudinem celeritas, diuturnitatem adlevatio consoletur,' Torquatus in Cic. *Fin.* 1, 40.

991. Note the alliteration throughout this paragraph. — **praebere,** 'provide.' Sen. *Thy.* 11, 'nocte reparans quidquid amisit die.' — **de,** on 213.

992. **hic**: adv. Serv. on *Aen.* 6, 596, 'dicit enim Tityon amorem esse, hoc est libidinem: quae secundum Physicos et Medicos in iecore est; . . . unde etiam exesum a vulture dicitur in poenam renasci; etenim libidini non satisfit re semel peracta, sed recrudescit semper.' — **in amore,** 'adstrictos in amore,' 4, 1187.

993. Br. reads *lacerant* * *atque* with *aerumnae* in the lacuna; *Phil.* 27, 56 and *Append.*; an entire verse to him is lost. — **atque,** 'that is to say'; see notes of M. and Heinze. Petronius, *Fr.* 25 B. interprets the vulture of Prometheus as *cordis mala, livor atque luxus.* Tibull. 1, 3, 76 has plural: 'viscere pascit aves.' — **anxius angor**: repeated 6, 1158, cf. *Aen.* 9, 89, *timor anxius angit*, where the assonance seems to be imitated. *Angor* occurred in 853; it = *cura*; cf. 903; 2, 19. Cic. *Tusc.* 3, 27, 'aegritudo . . . lacerat, exest animum.' Postgate, *Cl. R.* 14. 352, proposes *stimuli* for *volucres*; Allen, *id.* 414, *veneres*, and *aegror* for *angor.*

994. **cuppedine** (*curpedine*, OQ): so spelled in 1, 1082; 4, 1090; 5, 45, but *cŭpido*, in 3, 59, 1077; so *lammina*, 1017; *vaccillans*, 504. Cf. 5, 45, 'quantae tum scindunt hominem cuppedinis acres | sollicitum curae'; hence Cartault would read *aliae*; Br. after Bruno, *aliae quoius . . . cuppedini.*' Cooper, *Sermo Pleb.* 46, regards *cupedo* as vulgar.

995. 'Sisyphus versat | saxum sudans nitendo neque proficit hilum' (Lucilius?)

in Cic. *Tusc.* 1, 10. The labor is futile below just as it was on the earth. Sisyphus was exceeding crafty; his offence is not quite plain. — **in vita**, belongs to this world. Phaedrus, *App.* 5, rationalizes: Sisyphus 'ostendit hominum sine fine miserias'; Tantalus 'avari . . . quos circumfluit usus bonorum, sed nil possunt tangere'; Danaides, 'luxuriae quicquid dederis perfluet'; Tityos, 'quo quis maiorem possidet terrae locum, hoc demonstratur cura graviore adfici.' — **ante oculos**: on 185.

996. Hor. *Ep.* 1, 16, 33, 'ut si | detulerit fascis indigno, detrahet idem. | "Pone meum est" inquit; pono tristisque recedo'; cf. L. 3, 65. — **populo**: *populi fasces* occurs in *Georg.* 2, 495. — **saevasque secures**: 5, 1234; *Aen.* 6, 919. The reference is to candidacy for the consulship or praetorship, *i.e.* for *imperium;* the axes were not carried within the pomoerium (Willems, *Droit*[5], 238).

997. **imbibit**, 'is bent on'; *poenas petere inbibat*, 6, 72.

998. **petere** is common in candidacy for office. — **inane**: 2, 38, 'proficiunt neque nobilitas nec gloria regni.' — **datur**: *dare*, *mandare*, and *accipere imperium* belong to the publicist's language. 'Semel repulsi petitores ambire non desinunt,' Serv. *l.c.* The result must always be vain in spite of apparent success; cf. 5, 1129.

999. **eo**: sc. *petere.* — **sufferre laborem**: 460 n. Hor. *C.* 2, 14, 19, 'damnatusque longi | Sisyphus Aeolides laboris.' Epicurus' precepts were *μὴ πολιτεύεσθαι* and *λάθε βιώσας.*

1000. The metre illustrates the sense of difficulty. — **adverso monte**, 'up a hill,' so 4, 423, *in adversum flumen*, 'up the stream.' Cf. on 293 for the abl. — **nixantem** is a rare word occurring in 6, 836; 4, 506; *Aen.* 5, 279; it implies greater effort than *nitor.*

1001. **e**: (supplied by Pont.) of motion from the surface; 5, 1125, *tamen e summo; id.* 946, *montibus e magnis decursus aquai;* 1, 283 (n.), 1086. — **rusum** for *rursum;* see on 45. There was a god Rusor; S. August. *CD.* 7, 23 end, 'Rusori quare? quod rursus, inquit ⟨Varro⟩, cuncta eodem revolvuntur.'

1002. **aequora campi** closes the verse in Enn. *Ann.* 137; *aequore campi*, *Aen.* 7, 781. Hom. λ 598, *αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.* The rhythm is opposite of that in 1000.

1003. **ingratam**: on 937. — **naturam**: on 43. — **pascere**: subject infin. (see on 4, 765) with *explere*, *satiare*, represented by *hoc*, 1008.

1004. **atque**, 'and yet.' — **explere**: edd. quote Nonius, who cites this passage, 'expleri et satiari hanc habent differentiam: expleri est tantummodo plenum esse, satiari supra modum et abundantiam.' They seem to be synonyms here and in 4, 1093–1102. L. sometimes uses two synonymous verbs to add to the weight or beauty of the thought; cf. 2, 154; 5, 1235; and on 3, 291. — **satiareque**: see on 1, 666.

1005. **faciunt** represents *pascere;* the seasons bring food. 5, 552, *quod facere* 1045, *facere id*, 1269, *facere haec. Quod fit* would be plainer. Ribbeck, *Rh.M.* 30, 633 would read *quom satiant omnes;* Bergk, *Jahrb.* 67, 322, *facimus . . . circo | dum;* Lachm. *victum* for *circum.* — **nobis**: for humanity, as frequently. — **annorum**: 5, 220, 'cur anni tempora morbos | adportant?' Personal also in 2, 32; the *puellae*, 1008. — **circum cum redeunt** represents the Homeric *περιπλομένων ἐνιαυτῶν*; cf. *solis redeuntibus annis*, 1, 311; *solis volventia lustra*, 5, 931. *Circum redire* is for *circumeuntes redire;* here again *egestas linguae* troubled him.

1006. **fetus**: on 1, 193. — **ferunt**: one of the Hours was called Pherusa: Hyginus,

183. — **lepores**: 5, 1376, 'vario distincta lepore' of the beauty of a landscape; *lepores* here of the delight of the mind as well. One of the Hours was named Thallo.

1007. **nec tamen**: on 231. Men fail to be satisfied with the gifts of Nature: so the girls cannot fill their vessels. — **fructibus** corresponds to *fetus*; cf. *commoda*, 937.

1008. **hoc** is inserted to gather up the distant subjects with emphasis; Madv. *LG.* 489 a. — **aevo florente**: also of *pueri* in 5, 888; *equus florenti aetate, id.* 1074. Cf. 1, 564. — **puellas**, 'brides,' the daughters of Danaus who killed their husbands. This fable of the punishment of the Danaids comes mainly from Roman poets (so of Ixion); in the early legend they were purified by Athene and Hermes; the punishment, however, was known, but with no definite application; see Kiessling on Hor. *C.* 3, 11. L. does not wish here to emphasize their guilt, hence he does not name them.

1009. **quod**, 754 n.; and for repetition in 1008–1009, cf. 820. — **pertusum**: 936. Bion the Borysthenite thought that the water ought to have been carried in full buckets as a greater punishment (DL. *Bion*, 3).

1010. **nulla ratione**: on 1, 153. — **potestur**: *poteratur*, *possitur*, *possetur*, also occur in archaic Latin; cf. *queatur*, 1, 1045; Dr. § 93. Note that the use is with passive verbs.

1011. **Cerberus**: 'nemo tam puer est ut Cerberum timeat,' Sen. *Ep.* 24, 18. There is doubtless a lacuna after this verse (so M. Br. Bail.); Munro's stopgap is 'are idle tales, as well as all the rest, Ixion's wheel and black' Tartarus. Lachm. reads with Marullus *egenus Tartarus*, and Heinze sees no lacuna in spite of the missing verb and the *qui* of 1013; he suggests that Ixion may not have been mentioned by L.'s authorities; but it is by no means certain that L. mentioned Ixion in the lacuna. Serv. *l.c.* although omitting any reference to the Danaides says 'per rotam autem ostendit negotiatores,' where Bernays and Heinze think he is explaining Virgil, not L. But Ixion is constantly mentioned in the catalogues, *e.g.* Juv. 13, 51, 'nec rota nec Furiae nec saxum aut vulturis atri | poena'; cf. Ov. *M.* 4, 465; Tib. 1, 3, 73. Ellis defends the lacuna by an old gloss on Macr. § 14 of *SS.* 1, 10, *illos radiis rotarum*: 'aliter Lucretius negotiatoris qui ambire non desinunt' (*J. Phil.* 20, 159). Purmann, *Phil.* 3, 66, does not think Ixion was mentioned, and Woltjer, *Jahrb.* 123, 778, limits the lacuna to one verse. Giuss., *potestur* * *Cerberus* . . . *egestas* * *Tartarus*. — **iam vero**, 'further.'

1012. **Tartarus**: on 628. — **faucibus** with omitted *e*, 218 n. 6, 639, 'per fauces montis ut Aetnae | expirent ignes'; *Aen.* 7, 785, 'Chimaeram . . . efflantem faucibus ignis'; *id.* 6, 295, 'Tartarei . . . Acherontis . . . gurges | aestuat atque omnem Cocyto eructat harenam.' — **aestus**: of fire or heat; 6, 364, 'permiscet frigus et aestum!'; 1, 300 n.

1013. **qui neque**: *quid? neque*, Lachm. — **profecto**, 'for a fact'; here = *ut opinor*. — A like incredulity in Cic. *ND.* 2, 5; *Cluent.* 171; Juv. 2, 152; etc. Sen. *Dial.* 6, 19, 4, 'illa quae nobis inferos faciunt terribiles, fabulam esse, nullas imminere mortuis tenebras . . . luserunt ista poetae (L. 1, 102 sq.) et vanis nos agitavere terroribus'; Arn. 2, 30, 'et quis erit tam brutus et rerum consequentias nesciens, qui animis incorruptibilibus credat aut tenebras Tartareas posse aliquid nocere aut igneos fluvios aut caenosis gurgitibus paludes aut rotarum volubilium circumactus?'

1014. **in vita**: 357 n. 5, 1151, 'metus maculat poenarum praemia vitae.'

1015. **insignibus insignis**, 'signal as the deeds are signal,' M.; 'the mighty pains to mighty mischiefs due,' Dryden. See on 71.—**luella**, ἀπ. λεγ., 'expiation.'

1016. **saxo**: 'L. Pituanius saxo deiectus est' (*i.e. Tarpeio*), Tac. *Ann.* 2, 32.—**iactu**': on 52.—**deorsum** is hardly necessary; 6, 1021, 'sursum . . . consurgere,' and 3, 27 n.

1017. **robur** is probably some instrument of torture made of wood, such as a rack or stake; it is not likely that L. would introduce a synonym of *carcer* amid other tortures even if *robur* = *Tullianum* is common elsewhere. *Anth. Lat.* R. 1, 415, 32, 'spes et in horrendo robore parva manet.' *Carcer* was frequently used for *Tullianum*.—**pix**: 'te pix atra agitet aput carnuficem tuoque capiti inluceat,' Plaut. *Capt.* 596.—**lammina**: 'ventres lamna candente nepotum . . . urendos,' Hor. *Ep.* 1, 15, 36; cf. on 504.—**taedae**: 'taeda lucebis in illa | qua stantes ardent, qui fixo gutture fumant,' Juv. 1, 155.

1018. **conscia**, 'conscience-stricken.' For the syntax cf. 6, 393, 'nulla sibi conscius in re'; *Aen.* 1, 604, 'mens sibi conscia recti.' But *factis* may be dative; if so *sibi* must be taken with *praemetuens adhibet* as *conscius* does not regularly take two datives; Madv. *LG.* 289, 2.

1019. **praemetuens** is very rare.—**torret**, OQ, Giuss.; *terret*, Lachm. M. Br. Bail. Lachm. excludes *torreo flagellis* for *uro f.*, which is unexampled, in spite of Prop. 3, 24, 13, 'correptus saevo Veneris torrebar aheno,' or Hor. *C.* 3, 9, 13, 'me torret face mutua.' *Torret flagellis* is as forcible as *adhibet stimulos*, but *terret* is weak and *torquet* (Heins. Heinze) unnecessary. Note that the tortures of 1017 are mainly fiery. Juv. 13, 194, 'mens habet attonitos et surdo verbere caedit, | occultum quatiente animo tortore flagellum'; *id.* 2, 'se | iudice nemo nocens absolvitur'; Sen. *Ep.* 87, 24, 'atqui maximum scelerum supplicium in ipsis est.' Tennyson, *Sea Dreams*, 'Ever bears about | A silent court of justice in his breast, | Himself the the judge and jury and himself | The prisoner at the bar, ever condemned.'

1020. **interea**: while in this condition.

1021. **poenarum**: these they fancy will have no end, even if death is usually the *terminus malorum*.

1022. Note the alliteration.—**magis** with *gravescant*.—**in morte**: 'after death'; on 866.—**gravescant** is poetical; cf. 4, 1069; 6, 337.

1023. **hic**, OQ, edd., sc. *in terra*; cf. 992, and 6, 140, and see on 322. *Hinc*, Pontanus, Br. Purmann *Jahrb.* 115, 277.—**Acherusia** is an adjective. 'Hell lies near | Around us as does Heaven,' Lewis Morris. 'The mind is its own place, and in itself | Can make a heaven of hell, a hell of heaven'; and 'For within him Hell | He brings, and round about him, nor from Hell | One step, no more than from himself can fly | By change of place,' Milton. The conception goes back at least to Democritus: *ξυνειδήσι ⟨δε⟩ τῆς ἐν τῷ βίῳ κακοπρηγμοσύνης, τὸν τῆς βιοτῆς χρόνον ἐν ταραχῇσι καὶ φόβοισι ταλαιπωρέουσι*, *apud* Stob. 120, 20; see *Phil.* 29, 612. Rohde, *Psyche*, 2, 179, traces the conception to Empedocles, who knew no underworld. The furies as symbolical of the tortures of the guilty conscience are referred to by Cicero in *Rosc. Amer.* 67 and elsewhere.—**stultorum**: like the Stoics the Epicureans divided mankind into *sapientes* and *stulti*, ἀνόητοι. Cic. *Fin.* 1, 62, 'cum stultorum vitam cum sua comparat magna afficitur voluptate.' Bossuet, 'comprends.

ô pécheur, que tu portes ton enfer en toi-même.' The 4th Council of the Lateran condemned the tenet 'infernum non esse locum specialem, sed eum qui in statu peccati mortalis versatur, in se ipso habere infernum.' — **denique**, 'to sum it all up.'

1024–1052. 'Consider: Ancus had to die and many other kings and potentates, Xerxes, Scipio, Homer, Democritus, Epicurus himself; will you then think it a hardship, — you who are half dead already, terrified by fears and wandering in error?'

1024. **tute** is general, 135 n.; for the form, metrically convenient, 627 n. — **possis**: 213 n.

1025. **lumina** is the light of day; 542 n. — **sis** for *suis*, like *sam*, *sum*, *sos*, from an old pron. stem; cf. *svo*, 1, 1022, and Lindsay, *LL.* 428. — **oculis** was regarded as a dative by Festus, who quotes Ennius; approved by Heinze. — **bonus** is a standing epithet of Ancus Martius, perhaps from his supposed favoring of the plebeians (Lange, *Röm. Alterth.* I, 429). Enn. *Ann.* 149, *postquam lumina sis oculis bonus Ancu' reliquit.* Cf. also Hor. *Ep.* 1, 6, 27, 'ire tamen restat, Numa quo devenit et Ancus'; *C.* 4, 7, 14, 'nos ubi decidimus | quo pater Aeneas, quo dives Tullus et Ancus.' 'Death lays his icy hands on kings | Sceptre and crown | Must tumble down | And in the dust be equal made,' Shirley. 'But kings and mightiest potentates must die, | For that's the end of human misery,' *1 King Henry VI*, 3, 2. — **Ancu'**: only certain case in L. of elision of *s* in a proper noun.

1026. **melior**: κάτθανε καὶ Πάτροκλος, ὅ περ σέο πολλὸν ἀμείνων, Hom. Φ 107. — **improbe**, 'outrageous,' makes the 5th foot in *Aen.* 4, 386, Hor. *S.* 2, 2, 104; 3, 200; Pers. 4, 47. He outrages decency in his expectations; ἀναιδής, M.

1027. **reges rerumque potentes**: also in 2, 50. Tr. 'princes and potentates' to keep the alliteration.

1028. **occidĕrunt**: 86 n. 'Occidit et Pelopis genitor conviva deorum,' Hor. *C.* 1, 28, 7. — **magnis**: for emphasis as in *Aen.* 1, 148, 'veluti magno in populo,' and Horace's imitation, *S.* 1, 6, 4, 'qui magnis legionibus imperitarent'; there is Ennian influence here. — **gentibus**: 1, 119, *per gentis Italas hominum.* — **imperitarunt** is used instead of the metrically impossible *imperarunt* as in Hor. *S.* 1, 6, 4; 2, 7, 81; cf. Enn. *Ann.* 427, *induperantum.*

1029. **ille**: Xerxes was a stock example (so much so that his name here is unnecessary) from the beginning of the rhetorical schools (Mayor on Juv. 10, 173) to the *New England Primer*: 'Xerxes the great did die, and so must you and I.' Cic. *Fin.* 2, 112, 'Xerxes cum . . . maria ambulavisset, terram navigavisset'; Catull. 66, 45, 'cum Medi peperere novum mare cumque iuventus | per medium classi barbara navit Athon'; cf. Isocr. 4, 89; Plato, *Legg.* 3, 699 a. Brandt, *Rh. M.* 38, 606, finds a reminiscence in Incerti *Panegyr.* V, p. 137, 1, 'nec insultavit elemento.' — **viam** is the bridge over the Hellespont: Enn. *Ann.* 378, *isque Hellesponto pontem contendit in alto.* — **magnum** is a constant epithet of the sea, due probably to alliteration; retained here although the Hellespont was not strictly wide; in 6, 144 and 615 it means merely 'mighty'; in 2, 1 and 553 'boisterous.' Val. Max. 1, 50, 'magni numen maris excitat Helle.'

1030. **iter** is object of *dedit* and **ire** = *quo irent; Aen.* 5, 260, 'loricam . . . donat habere viro'; cf. on 86. — **legionibus**, 'armies,' as in 2, 40.

1031 is bracketed by Lachm. as an intolerable pleonasm. Juv. 'suppositumque

rotis solidum mare.' Winck. sees in 1030 a reference to troops, in 1031, to infantry, in 1032, to cavalry; Purmann rightly holds that Xerxes' might is the emphatic thought. — **super ire**, OQ, edd.; *superare*, Marull. M. — **lucunas**: of the sea; *salsis lacunis*, 5, 794; see on 186.

1032. **contemsit**: 259 n. — **insultans**: literal. Gifan. comp. *Culex*, 33, 'non Hellespontus pedibus pulsatus equorum.' — **murmura** is always a loud, terrifying noise in L.; *e.g.* 1, 276. *Aen.* 1, 124, 'misceri murmure pontum.'

1033. **lumine**: 542 n. — **corpore**: prep. is omitted in 5, 812; *de* is written in 4, 53. — **fudit**: cf. 700.

1034. **Scipiadas**: the elder Africanus, as the next verse shows the influence of Ennius. The form is hybrid, like *Memmiadae*, 1, 26; *Scipiadam*, Hor. *S.* 2, 1, 17; *Scipiadas*, sing. in Lucil. *inc.* 57, pl. in *Georg.* 2, 170. *Scipionides* is inadmissible in the hexameter and *Scipio* in most cases. *Romulides*, *Tuscolides*, *Appiades*, are also hybrids; Müller. *RM.* 389; Roby, *LG.* 475. — **fulmen**: Cic. *Balb.* 34, *duo fulmina nostri imperii . . . Cn. et P. Scipiones; Aen.* 6, 842, *duo fulmina belli | Scipiadas; id.* 12, 654, *fulminat Aeneas.* Scott calls Nelson a thunderbolt of war. M. suggests that *Scipio* was connected in thought with σκηπτός, thunderbolt, in family pride. Val. Max. 3, 5, 1, 'di boni quas tenebras ex quo fulmine nasci passi estis' of the degeneracy of the son of Africanus Maior. — **Carthaginis**: so *Athenae* is personified in 6, 2. — **horror**: 742 n. M. shows from Silius, Seneca, *Culex*, that *Carthaginis horror* and the like became traditional; *e.g.* Sen. *Ep.* 86, 5, 'ille Carthaginis horror'; Sil. 15, 340, 'iacet campis Carthaginis horror.'

1035. **ossa dedit terrae** and analogous expressions were not so common as their modern equivalents. — **famul** was an experiment by Ennius, like *cael* and *gau*, but more easily defended by the analogy of *vir* and *satur*: *Ann.* 313, 'e summo regno ut famul infimus esset.' Horace repeatedly brings out the contrast: 'unda . . . enaviganda, sive reges | sive inopes erimus coloni,' *C.* 2, 14, 11. *Cymbeline*, 4, 2, 'The sceptre learning physic must | All follow this and come to dust.'

1036. **adde**: 829 n. — **repertores**: 'inventas aut qui vitam excoluere per artes,' *Aen.* 6, 663. — **doctrinarum**, 'sciences.' — **leporum**, 'arts,' 1006 n. Catullus' book was a *lepidum libellum*, but the expression is not limited to poetry. *Lepos*, of L.'s own poetry, 1, 28, 934.

1037. **Heliconiadum** is not quoted elsewhere. — **comites**: Μουσάων θεράποντες; *Musarum comitem*, *Aen.* 9, 775; *Musae comitem*, Prop. 3, 2, 13; so *comes* of a client in Hor. *Ep.* 1, 18, 30; see Kiessling there. — **quorum unus**: Prop. 1, 7, 3, 'primo contendis Homero'; Hor. *C.* 4, 9, 5, 'priores tenet sedes.' Hertz, *Phil.* 6, 34, thought Hor. *AP.* 359, *dormitat Homerus*, was a misunderstanding of L., but cf. Quint. 10, 1, 24, 'cum Ciceroni dormitare interim Demosthenes, Horatio vero Homerus ipse videatur.' — **Homerus** is praised in a digression in 1, 117, 'qui primus amoeno | detulit ex Helicone perenni fronde coronam'; cf. also the laudation of Empedocles, 1, 729. In both passages L. takes some trouble to give honor.

1038. In general cf. *Mundi Vanitas* of Iacoponus, 13, 'Dic ubi Salomon, olim tam nobilis, | vel ubi Samson est, dux invincibilis, | vel pulcher Absalom, vultu mirabilis, | vel dulcis Ionathan, multum amabilis? | quo Caesar abiit celsus imperio, | vel Dives splendidus, totus in prandio? | dic, ubi Tullius, clarus eloquio, | vel Aristoteles, summus ingenio?' — **sceptra**: for the case, see on 734. Σκᾶπτρον Ὅμηρος ἔχει,

Anth. Pal. 7, 409, 6. — **aliis**: cf. 4, 1174, 'eadem facit . . . omnia turpi'; 2, 919, 'animalia . . . mortalibus una eademque'; Hor. *AP.* 467, 'idem facit occidenti.' The construction is found in Ovid and the later poets and in Pliny; cf. Schmalz, *Synt.* § 90. Brenous, *Hellénismes*, 152, proves it a grecism: Xen. *Anab.* 3, 1, 27, ἐν ταὐτῷ γε μέντοι ἦσθα τούτοις; see Roby, 1143, 6. — **aliis** for *ceteris* is common in Livy; Dr. § 55; here 'all others,' as in Hor. *C.* 1, 3, 4.

1039. **denique**, as often, merely introduces another case. — **Democritum**, OQ, edd.; *Democritus*, Bentl. Heinze; advancing years warned him of the decay of his faculties, of memory particularly. Ἀνόημονες θάνατον δεδοικότες γηράσκειν ἐθέλουσι was one of his remarks, *Mor. Fr.* 53. — **matura**: he died at 90; others say at 109. There is no certainty in the varied accounts of his death: Zeller, *Phil.* I[5], 841–845.

1040. Note the alliteration. — **memores**: on 859. — **motus mentis** is consistent with Epicurean philosophy; cf. 240. — 4, 765, 'meminisse iacet languetque sopore.' '*Memores motus* would produce memory, and thereby the power of consistent thought,' M.

1041. **obvius**: on 384. *Aen.* 10, 552, 'obvius ardenti sese obtulit'; note the pleonasm, due probably to alliteration, like *obvius obstes*, 4, 1150. — D. is said to have died from voluntary starvation.

1042. **Epicurus**: named here only by L. Stanley translates 'Great Epicurus died, his Lives race run | Whose Wit Mankind exceeded, as the Sun | Eclipseth by his Rising all the stars.' Καὶ ὁ Ἡρακλῆς ἀπέθανεν, *Inscript. Sic. et Ital.* 1806. Οὐδεὶς ἀθάνατος was common both in Pagan and Christian inscriptions; Rohde, *Psyche*, 2, 395. — **obit**, Flor. 31, edd.; *obiit*, OQ; *iit*, Lachm., who maintained that *obit* for *obiit* could not stand here before a consonant; cf. Leo, *Plaut. Forsch.* 286, who objects to *-us* before a vowel; cf. *famul*, 1035, but *obvius obtulit*, 1041. Mart. *Spect.* 161, 'raptus abit media,' and 11, 82, 3, 'imitatus obit saevis.' Vollmer on Stat. *Silv.* 5, 2, 12, gives a list of cases of *-it* for *-iit* in Statius. *Subit tibi* is the only one before a consonant; there Queck reads *ibi*. Juv. 6, 563, *perit cui*; 8, 85, *perit cenet.* Lachm. is refuted by Munro, and Müller *RM*[2], 508; *redit*, 3, 502; *init*, 4, 339, *perit*, 771. Winck. arranges *ipse obiit decurso Epicurus lumina vitae*; cf. Polle, *Phil.* 26, 336. — **decurso**: *spatio*, 4, 1196 (Cic. *CM.* 83; Plaut. *Stich.* 81) is the usual metaphor. For the pass. cf. *morte obita*, 1, 135. 'Ita ⟨de⟩cucurrit vitam,' *Carm. Epigr.* 1, 91, 10. *Finito lumine vitae* occurs in Meyer's *Anthol.* 1164, 8. The ordinary metaphor was *extincto lumine*; here the two are mixed. — **ipse**: the master.

1043. Lactantius quotes this (3, 17, 28) with bitter scorn, adding, 'itaque poeta inanissimus leonis laudibus murem non ornavit sed obruit et obtrivit.' — **ingenio**: 453 n. 'The philosopher Lucretius could free himself from the God-idea, the poet cannot; his God is Epicurus,' Hachez, 10. The epigram of Leonidas on Homer (*Anth. Pal.* 9, 24) may be compared: ἄστρα μὲν ἠμαύρωσε καὶ ἱερὰ κύκλα σελήνης | ἄξονα δινήσας ἔμπυρος ἠέλιος· | ὑμνοπολὺς δ' ἀγεληδὸν ἀπημάλδυνεν Ὅμηρος | λαμπρότατον Μουσῶν φέγγος ἀνασχόμενος.

1044. **aetherius sol** occurs in 5, 215, 267, 281, 389; cf. *Aen.* 8, 68; 'sidera autem aetherium lumen obtinent,' Cic. *ND.* 2, 42; *Anth. Pal.* 12, 59, ἀλλὰ Μυΐσκος | ἔσβεσεν ἐκλάμψας ἀστέρας ἠέλιος.

1045. **indignabere**: on 870. 'Thy lot is the common lot of all.' — **obire**: Brenous, *Hell.* 286, suggests that the infin. may be due to *dubitaris*; but see on 75.

1046. **mortua vita,** oxymoron, 779 n. 'Vestra . . . quae dicitur vita mors est,' Cic. *Rep.* 6, 14.—**vivo atque videnti**: proverbial; 'vivus, ut aiunt, est et videns,' Cic. *Sest.* 59; 'huic acerbissimum vivo videntique funus ducitur,' *Quinct.* 50; in L. also, 5, 993, 'viva videns vivo sepeliri viscera busto.' Wölfflin, *Allit. Verb.* 92, cites other passages and compares *vivo praesenti,* Plaut. *Most.* 427; *ζῶν καὶ ὁρῶν.*

1047. **conteris,** 'waste,' is frequently used of time.—**aevi**: 5, 1431, 'curis consumit inanibus aevom.'

1048. **vigilans stertis**: *hic vigilans somniat,* Plaut. *Capt.* 845; cf. *Amph.* 697; *Men.* 395; *vigilans dormiat, Pseud.* 386; *vigilanti stertere naso,* Juv. 1, 57.—**somnia**: 'visions.'—**cessas** is properly a result of slothfulness.

1049. **sollicitam,** 'all stirred up,' from the etymology.—**geris** (= *habes*) *animum* is not uncommon; see lex.; cf. *gestat* = *habet,* Hor. *C.* 1, 8, 10; *in corde gerens furores,* Catull. 64, 54, and *habendo* = *gestando,* L. 1, 312. In general, 1, 104, 'quam multa tibi iam fingere possunt | somnia quae vitae rationes vertere possint.'—**cassa**: on 981.

1050. **nec . . . saepe,** 'nor oftentimes'; *saepe* qualifies the principal clause, although in the subordinate one, as in 913; 2, 85, etc.—**mali**: with *quid,* 'what is the matter.'

1051. **ebrius**: reeling like a drunken man. Cf. *μεθύειν ἐξ ὀδυνάων*; Theocr. 20, 98, *ἔστη δὲ πληγαῖς μεθύων.*—**urgeris**: cf. 982.

1052. **fluitans,** 'drifting'; 4, 1077, 'fluctuat incertis erroribus ardor amantum'; 1124, 'aegrotat fama vacillans'; *Aen.* 5, 867, 'amisso fluitantem errare magistro'; Hor. *S.* 2, 3, 269, 'caeca fluitantia sorte laboret | reddere certa sibi.' For the double metaphor, cf. Kraetsch, 74.—**vagaris**: Cic. *Off.* 2, 7, 'ii quorum vagetur animus errore nec habeat umquam quid sequatur.'

1053–1075. 'If men understood the cause of the burdens they bear, they would alter their way of life and not try by change to escape from themselves; they would give themselves up to the study of Nature, for the stake is not for an hour but for all eternity.'

1053. **Si**: 170 n.—**sentire**: they feel the burden but know not the cause.—**videntur**: passive; 182 n.

1054. **animo,** like *sensus animantibus insunt,* 6, 984, is probably an abl. as Hertz, Holtze, and Hidén take it.

1055. **e**: on 157.—**quoque**: with *noscere,* 349 n.—**unde**: *et unde* closes the verse in 876; 4, 929; Pers. 3. 68.

1056. **moles**: 'burden'; Cic. *3 Cat.* 17, 'molem mali'; *1 Cat.* 23, 'molem invidiae'; Tac. *Ann.* 12, 66, 'mole curarum'; without *tamquam,* which is the sign of a simile here.

1057. **vitam agerent**: *agere aetatem,* 4, 1136; 3, 672; *aevom,* 5, 82; *tempore,* 3, 832.—**plerumque videmus**: also in 4, 974; *p. putant,* 4, 1236; *putantur,* 4, 1265.

1058. **quisque** represents *homines,* 1053; cf. *ille,* 1060; *quisque,* 1068, 1071; *mortalibus,* 1074. *Quisque* and not *quemque* is the rule where there is a choice as here; Madv. *L.G.* 495.—**quaerere commutare**: 516 n. 'Vbi satias fieri coepit commuto locum,' Ter. *Eun.* 973 (H.). The old edd. followed by Br. punctuate after *semper;* Bentl. and Lachm. removed the point; the restlessness is the important matter.

1059. onus: *omnis curas doloresque deponerem*, Cic. *Fam.* 4, 6, 2. 'Stultus uterque locum immeritum causatur inique,' Hor. *Ep.* 1, 14, 12.

1060. foras: 37 n.; notice *foris*, 1062. For pleonasm, see on 772. — **magnis** is important. — **aedibus** is here (1) a mansion having many apartments, (2) a town house, opp. of *villa*, 1065. — **ille**, 'such a one.'

1061. pertaesumst is stronger than *taesumst*. 'Adde quod idem | non horam tecum esse potes, non otia recte | ponere,' Hor. *S.* 2, 7, 111; 'ades abesse vis, abes reverti cupis,' *Auct. ad Her.* 4, 21. — **revertit** is supplied by Politian, edd.; cf. 5, 1153; *revisit*, Proll, 46. Nencini proposes *rebetit* (*BPW.* 15, 1134); Bergk, *esse domi semper quem pertaesumst subitoque*; Polle, *Phil.* 26, 278, *adamat rus*.

1062. nilo melius, 'and finds there's no relief in open air,' Dryden.

1063. mannos is a Gallic word for 'pony,' occurring first here, and rarely in other authors. They were a 'fancy' animal, not intended for hard work (*Archiv*, 7, 318). Hor. *Epod.* 4, 14, 'et Appiam mannis terit.' In general: 'Romae Tibur amem ventosus, Tibure Romam,' Hor. *Ep.* 1, 8, 12; 'Romae rus optas absentem rusticus urbem | tollis ad astra levis,' *S.* 2, 7, 28; Sen. *Ep.* 28. M. Arnold, *Obermann once more*, 'In his cool hall with haggard eyes, | The Roman noble lay; | He drove abroad in furious guise, | Along the Appian way; | He made a feast, drank fierce and fast, | And crown'd his hair with flowers — | No easier nor no quicker pass'd | The impracticable hours.' — **praecipitanter** occurs only here in classical authors; the word seems to imitate the hoof-beats.

1064. instans, 'corpus de terra corripere instant,' 4, 998 and n.

1065. tetigit: 'fas illi limina divum | tangere,' *Georg.* 4, 358. See on 770. Pongerville quotes Boileau: 'Un fou rempli d'erreurs, que le trouble accompagne, | est malade à la ville, ainsi qu'à la campagne.'

1066. Sen. *Dial.* 9, 12, 3, has the same course of thought: 'vagantur quaerentes negotia . . . quorumdam quasi ad incendium currentium misereris . . . domum cum supervacua redeuntes lassitudine iurant nescisse se ipsos quare exierint,' etc. — **abit**, 'goes off.' — **gravis**, 'heavily'; *2 King Henry IV*, 3, 1, 'O gentle sleep — how have I frighted thee, | That thou no more will weigh my eyelids down.' Q. Curt. 7, 6, 18, 'gravesque epulis et somno.' — **atque**, 'which means.' — **oblivia**: 'ducere sollicitae iucunda oblivia vitae,' Hor. *S.* 2, 6, 62; see on 828. M. gives the full expression from Ov. *Her.* 14, 33, 'cibo vinoque graves somnoque iacebant.'

1067. etiam: he even returns in the same hot haste. — **urbem**, 'quod commune est et aliis nomen, intellectu alicui rei peculiariter tribuitur; ut urbem, Romam accipimus,' Quint. 8, 2, 8. Edd. quote Enn. *Sc.* 240, 'imus huc illuc hinc; cum illuc ventum est ire illinc lubet'; cf. Hor. *Ep.* 1, 1, 80 sq. and 1, 14, 14, 'tu mediastinus tacita prece rure petebas, | nunc urbem et ludos et balnea vilicus optas.'

1068. fugitat, quem: Madv. *Adv.* II, 24, Br. Heinze, Bail.; *fugit at quem*, OQ, Giuss., cf. *Note L.* 40; *fugit* (*at . . . haeret*) *et*, M.; *fugit: at quom*, Lachm.; cf. Cartault, 80. Sen *Dial.* 9, 2, 14, quotes *hoc se quisque modo semper fugit* with the comment 'sed quid prodest si non effugit? sequitur se ipse et urget gravissimus comes'; *id. NQ.* 4, 1, 'turbam hominum rerumque desiderent qui se pati nesciunt.' Seneca does not quote with accuracy here, and *fugitat* occurs six times in L., a synonym of *fugit* (I had thought of *fugit et*). Hor. *C.* 2, 16, 19, 'patriae quis exul | se quoque fugit?' Byron, *Childe Harold*, 1, 1, 'What exile from himself can flee? | To

zones though more and more remote, | Still, still pursues, where'er I be, | The blight of life, the demon Thought.' — **quem scilicet,** *i.e. se fugit, scilicet eum quem neque effugit neque effugere potest.*

1069. **effugere** implies successful flight. — **potis est,** 1079 n. — **ingratis**: this spelling occurs in 5, 44; 6, 15, 216; Gell. 17, 1, 7; but the orthography is not definite (Neue-Wagener, 2, 609). This is the earliest occurrence of *ingratiis* as a trisyllable; it is always a quadrisyl. in Plautus: *Archiv,* 4, 402. OQ have *ingratius,* which Postgate, *J. Phil.* 24, 138, retains. — **haeret**: Hor. *S.* 2, 7, 26, 'haeres | nequiquam caeno cupiens evellere plantam.' — **odit**: Hor. *S.* 2, 1, 23, 'cum sibi quisque timet, quamquam est intactus, et odit,' also absolute.

1070. **morbi**: *mali,* 1056. — **tenet**: 649 n.

1071. **relictis rebus**: 'leaving everything'; see lex. 'relinquo'; *rebus omissis,* Hor. *Ep.* 1, 5, 30; 'ego relictis rebus Epidicum operam quaerendo dabo,' Plaut. *Epid.* 605; 'erus me relictis rebus iussit,' Ter. *And.* 412; see Wagner there; Plaut. *Truc.* 236, 'relictis rebus rem perdit.'

1072. Epic. *ad Men.* 122, *Μήτε νέος τις ὢν μελλέτω φιλοσοφεῖν, μήτε γέρων ὑπάρχων κοπιάτω φιλοσοφῶν. οὔτε γὰρ ἄωρος οὐδείς ἐστιν οὔτε πάρωρος πρὸς τὸ κατὰ ψυχὴν ὑγιαῖνον.* The ardor of this whole description may imply L.'s personal experience; 'the storm of the soul,' as Epicurus called it, was ended. See on 16.

1073. **temporis aeterni**: cf. 973. Kannengiesser would transfer 1073–1075 to follow 1089, Susemihl to follow 1094 (*Phil.* 27, 57). — **unius**: on 97.

1074. **ambigitur** is a juristic word, 'the matter in doubt is'; **status** has also juristic coloring, 5, 829, 'ex alioque alius status excipere omnia debet.'

1075. **aetas,** 'time'; 449 n. — **cumque, manenda,** Lamb. edd.; *cumque manenda,* Lachm. M.: *manenda,* Lamb. edd.; *manendo,* OQ, Wakef. Heinze; cf. 6, 333. *Manebit,* in 1091, is transitive, and also in 2, 1088, etc. Martha, 166, says these last three lines are the real conclusion, not of the third book only, but of the entire system.

1076–1094. 'Why then be so eager for life in troubles and dangers? Death cannot be avoided, and in prolonging life no new pleasure can be found. Live as long as you may with dubious fortune, everlasting death awaits you; the same end comes to all.'

1076. **Denique**: hear the conclusion of it all. — **dubiis**: on 55. Lange remarks (1, 148) 'one might often fancy one's self listening to a Rationalist of the last [18th] century except that we are in the sphere of classical ideas.'

1077. **mala,** 'cowardly.' *Dira cupido,* in the same connection in *Aen.* 6, 373, 721. — **subigit** is rarely found with the infin.; cf. 5, 1028; 6, 736. — **vitai**: but *vitae,* 1078.

1078. **certa**: life is certain to end; Heinze thinks this is un-Epicurean: 'you can't live forever' is Epicurean, 'you must die at some definite time' is Stoic; but L. does not intend *certa* to have such a fatalistic meaning. — **quidem** 'you may be sure.' OQ, *certe equidem* (Heinze), which is plainly un-Lucretian. L. does not use *equidem* elsewhere certainly (Jordan, *Krit. Beitr.* 326); *certe* occurs in 4, 760. *Certa quidem,* Avanc. edd. — **adstat,** 'awaits.'

1079. Notice the gravity of the spondees. — **letum,** 'destruction.' — **pote** without *esse* occurs only here in L. against *potis est* eleven times and twice *e coni.*, *potis es* once. *Potis* and *pote* are parallel forms like *magis, mage;* Ennius has *potis* alone.

Leo, *Plaut. Forsch.* 264, maintains that *pote* and *potis*, *mage* and *magis*, *fabulare* and *fabularis*, and the like, are similar forms, differing only in pronunciation and therefore in orthography. But cf. Stolz, *LG.* 269, 317, *Hist. Gr.* 346; Lindsay, *LL.* 533.

1080. **ibidem**: 4, 1014; 6, 125, etc.; see lex.

1081. **nova**: Sen. *Dial.* 10, 7, 9, 'quid enim est quod iam ulla hora novae voluptatis possit adferre? omnia nota, omnia ad satietatem percepta sunt.' 'First our pleasures die, and then | Our hopes, and then our fears, and when | These are dead, the debt is due,' Shelley. See on 945. — **vivendo**: on 948.— **procuditur**: the metaphor is that of forging (2, 1115, *ignem ignes procudunt*) or hammering, the literal meaning as in 5, 1265, *mucronum duci fastigia procudendo;* in other places the metaphor is lost in the idea of mere production. Wakefield thought of 'coining'; 'for the atomists identical with *procreatur*,' Bock.

1082. **dum abest**: for the hiatus, cf. *cŭm odore*, 2, 681; *cŭm eo*, 6, 276; *nŭm adest*, Hor. *S.* 2, 2, 28; see L. Müller, *RM.* 278; Hermann, *El. Doct. Metr.* 62; Lachm. 130; Fleckeisen, *Jahrb.* 61, 49; Klotz, *Altr. Metr.* 121. — **avemus**, cf. 957.

1083. 5, 1414, 'posteriorque fere melior res illa reperta | perdit et immutat sensus ad pristina quaeque.' — **post**: adv. — **contigit**: of evil in 6, 710.

1084. **sitis**: with *vitai*. — **aequa**, 'the same.' — **hiantis**, 'open-mouthed,' continues the metaphor.

1085. **in dubio**: 836. The clause is subject of *est*. — **vehat** = *advehat*. The proverbial *Nescis quid vesper serus vehat* was the title of one of Varro's satires.

1086. Cf. 983. — **exitus**: euphemism for *mors*.

1087. **nec prorsum**: 45 n. — **ducendo** = *producendo*, as often; see lex. Notice the gerund where the gerundive might be expected; Roby, 1384. Städler, 42, states Lucretian usage to be gerund with abl. and gen.; gerundive with dat., acc., and prep. phrases; comp. 1, 585, 1026, etc. with 1, 59, 184; 3, 238; 5, 80, etc. 1, 1005, 'nec prorsum facere ut restet minus ire meando.' — **hilum**: 220 n.

1088. **de**: anastrophic; 6, 467, 'vertice de montis;' 1, 26 n. L. rarely allows *de* after a noun. — **delibare**: cf. 24. Notice the customary fulness of expression — *demimus . . . delibare.*

1089. **minus diu**: also in 1092. — **forte**, 'convenit irridenti,' Lachm. — **perempti**: in the state of the dead.

1090. **licet** is concessive; 'L. uses *licet* as a conjunction only with *quamvis*, *e.g.* 6, 601, 620, cf. Cic. *Tusc.* 4, 53'; Schmalz in *Jahrb.* 143, 216; cf. Lane, *Gr.* 1904. — **vivendo**: 948 and n. — **condere**, 'put away,' as in *condere frumenta.* Hor. *C.* 4, 5, 29, has *condit quisque diem;* V. *Ecl.* 9, 52, *condere soles;* Pliny, *Ep.* 9, 36, 4, *dies conditur.* *Condere lustrum* was used of the close of the ceremonies of the census. No doubt these varied associations would occur to the reader: 'quoquo modo dictum sit tralatio esse videtur,' Lamb. The plain meaning is given by Creech, 'per plurima saecula vitam tuam producas.' — **saecla**: 629 n.

1091. Note alliteration. — **mors aeterna**: 779 n. — **illa**: emphatic. — **manebit**: sc. *te*.

1092. **iam**, 'from this time forth' (more exactly, 'will in the end be non-existent'). — **non erit**, 'fail to live.' — **ex**: starting from to-day; cf. 344. Wakef. quotes Pacatus, *Pan.* 7 (*Pan. L.* B., 277), 'parum interest quando coeperit quod terminum non habebit.'

1093. **finem fecit**: 943 n. There is no suggestion of suicide; *finem fecit* = *finivit*. — **et**, 'than'; 1, 281 n.

1094. Jeremy Taylor studied L.: 'And if our death could be put off a little longer, what advantage can it be, in thy account of nature or felicity? They that, three hundred years agone, died unwillingly, and stopped death two days, or stayed it a week, what is their gain? Where is that week? And poor-spirited men use acts of protraction and make their persons pitiable, but their conditions contemptible' (*Works*, I, 554, ed. 1837). — **mensibus atque annis**: scheme of the whole and part; cf. *ora genasque*, 469, and 346. — **qui . . . occidit**: possibly 'whose sun has set,' keeping up the metaphor. — **ante**: with abl. of degree of diff.; Lane, 1393. — Creech's general criticism is as follows: 'iis qui bonis prosperisque rebus utuntur, quid calamitosius ista morte quae sit *στέρησις αἰσθήσεως*? et Miseris talem mortem proponere qua exstinguantur penitus, . . . perinde est ac si iactato tempestatum saevitia proponatur naufragium, quo submersus suffocatusque procellam deinceps sensurus non sit.'

BOOK IV

The numbering of the verses of the Oblongus Ms. is retained in the text and notes to this book, because of the frequency of transpositions.

1–25. See on 1, 926–950, and nn. 1, 936, has *sed*, 4, 11, *nam*; 1, 949, *perspicis*; 4, 24, *percipis*; 1, 950, *qua constet compta figura*; 4, 25, *ac persentis utilitatem*. They are bracketed by Lachm. M. Br. Bail. as a supposed supplied prooemium of Book IV. Lachm. thought they were placed here by the editor; Br. following Purmann, *Jahrb.* 67, 664, supposed the poet himself put them here. Neumann, 25, regards the latter view impossible, but holds that the prooemium to IV was either lost or never written, and that the transfer was made by copyists. Gneisse, 15, argues from *compta*, 27, and *compta*, 1, 950; *persentis*, 4, 25, that the poet did not intend any prooemium to IV, and that the change was made by an editor; but why could it not have been made by L. himself on a second writing? See Lohmann, 49; Purmann, 4; Vahlen, *Monatsb. Berlin. Akad.*, 1877, 481. Again, repetitions are too common in L. to justify one in laying much stress on the avoidance of one word. Giuss. does not bracket them. There is something in the view of Bock. that they form a general preface to the second half of the poem. They are quoted by too many authors as occurring in both the first and fourth books to be rejected in either place. *Compta figura* was needed in Book I as a notice of what was afterwards to be discussed, but here the words would be out of place.

45–48, 26–41. 'I have discussed the character of atoms and the constitution of the soul; now I shall describe the films which pass through the air and present themselves to men asleep and awake; these must not be mistaken for ghosts of the departed.'

45–48 are transferred here by Marull. and the older edd. who are followed by Br. Giuss. Bail.; they were rejected by Lachm. Bern. M. They certainly cannot stand in the order of the Mss. A reference to the character of atoms (Books I and II), and to the constitution of the soul (Book III) is very suitable here. The verses are repeated from 3, 31–34, except *sed* for *et* in 45; *quoque*, 48, *quove*, 34. See Br. *Phil.* 29, 417. Neumann, 16, rejects them.

26. **atque** is fitting as continuing the statement of 45–48; in 3, 31, *et quoniam docui cunctarum exordia rerum*, etc.

27. **compta vigeret**: cf. 3, 259, *compta modis vigeant* and n.

28. **distracta**: 3, 844 n. — **ordia prima**: here only for *primordia*. So Homer, πόλις ἄκρη for ἀκρόπολις. Nettleship, *Archiv*, 6, 433, proposes to read *ut his ex ordia primis* in V. *Ecl.* 6, 33. Cf. also for the reversed order *facit are*, 6, 962, and L. Müller, *RM.* 367.

29. **agere incipiam**: cf. 674, *quo pacto . . . tangat agam*, and on 1, 55. — **vementer**: 2, 1024 n. If there are no ghosts there is no immortality; cf. 37. — **ad has res**: cf. *et id nos*, 234; *et in res*, 5, 279.

30. **simulacra**: translation of τύπους, εἴδωλα. Catius had used the word *spectra*, Cic. *Fam.* 15, 16. See on 1, 123. Epic. *ad Herod.* 46, καὶ μὴν καὶ τύποι ὁμοιοσχήμονες τοῖς στερεμνίοις εἰσί, λεπτότησιν ἀπέχοντες μακρὰν τῶν φαινομένων . . . τούτους δὲ τοὺς τύπους εἴδωλα προσαγορεύομεν. Cic. *Fin.* 1, 21, 'sunt tota Democriti, atomi inane imagines quae εἴδωλα nominant, quorum incursione non solum videamus sed etiam cogitemus'; Quint. 10, 2, 15, 'illas Epicuri figuras quas e summis corporibus dicit effluere.'

31. **membranae**: explained by *effigias tenuisque figuras*, 42; *vel cortex*, 51. — **summo de corpore**: cf. 43, 64.

32. **volitant**: Wakef. compares Cic. *Fam.* 15, 16, 2, 'eius εἴδωλον mihi advolabit ad pectus.' *Aen.* 7, 88, 'somnosque petivit, | multa modis simulacra videt volitantia miris'; *id.* 10, 641, 'morte obita qualis fama est volitare figuras.' Cf. 38 below.

33. **vigilantibus obvia**: 1, 132 n. 'The thing by which L. seeks to explain apparitions, though materialistic, seems to allow some influence also to the working of imagination. It is hard otherwise to explain how his simulacra (which are not unlike astral spirits of later times) should appear in dreams,' J. R. Lowell, *Essay on Witchcraft.* The consideration whether the waking person was delirious or not is of no special importance here; cf. 769.

34. **somnis**: 3, 431 n. — **figuras**: *Carm. Epigr.* 1, 430, 'cum vita functus iungar tis umbra figuris.'

35. **luce carentum**: *lucis egestas*, 3, 1011. *Georg.* 4, 472, *umbrae ibant tenues simulacraque luce carentum; id.* 255, *corpora luce carentum exportant.*

36. **languentis sopore**: *languet sopore*, 765; *aevo debile languet*, 5, 832. — **nos** = *homines*, as commonly. Bock. infers many deaths in L.'s family!

37. **ne . . . reamur** depends on *agere incipiam*, 29. *Rearis*, Winck. — **Acherunte . . . effugere**: *Acherunta rearis liquisse*, 170.

38. **umbras**: only here in L. with this connotation.

39. **neve aliquid**: not for *aut nequid*, but for *neve reamur aliquid; aliquid* = 'something.' — **nostri**: cf. 3, 851.

40. **corpus atque animi natura**: for the order, see on 3, 201. — **perempta**: neu. pl.; cf. 3, 66 and n.

41. **discessum dederint** = *discesserint.* Lachm. reads *quoique* for *quaeque*, OQ, insisting that *discessus datur* = *conceditur;* M. cites *Aen.* 12, 367, 'fugam dant nubila caelo,' *i.e. fugiunt.* Cf. on 1, 288.

42–109. 'The films are emitted from the surface of things; they have the shape of the objects which produce them; they may be compared to smoke, to the shells

of *cicadae*, to snakes' cast-off skins. The colored hangings in the theatre bathe with color the spectators because of the emitted forms of color. In mirrors also these images may be seen; they may be separately invisible.'

42. Br. infers a lacuna after 41, and introduces, before 42, verses 127–128, which were transferred by Winck. — **effigias**: also in 85, *effigiae* in 105. The word is quoted once from Plaut., Afranius, and from an inscription.

43. **mittier**: on 3, 67.

44 follows 53. — 45–48 follow 25. — 49–50 = 29–30.

51. **quae**: Flor. 31, Nonius, vulg.; *qui*, OQ; *quoi*, M., too artificial, but see *J. Phil.* 4, 243; *cui quasi membrana est vel cortex nominitanda*, Hidén, *quis quasi*, Cartault. Br. brackets 51–53; see *Phil.* 29, 417. *Nominitandae sunt* is, of course, to be supplied as a verb for *quae*. See also on 3, 352. — **cortex** is prevailingly masc.

52. **speciem**: 1, 125 n. — **gerit**: 2, 735 n. — The order is *quod imago de cuiuscumque corpore fusa cluet vagari, gerit speciem ac formam similem eius.*

53. **cluet** = *dicitur*; 1, 119 n. — **fusa**, 'produced abundantly'; 1, 40 n.

44 = 5, 882; transferred by Marull. edd. — **corde**: 5, 1107, 'ingenio qui praestabant et corde vigebant'; 6, 5, 'virum tali cum corde repertum'; *Georg.* 1, 123, 'curis acuens mortalia corda.' Cf. *excors*, 'stupid.'

54. **rebus apertis**: the canon of inference, that what is beyond sense-perception agrees with what is subject thereto, is to be appealed to. — **mittunt**, 'let go'; so in 56, 60.

55. **corpora res multae**: *corpora multa* would be ambiguous. — **solute**: not closely united.

56. **robora**: only here in L. in the definite meaning 'wood.' — **ceu**: 3, 456 n. — **que**, 'or'; 3, 284 n. — **vaporem**, 'heat,' as usual in L.

57. **partim**, 'some'; on 3, 78. — **contexta**: 3, 695 n. — **condensa**: 1, 575, 'condenso conciliatu' and n. — **olim**, 'at times.' — For elision, see on 1, 337.

58. Notice alliteration. — **teretis**: 5, 803, 'folliculos ut nunc teretis aestate cicadae | lincunt'; cf. on 1, 35.

59. **membranas**: technically called *alantois*.

60. **lubrica**: *Aen.* 5, 84, 'lubricus anguis.' Possibly *lubricu'* should be written here, but *serpens* is epicene.

61. **vestem**: 3, 614 n. — **saepe videmus**: L.'s knowledge of country life has been noticed in the *Introduction*.

62. **illorum**, OQ, edd.; *illarum*, Br.; cf. on 1, 611. *Serpens* is prevailingly masc. — **spoliis**: Wakef. quotes Palladius, 12, 7, 4, *iuvat in ea (arbore) et spolium serpentis appendi*. — **vepres** is masc. in other writers, but the fem. here is attested by *auctas* of O and by Nonius.

63. **debet** is hardly necessary for the comparison; perhaps merely 'ought by analogy.'

64. **rebus . . . rerum**: inartistic repetition; cf. 43, 90–91.

65. **illa**: *tunicae*, etc.

66. **tenvia**: 3, 232 n. — **hiscendi**: should this be *discendi?* The word occurs in its proper sense in 6, 1070; but see lex. *Discendi* is found in one inferior Ms. Scribon. Larg. 84, 'quis enim adversus veritatem hiscere potest?'

67. Giuss. brackets 67–71, but 68 sq. explains *imago* of 63, and 67 explains 64; see van d. Valk, 101.

68. minuta: 3, 179 n. — **iaci**: 239, *simulacra . . . iaciuntur;* 6, 959, *quae iaciuntur* | *corpora.* Cf. 96 below. — **eodem**, Pont. edd.; *eorum*, OQ; *rerum*, Avanc.

69. fuerint: *i.e.* which they had before. — **servare figuram**: cf. 298, 556. *Forma* and *figura* are frequently used together: see on 2, 778 and Wölfflin, *Allit. Verb.* 57. Döderlein says that *figura* merely implies a definite outline, but *forma* is a visible stamp of an interior substance; *figura* is mathematical, *forma*, aesthetical.

70. indupediri: 1, 240 n. Kannengiesser would put 70 sq. after 64 and bracket them there.

71. pauca, 'being few' and stationed, etc. — **quae** was added by Lachm. — **prima fronte locata**: 97.

72. largiri: Lachmann's emendation for *iergiri.* — **videmus**: of appeal to experience, 3, 153 n.

73. non solum . . . verum quoque: L. has elsewhere *non solum . . . sed:* 3, 988; 2, 727; 4, (706), 986. R. B. Steele, *Formula Non modo*, etc., 163. — **ex alto penitusque**: 694, 'ex alto primum quia vix emittitur ex re: | nam penitus fluere,' etc. — **ante**: cf. 56.

74. colorem depends on a supplied *iacere.*

75. volgo shows that the use of *vela* was no longer a novelty. — **id**: sc. *iacere colorem.* — **russa**: cf. *rosso, roux, ruber:* an indefinite color, perhaps a coarse red, or flesh-red like that of the gums; see Blümner, *Farben*, 77; Ellis on Catull. 39, 19. — **vela**: the awnings stretched over the theatre, Juv. 4, 122, 'pueros inde ad velaria raptos'; L. 6, 109, 'carbasus ut quondam magnis intenta theatris | dat crepitum malos inter iactata trabesque.' *Vela* were introduced at Rome by Q. Catulus, 676/78; *carbasina vela* by Lentulus Spinther, 694/60; see Pliny, 19, 23; Marquardt, *Staatsv.* 3, 533 sq.

76. ferrugina: the usual form is *ferruginea;* a greenish-blue color, a shade of purple; *colos thalassicus*, Plaut. *Mil.* 1179; Blümner, *Farben*, 101. The general effect must have been similar to that produced by stained-glass windows. — **intenta**: *Aen.* 5, 829, 'attolli malos intendi bracchia velis.'

77. malos: the masts or poles. — **volgata**: 'stretched' (for the people) seems unexampled; cf. *pervolgant*, 208. — **trabes**: the cross-beams, yards. — **trementia flutant**: Prop. 3, 18, 13, *fluitantia vela theatro.* Q has *fluctus;* O an omission; *flutant*, Turnebus, edd.; see on 3, 189.

78. consessum: cf. 982. *Caveae consessum*, *Aen.* 5, 340, cf. 8, 636. — **caveai**: the place for the spectators. — **supter . . . inficiunt**: verbs compounded with *subter* alone are few; *subterintendo, subterinsero* occur in late authors.

79. scaenai: Lamb. edd., 'the stage'; cf. 983; *scaenal*, O; *scaenali*, Q. — **patrum coetumque decorum**, M. Giuss.; *patrum matrumque deorum*, OQ, †Bail.; *p. m. deorumque*, Marull. vulg.; *pulcram variumque decorem*, Lachm.; *claram variamque deorsum*, Bern.; *Parium marmorque deorum*, Br.; *parvum magnumque deorsum*, Bergk, *Jahrb.* 67, 322; *propriam variamque deorsum*, Polle; *varium ornatumque deorum*, Höfer. All are unsatisfactory, but Munro's is the best so far. — **patrum**: *Aen.* 5, 341, 'ora prima patrum.' — **coetumque**: 3, 662 n.

80. fluitare: highly expressive of the wave of color changing with the motion of the awnings.

81. **mage**: *metr. gr.* in 318, 756; 5, 1203; *Aen.* 10, 481. *Magi'*, could have stood, of course, in all these places, but L. does not use it; see on 3, 1079. — **inclusa theatri**: old vulg. Bern. Bail.; *inclusi theatri*, M.; *angusti t.* Lachm.; *ita clausa t.* Br.; *his clausa t.* Giuss. Q has *inclusa;* O, *inclaustra; moenia*, OQ; *moenibu'*, M. Giussani's reading is attractive, but the *his* is hard to account for. — **inclusa**, 'shut in by curtains.'

82. **moenia**, 'enclosures' (not of stone at this date); *moenia navis*, Ov. *M.* 11, 532. — **haec** refers to the illuminated objects; *hoc*, Br. — **perfusa**: 2, 821 n.

83. **conrident**: here only in L.; quoted also from S. Austin and the Vulgate. Cf. *rident*, 3, 22. — **correpta**: within these limits; Lachm. 'spatium . . . in se corripit et colligit lucem, ne dispergatur'; Bruno, 'indem das reine Tageslicht durch die Laken aufgefangen und abgeschnitten wird,' or he would read *corrupta*, adopted by Cartault. M. comp. 5, 1223, *corripiunt divum membra timore.*

84. **de . . . cum**: inartistic. — **fucum**: frequent for color, but rare in L.; cf. 2, 745.

85. **mittunt**: *mittant*, Höfer, but cf. on 2, 859 if causal as M. thinks; Br. and Giuss. make it temporal. — **effigias**: 42 n. — **quoque**: 3, 349 n. — **tenvis**: acc.

86. **iaculantur**: cf. 145. — **utraque**, 'in both cases,' cf. 291; *utraque, sunt*, Giuss.

87. **formarum vestigia**: 5, 1261, *lacunarum vestigia*, 'outlines'; see n. there.

88. **volgo**: 1, 238 n. — **filo**: 2, 341 n.

89. Cf. 105.

90. **atque**: cf. 517.

91. **diffusae**, OQ, M. Br. Giuss.; *diffusa*, Lachm. — **e** is added by all editors after Lamb. — **abundant**, 'stream off,' 145.

92. **ex alto**: 73. — **extrinsecus**, OQ, Lachm. Giuss.; *intrinsecus*, Lamb. M. Br. Bail. — **ortae**, OQ; *torte*, Lachm. *Extrinsecus* = *foras*, Lachm. It is supported by *exire*, 94. Cf. 6, 1099, where O and Q vary.

93. **scinduntur**: of the soul, 3, 531. — **flexum**: of devious ways, 330, 599. — **recta**, 'straight,' 2, 249 n.

94. **coortae**: Lamb. edd.; *coorta*, O, Itali, Lachm.; *coorte*, Q.

95. **summi coloris**, 'surface color,' M.

96. **iacitur**: cf. 68; 2, 823. — **discerpere**: 2, 829.

97. Cf. 1, 879 and nn.

98. **speculis**: sc. *in;* see on 3, 623. Lachm. comp. Mart. 2, 66, 3, 'speculo quod (quo, Friedl.) viderat.' — **splendoreque**: *que* = 'or,' as frequently, 3, 284 n. *Splendor*, of a polished surface, is not common.

99. **simulacra**: cf. 1, 1060.

100. **simile**: cf. 52.

101. **ex ea**: Lotze, Br. Giuss. Bail.; *ex imaginibus*, OQ; *excita*, Lachm.; *extima*, M.; *exin*, Purmann; *esse in*, Avanc. vulg.; *esse et*, Marull. *Ex ĕa ī-* seems harsh, but it is the best that has yet been suggested. See the general criticism by Jessen, *QL.* 31. — **rerum**: Lachm. edd.; *eorum*, OQ; *earum*, Marull.

102, 103 = 65, 66; omitted by all modern edd.

104. **formarum illis similesque**: Lachm. Giuss.; *formarum dissimilesque*, OQ; *formae rerum similesque*, Purmann, M. Br. Bail.; *formae rerum his similesque*, Postgate; *formarum consimilesque*, Lamb. *Formae* = *simulacra* is dubious; cf. 69, 87. Arn. 3. 12, 'ullas formarum effigies possidere.'

105. M. quotes Locke, *Essay*, 2, 8, 12; 'since the extension, figure, number, and motion of bodies of an observable bigness may be perceived at a distance by the sight, it is evident some singly imperceptible bodies must come from them to the eyes.'

106. **tamen** goes most naturally with *reddunt;* so Giuss. Br. against Lachm. M. See Langen, *Phil.* 34, 30. — **repulsu** rarely occurs in any other case.

107. Cf. 290. — **visum**: 5, 101, 'hanc oculorum subdere visu.'

108. **ratione alia**: *i.e.* by continued reflection from flat surfaces. — **videntur**: sc. *effigiae.*

109. **tanto opere** modifies *similes.*

110–128. 'Learn how subtle images are. There are creatures whose organs are wonderfully small; the atoms which constitute these are smaller still; then the atoms which constitute odor * images then fly about.'

110. Br. puts 110–126 after 173, with lacuna before and after; cf. *Phil.* 29, 423. — **Nunc age**: 1, 265 n. — **tenui**: Epic. *ad Herod.* 47, τὰ εἴδωλα ταῖς λεπτότησιν ἀνυπερβλήτοις κέχρηται.

111. **percipe**: 3, 135 n. — **in primis**: the corresponding *deinde* was probably in the lacuna.

112. **infra**: here only as prep. in L. Cf. on 3, 274.

113. **primum coeptant**: 2, 612 n. — **coeptant**: 1, 267 n. L. means that atoms are far smaller than objects barely visible. Cf. 2, 114 sq.

114. **id**: the tenuity of the atoms. — **confirmem**: cf. 2, 185. — **exordia rerum**: 3, 31 n.

115. **suptilia**: cf. 2, 385. — **percipe paucis**: 723.

116. **tantula**: cf. 3, 413. — **quorum** = *ut eorum; eorum*, OQ; *corum*, Lachm., see Bersu, *Gutt.* 37; *quorum*, Purmann, edd.

117. **tertia**: Lotze, *extera.* Bock. would have *tertia* idiomatic like Germ. *viertel.*

118. **intestinum** is quoted from Celsus and Juvenal. *Quodvis* modifies it here.

119. Notice the anaphora. — **cordis globus**: a periphrasis for *cor.* — **artus**, 'frame,' as often in Book 3.

120. **primordia quaeque**: the several first beginnings; whether atoms, or with Giuss. groups of atoms, is not important.

121. **anima**: 1, 131 n. — **necessumst**: sc. *quantula esse.*

122. **nonne vides**: 2, 196 n.

123. **praeterea** corresponds to *primum*, 116. — **corpore**: notice the singular.

124. **acrem**: 6, 791, 'extinctum lumen ubi acri | nidore offendit nares.' — **panaces**, 'all-heal:' Pliny, 25, 30, 'panaces ipso nomine omnium morborum remedia promittit'; *Aen.* 12, 419, 'odiferam panaceam.' Cartault, 44, thinks *panaces* is plural. — **absinthia taetra**: 1, 936, n.

125. **habrotoni**, 'southern-wood'; *artemisia abrotonum*, L. Pliny, 21, 160, says it has 'amaritudo absinthi,' and 60, 'odore iucunde gravi floret aestate.' — **tristia centaurea**: 2, 400 n. M. comp. *Georg.* 4, 270, 'Cecropiumque thymum et grave olentia centaurea,' and Lucan, 9, 918, 'et panacea potens et Thessala centaurea . . . fumoque gravem serpentibus urunt | habrotonum.'

126. Much is lost after this verse. The sentence may have continued with *contrectis digitis*, as Havercamp suggests. Lachmann calculated a loss of 25 lines and

one heading, but there is no certainty. See Woltjer, *L. Phil.* etc. 82 sq., *Jahrb.* 123, 778; Christ, 21; Höfer, 12.

127. Br. puts 127–128 after a lacuna following on 41, after Winck., who, however, saw no lacuna and read *sed* for *quin*. Cf. *Aen.* 7, 89, 'multa modis simulacra videt volitantia miris' and L. 4, 724.

128. **multa modis multis**: 1, 341 n.—**nulla vi**: probably 'without body' as Giuss. suggests. *Vis* is frequently quantitative.—**cassaque sensu**: *i.e.* invisible.

129–142. 'There are also images which fly through the air, self-created, of varied shapes; just as clouds gather in the sky and resemble mountains.' Lachm. M. Bail. bracket this paragraph as interrupting the sense, but owing to the lacuna this is dubious. Br. ~~and~~ Christ put it after 109; Giuss. leaves it, although it is not well connected with the preceding.

129. **Sed ne forte putes**: 3, 533 n.—**demum**: 1, 143 n.—**vagari**: repeated from 127 in his manner.

130. **rebus rerum**: 3, 71 n.—**recedunt**: cf. 65.

131. **et ipsa**, 'and of themselves.' Cf. 735, 'omne genus quoniam passim simulacra feruntur, | partim sponte sua quae fiunt aere in ipso, | partim quae variis ab rebus cumque recedunt.'

132. **caelo qui dicitur aer**: *Aen.* 1, 58, 'maria ac terras caelumque profundum' where Servius says *caelum pro aere posuit*, quoting this verse. Cf. *Aen.* 5, 18 and 9, 20. L. Müller, *Q. Ennius*, p. 35, quotes this verse in proof of the common knowledge of Greek. Cic. *Arch.* 23, 'Graeca leguntur in omnibus fere gentibus.' Cartault, *in hoc caeli*; cf. 6, 452.—**qui**: for gender see on 3, 94 and Jessen, *QL.* 32.

135 (133). The transpositions which follow were made by Lamb. and are universally accepted by edd., but Giri, *Riv.* 29 (approved by Br. *Jahresb.* 33, 10), defends the solecism, and van d. Valk, 161, agrees with him in transposing only 135 after 132, and not 141. Cf. Epic. *ad Herod.* 48, *καὶ συστάσεις ἐν τῷ περιέχοντι ὀξεῖαι διὰ τὸ μὴ δεῖν κατὰ βάθος τὸ συμπλήρωμα γίνεσθαι, καὶ ἄλλοι δὲ τρόποι τινὲς γεννητικοὶ τῶν τοιούτων φύσεών εἰσιν.*

141. **līquentia**: *Aen.* 1, 432, *līquentia mella*, and L. 2, 1132. The word seems to mean here 'fluid.'

142. **formarum oras**: cf. *formai figuram*, 69. For the plural *oras*, Giuss. comp. *fines* = territory, and 166 below. Langen, *Phil.* 34, 30, would keep *ora* of the old vulgate, and also Cartault.

133 (136). **concrescere**: 6, 159, 'concreti montes nimborum'; *id.* 250, 528.

134. **mundi**, 'heaven'; cf. 213.—**violare**: cf. 3, 21.

136. **mulcentes**, 'moving lightly'; Cic. *Arat.* 88, 'mulcens tremebundis aethera pinnis.'—**nam** refers to 134, 136.—**Gigantum**: Creech quotes Diod. Siculus 3, 50, 4, *συστάσεις* (spontaneous appearances in the air) *ὁρῶνται κατὰ τὸν ἀέρα παντοίων ζῴων ἰδέας ἐμφαίνουσαι· τούτων δ' αἱ μὲν ἠρεμοῦσιν, αἱ δὲ κίνησιν λαμβάνουσι, καὶ ποτὲ μὲν ὑποφεύγουσι ποτὲ δὲ διώκουσι.* Aristoph. *Clouds*, 347, *ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὁμοίαν, | ἢ παρδάλει, ἢ λύκῳ, ἢ ταύρῳ*; Cic. *Div.* 2, 49, 'in nubibus numquam animadvertisti leonis formam aut hippocentauri?' Shaksp. *Ant. and Cleop.* 4, 12, 'sometimes we see a cloud that's dragonish, | a vapour, sometimes like a bear or lion, | a towered citadel, a pendent rock,' etc. Polonius saw weasels in the clouds. See Schwarz, *Naturanschauungen d. Lucr.*, in *Jahrb.* 109, 366 sq.

137. **ora** is nom.

138. **magni montes**: 1, 201 n. — **avolsaque saxa**: 6, 539, 'deruptaque saxa'; *Aen.* 2, 608, 'avolsaque saxis | saxa.'

139. **montibus**: with *avolsa.* — **praeter**, 'across.' Holtze, 83.

140 (142). **belua**: sc. *videtur.*

143–175. 'Now I shall show how easily and quickly these flow from things * they pass through some objects but in others are torn and bent, and in mirrors they are reflected; the reflection is instantaneous, showing the ease and quickness of the action. The clear sky is quickly overcast with clouds, so numerous are these images.'

143. This section Br. places after 175; Christ arranged: 110–126, 168–173, 143–167. Edd. quote Macr. 7, 14, 14, 'censet Epicurus ab omnibus corporibus iugi fluore quaepiam simulacra manare, nec umquam tantulam moram intervenire quin ultra ferantur inani figura cohaerentes corporum exuviae.' Epic. *ad Herod.* 48, *ἡ γένεσις τῶν εἰδώλων ἅμα νοήματι συμβαίνει· καὶ γὰρ ῥεῦσις ἀπὸ τῶν σωμάτων τοῦ ἐπιπολῆς συνεχής, οὐκ ἐπίδηλος τῇ μειώσει διὰ τὴν ἀνταναπλήρωσιν, σῴζουσα τὴν ἐπὶ τοῦ στερεμνίου θέσιν καὶ τάξιν τῶν ἀτόμων ἐπὶ πολὺν χρόνον, εἰ καὶ ἐνίοτε συγχεομένη ὑπάρχει.* — **ea**: sc. *simulacra*, 127. — **genantur**: edd. with Lamb. for *gerantur*; cf. 159.

144. Jessen, *QL.* 33, proposed *tibi edam* for *que cedant*, thus avoiding the lacuna which is recognized by all modern edd. Some word like *expediam* is missing.

145. **summum quicquid**, 'whatever is on the surface'; 3, 619 n. — **abundat**: cf. 91.

146. **iaculentur**: cf. 68. — **hoc**: *summum quicquid.* — **alias** is probably proleptic, but he may have intended another *alias* to follow; *certas*, Br. Susemihl, *Phil.* 29, 431; *raras*, Lotze.

147. **vestem**: OQ, Lachm. Br. Schütte, 8; it means 'veil'; cf. its use in 3, 386 of a web. *Vitrum*, Oppenrieder, M. Giuss. Bail.; cf. 602 and 6, 992. Although *vitrum* is very attractive, it is hard to see how *vestem* could have been twice corrupted into it. — **aspera saxa**, sc. *in*; 3, 623 n.

148. For the order, see on 3, 201.

149. **scinditur** was used of *anima*, 3, 638 sq.

150. **splendida**: 299, 'splendida oculi fugitant.' — **constant** = *sunt* as frequently; 3, 235 n. — **opposta fuerunt**: for the contraction, 3, 346 n. *Fuerunt* is used instead of *sunt* for metrical convenience.

151. **densaque**: bright bodies not dense; flame *e.g.* would not reflect. — **speculum**: of course metallic. — **accidit**: *occidit* was read by some early edd.

152. **vestem**: others *vitrum* as before. — **possunt**, OQ, Wakef. Br. Giuss. Langen *Phil.* 34, 28; cf. 2, 961 n. *Potis est*, Lachm. M. — **neque autem**: 1, 857 n.

153. **quam** = *et eam.* — **meminit**: Lucan, 5, 109, 'meminit mare,' inanimate subject.

154. **hinc**: from these objects. — **redundent**, 'flow back.'

155. The alliteration is unintentional. — **quamque**, 'any.' Proof of *celeri ratione*, 143; cf. 159.

156. *contrapono* occurs in Quintilian and late Latin.

157. **fluere**, 'stream.'

158. **texturas**: 3, 209 n.

159. There is not much poetry here.

160. **celer**, fem., occurs in Livius and Ennius. The second *e* in the word belongs to the stem; Lane, *LG.* 629. Cartault, 56, suggests *celeris rei*. Cf. Lindsay, *LL.* 371.

161. **quasi . . . sic**: 3, 147 n. — **summittere lumina**: cf. 2, 675.

162. **plena**: sc. *luce*.

163. The alliteration is unintentional.

164. **temporis in puncto**; 1, 1109 n.

165 = 725. The two halves of the verse are also frequently repeated.

166. **quocumque**: *quacumque*, Gronov. Winck. Höfer. — **oris**, 'borders,' objects; cf. *oras*, 142. Langen makes it gen. sing. Br. *Phil.* 29, 432, *ollis*; Cartault, *omnis*; cf. 242.

167. **ibi**: O, M. Br. Polle; cf. 213. *sibi*, Q, Lachm. Giuss. Albert *Phil.* 56, 249.

168. Br. places 168–173 after 140; Lachm. and Bern. bracket them here. Nardius had transferred them, according to Creech. The transposition is approved by Albert, *l.c.* — **cum**: concessive.

169. **tempestas**: *Georg.* 1, 322, 'saepe etiam inmensum caelo venit agmen aquarum | et foedam glomerant tempestatem imbribus atris'; *Aen.* 9, 19, 'unde haec tam clara repente | tempestas'; *id.* 12, 283, 'it tota turbida caelo | tempestas telorum'; cf. on 1, 178. — **perquam**: 3, 180 n.

170–173 = 6, 251–254 with *reamur* for *rearis*.

170. **undique**, 'everywhere.' Bock. joins it to the preceding verse. — **Acherunta**: 3, 37, 'The darkness vast as hell fills the great caverns of the sky,' Masson, 163.

171. **caeli cavernas**: 391, 'aetheriis cavernis'; 6, 252, 'caeli complesse cavernas'; Cic. *Arat.* 252, 'caeli lustrare cavernas'; Varro, *Sat. Men.* 271, 'caeli cavernas.' See the objection to the term in the Borgian Vita, *Introd.* 12.

172. **taetra**, 'gloomy.' — **nimborum nocte coorta**: Pacuv. 412, 'noctisque et nimbum obcaecat nigror'; *Aen.* 3, 198, 'involvere diem nimbi et nox umida caelum | abstulit.'

173. Br. infers a lacuna after this verse. — **inpendent**: 6, 490, 'tempestas atque tenebrae | coperiant maria ac terras inpensa superne.' — **ora**, 'shapes'; cf. 137. *Aen.* 12, 335, 'atrae Formidinis ora.'

174. Br. puts 174–175 after a lacuna following 126. — **quorum**: *i.e.* clouds.

175. **eam rationem**: *i.e.* an account of their smallness (and swiftness); how much thinner they are than clouds (Woltjer). Marull. Lachm. Bern. put 179 after 175; Giuss and Woltjer, *L. Phil.* 84, find a lacuna after 175 which may be better, *eam* looking forward to something lost. Munro's interpretation 'the ratio between the *imago* and the overcast sky' seems untenable. The cloud monsters are seen through *imagines* shed from them; but these *imagines* are so small that they cannot well be explained.

176–229. 'Next I shall explain the swiftness of movement of idols. First, you can see that things made of light and small bodies are swift, such as the sun's light and heat which are constantly emitted; so the images quickly pass through the air, especially since they come from the surface of things; the stars are reflected immediately in water. So odors, voices, taste, come to us; these images proceed from everything, as we know from our senses.'

176. **Nunc age** : 1, 265.

177. **mobilitas** : 2, 65 n. — **ollis** : 1, 672 n. — **tranantibus** : cf. 601 ; 6, 1052.

178. **brevis hora** : 1, 1016, *exiguum horai tempus*. Cartault proposes *brevis ⟨suppetat⟩ hora*. — **teratur**, Pont. edd. ; *feratur*, OQ.

179. **quaeque** : 1, 966 n. Goebel, and Cartault, 78, *quemcumque*. — **numine** : 2, 632 n.; opposed by Susemihl, *Phil.* 29, 432; *momine*, Lachm. Br. — **tendat**, Lachm.; *tendit*, OQ, Giuss.; *tendunt*, Lamb. M. Br. Bail.

180–182 = 909–911.

180. **suavidicis** : ἅπ. λεγ.; cf. *veridicis*, 6, 24 ; *causidici*, 4, 966; *suaviloquenti*, 1, 945 n. — **quam multis** : cf. *percipe paucis*, 115, and 1, 499.

181. **cycni** : 3, 7 n. — Lamb. quotes Antipater of Sidon (*Anth.* 7, 713, 7) *λωίτερος κύκνου μικρὸς θρόος ἠὲ κολοιῶν | κρωγμὸς ἐν εἰαριναῖς κιδνάμενος νεφέλαις*. — **canor**, 'strain,' is poetic. — **gruum** : Hom. Γ 3, *κλαγγὴ γεράνων πέλει οὐρανόθι πρό*. For the monosyllabic ending see on 3, 3.

182. **clamor** is opposed to *canor;* **dispersus** to *parvus*. — **aetheriis nubibus** : 6, 98. — Cf. in general *Aen.* 10, 264, 'sub nubibus atris | Strymoniae dant signa grues atque aethera tranant | cum sonitu.'

183. **levis** : Epic. Περὶ Φύσεως 2, col. 2, *κοῦφα εἶναι τὰ εἴδωλα, εἰ δὲ ὑπερβαλλόντως κοῦφα δῆλον ὡς καὶ ὑπερβαλλόντως ταχέα κατὰ τὴν φοράν*.

184. **celeris** is predicate with *esse*.

185. **in quo genere** : 3, 296 n.

186. **primis** : 2, 313, *primorum natura*

187. **cuduntur** : cf. 1, 1044. — **perque** : 3, 3 n.

188. **dubitant transire** : 6, 1191, 'succedere frigus | non dubitabat.'

189. 5, 283, 'suppeditatque novo confestim lumine lumen.' — **lumine lumen** : 3, 71 n.

190. **protelo** : 2, 531 n. — **fulgere** may be an ablative; cf. *fulgoris*, 5, 284. Some read *fulgera* in Germ. *Arat. Progn.* 4, 77 ; cf. Ellis on Catull. 64, 355. Brenous, *Hell.* 296, taking it as a verb, says that it is the first example of an infin. with *stimulo ;* so *instigant laedere*, 1082. The parallelism *lumine lumen, fulgere fulgur* is in his manner. *Fulgure* was read before Lachm.

191. **pari ratione** : 395 ; 5, 643, etc.

192. **inmemorabile** : cf. ἀπεριλνόητῳ χρόνῳ, Epic. *ad Herod.* 46 ; 6, 488, 'inmemorabile per spatium transire solerent,' also 2, 163. M. comp. Milton, *PL.* 8, 113, 'distance inexpressible | By numbers that have name.'

193. **parvola** is taken with *simulacra* by Creech and Munro which is improbable ; Br. regards it as corrupt ; Susemihl, *Phil.* 29, 434, *parvola ⟨etiam ipsorum primordia sunt et similis⟩ causa*, etc. ; Postgate, *J. Phil.* 24, 139, *parvola causa | sat procul a tergost*. Woltjer, *L. Phil.* 86, explains *parvola causa, ea nempe vis quae simulacra a corporibus evellit et emittit*. Christ read *parvola causast | protelo a tergo . . . feruntur*. The *parvola causa* L. does not explain ; it may be the pressure of succeeding images ; cf. 188. Discussion by Giuss. in *Excursus I* to this fourth book.

194. 6, 1027, 'aer a tergo quasi provehat atque propellat.' — **procul** goes with *provehat;* so Br. in *Phil.* 29, 433. Cf. *retro repulsanti*, 913. — **prŏvehat . . . prŏpellat** : for the variation in quantity see Lindsay, *LL.* 590 ; L. Müller, *RM.* 363, and on 3, 145.

195 is placed by Lachm. after 205.—**quod superest,** 'moreover'; 1, 50 n.—**levitate ferantur** : cf. 745.

196. **texturā praeditā rarā** : note the interlocking.

197. **quasvis . . . res** : *quavis . . . se*, Br.; cf. *Phil.* 29, 437.—**quasvis** : not all things, but things of any kind, then things of many kinds (Giuss.). M. thinks some images may enter but not pass through.

198. **permanare** is used strictly of liquids, but elsewhere L. does not qualify it with *quasi* when it is used figuratively; possibly *quasi* goes with *aeris intervallum*.

199. **praeterea** corresponds to *principio*, 183.—**penitus . . . ex altoque** : cf. 73.

200. Cf. Enn. *Ann.* 90, 'exin candida se radiis dedit icta foras lux.'

201. **puncto diei** : variation for *puncto temporis*.—**lapsa** : with *diffundere*.

202. **caeli spatium** : 2, 1110 n.—**diffundere** : 1, 9.

203. **perque volare** : *pervolet*, 6, 1060.—**caelum** : Giuss. compares for the repetition the carelessness with that of *montes*, 405–406. Lachm. changes to *circum*. Bern. places the verse after 188. Cf. 5, 594, 'quod maria ac terras omnis caelumque rigando' whence Polle and Purmann regard this line as spurious, Susemihl as a dittography.

204. **quid** : sc. *dices de illis*.—**igitur** : 1, 419 n.—**prima fronte** : cf. 97. The particles 'in the front rank' ought to go faster, as the obstacles will be fewer.

205. **iaciuntur** : by the *parvola causa*, 193.—**emissum** : sc. *simulacri*. For nouns in *-us* see on 3, 525.

206. **quone,** OQ, Lachm. M. Giuss.; *nonne*, Q corr. old vulg. Br. Bail. Langen *Phil.* 34, 30. There are two constructions fused : *quo* (*i.e. quanto*) *citius ire debent* and *videsne multo citius ire debere*. M. comp. Catull. 64, 180, 'an patris auxilium sperem quemne ipsa reliqui'; *quantane*, Hor. *S.* 2, 3, 316.

207 = 2, 163.

208 = 2, 164, with *lumina* for *fulgura*.

209. **specimen,** 'illustration,' then 'example'; 5, 186, 'dedit specimen natura creandi,' 1361, 'specimen sationis.'—**verum** : *veri*, Lamb. Goebel, Bock.

210. **celeri motu** : L. cannot use *celeriter*; cf. on 3, 182.

211. **simul ac primum . . . extemplo** : 5, 286; Cic. *Arat.* 350.—**sub diu** = *sub divo*.—**splendor aquai** : cf. the illustration in 414, and in *Aen.* 8, 22.—Hor. *C.* 3, 13, 1, 'fons Bandusiae splendidior vitro.'

212. **caelo stellante** : *Aen.* 7, 210, 'stellantis caeli'; Hom. ἀστερόεις οὐρανός.

213. **respondent,** 'correspond'; cf. 167; Langen, *Phil.* 34, 32, 'appear.'—**mundi,** 'firmament'; cf. 418; *mundo*, Lachm.

214. **iamne,** etc.: 1, 907 n.

215. **aetheris oris** : 2, 1000 n.—**terrarum oras** : 1, 717 n.—**accidat in** : Wakef. comp. Ov. *F.* 5, 360, 'accidere in mensas.'

216. **mira** : OQ, edd. with lacuna; *mitti*, Lamb. Lachm. with no lacuna. *Mira* probably agreed with *mobilitate* in a lost line following; cf. 748, *mire mobilis*. Hermann, *Phil.* 3, 511, *fateare micare necessest*. Everett, *Harv. St.* 7, 32, would fill the lacuna with *mobilitate loci spatium transcurrere totum*.

217–229 = 6, 923–935 with few changes. Br. omits them here, following Winck. and Goebel, who omitted 218 sq., but Gellius and Nonius read them here. Br. put 239–243 after 216 with Kannengiesser in the order 239–243, 241 * 244, etc. Giuss.

brackets 218–229. Neumann, 7, omits them, and Susemihl, *Phil.* 29, 439 sq., and Gneisse 73, who also rejects 216 and 217. They are all defended by Lohmann and the arguments for their ejection (*demonstrare esse omnino effluvia* — ἀπορροίας — *quae sensus lacesserent, summae esset ineptiae*, Br. *Prol.*) do not appear cogent. Here as in many other cases the Mss. contain what a modern writer would have omitted as superfluous or inconsequential.

217. **feriant oculos**: cf. 257, 303, 691, etc. — **visumque lacessant**: 691, 729. *Aen.* 7, 526, 'aera fulgent | sole lacessita.' Polle, *A V.* 12, shows that *lacessere* is a technical word.

218. **fluunt odores**: 695, 'fluere atque recedere rebus odores.'

219. The alliteration is unconscious. — **aestus**, 'spray.' 6, 144, 'cum frangitur aestus' (surf). — Kannengiesser, *Phil. Suppl.* 4, 510, *frigus it a fluviis*, but cf. 1, 490. Br. follows K. in 6, 925.

220. **exesor**: only here and in the repetition in Book VI. — **moerorum**: this archaic spelling occurs in Varro, Ennius, Virg.; see lex., and on 1, 29. The verse may be borrowed or imitated from one of Ennius' now lost.

221. **voces volitare**: 6, 951, 'voces | pervolitant.'

222. **denique**, 'then again.' — **umor saporis**: 3, 339 n.

223. **versamur**: 2, 51 n. — **propter**: local, 1, 316 n. — **diluta**: (being) dissolved (in hot water). — **contra**, 'before us'; Bock. *cocta*.

224. **amaror**: elsewhere only in VI and in *Georg.* 2, 247; cf. Gell. 1, 21, 7; *Introd.* 51. Some edd. do not admit the word in Virgil.

225. **fluenter**: in 6, 931 and perhaps in Apul. *M.* 2, 16.

226. **in . . . partis**: 1, 1007 n.

227. **nec mora nec requies**: *Aen.* 5, 458; 12, 553; *Georg.* 3, 110. — **interdatur**: *interdatus*, 868. — **fluendi**: *requies mali*, 6, 1178.

228. **sentimus**: absolute, 'have feeling'; *sensibus utimur*, Lachm. Br., in 6, 932, reads *omnibu'* for *omnia*.

229: ejected by Lachm. because (1) *falsissimum est semper licere cernere . . . quasi omnes res sensibus percipi possint* [but why not?]; (2) *gustum omittere!* (3) repetition of *sentimus . . . sentire* is puerile [but such repetitions are common enough in L.]. — **cernere licet**: cf. 6, 1227, 'ali dederat vitalis aeris auras | volvere in ore licere et caeli templa tueri.' — **sentire sonare**, 'perceive things sound.' Edd. compare this paragraph with Macr. 7, 14, 5.

230–268. 'We feel a thing in the dark and recognize it; hence touch and sight come from a like cause. Idols proceed in all directions and meet the eyes, and enable them to judge of distance because they push the air, which lies between the objects and the eyes, through the pupils; the greater the quantity of air the more distant the object. The idols are not seen, but the things are; so we do not see the wind and cold which we feel, and we touch the surface of a stone and feel its inner hardness.'

230. Br. transfers 230–238 to follow 97; now abandoned, *Appendix*. Cf. on 105. — **figura**, 'a shape.'

231. **quaedam**, 'any.'

232. **luce**, 'daylight.' — **candore**, 'brilliant light,' not dim.

233. **tactum, visum**: *tactio* is Plautine, *visio*, classical. Seeing is feeling with the eyes; see Schütte, 9.

234. **et id nos**: cf. 29 n.

235. **luci**: cf. Plaut. *Aul.* 741; Ter. *Ad.* 841; Cic. *Phil.* 12, 25. See on 3, 132, and notice *luce*, 232. Cf. Proll, 25.

236. **ad speciem**, 'on the sight'; cf. 242; 5, 707.—**eius**: prosaic, 1, 782 n.

237. **causa**: 3, 324 n. Epic. *ad Herod.* 49, δεῖ δὲ καὶ νομίζειν, ἐπεισιόντος τινὸς ἀπὸ τῶν ἔξωθεν τὰς μορφὰς ὁρᾶν ἡμᾶς καὶ διανοεῖσθαι.

238. **cernundi**: 3, 409 n. Notice the inelegance of *videtur* . . . *videri*.

239. **quae** (*simulacra*).

240. **iaciuntur**: cf. 68.

241. Br. puts this verse and a supposed lacuna after 243 with Kannengiesser, who misses *tantum* and thinks *omnes* superfluous.—**oculis solis** go together.

242. The *simulacra* move only in a straight line; 601.

243. **omnes**: intensive—*res et omnes quidem*; Giuss.

244. **ab nobis**: but *nobis*, 408.

245. **curat**: Lachm. *cogit*, denying that L. uses the infin. as a substantive accusative, like Ennius' *aut occasus ubi tempusve audere repressit*, and maintaining that it must have another accusative joined with it, as in 5, 1186. But, as M. says, the *ut videamus* makes it easy to understand the infin. as = *ut internoscamus*. See Dr. § 154, 2, and, against *curat*, Langen, *Phil.* 34, 32.

246. **protrudit**: cf. 902.

247 = 281; cf. 6, 831. Note the interlocking; the prose order might be *quicunque locatus est inter se oculosque*.

248. **is . . . omnis**: emphatic words at the beginning and end of the line.—**ita**, 'thus.'—**acies**: 3, 411 n.

249. **perterget**: cf. 252, 277. Shorey, *Harv. St.* 12, 205, comp. Plato, *Tim.* 65 D, ῥυπτικὰ καὶ πᾶν τὸ περὶ τὴν γλῶτταν ἀποπλύνοντα.—**transit**: he does not say what finally becomes of it.

251 (250). The transposition was first made by Marullus.

250. **ante**: sc. *imagines*.

252. **longior**: of space; cf. on 393.

253. **tam procul magis** = *tanto magis procul* ⟨*remota*⟩; see Holtze, 32.

254. **summe celeri**: L. does not compare *celer*.

255. **una**: together with the sight.

256. Kannengiesser wished to transfer 256–268 to follow 238, but this is one of many passages which could have occupied various places. Cf. 2, 308 and n., and on this section, Höfer, 15.

257. **videri**: passive; 3, 182 n.

258. **singula**, 'by themselves.'—**perspiciantur**: Tohte, *Jahrb.* 117, 133, *percipiantur*, because Ep. says λαμβάνειν, but cf. *videri*, 257.

259. **paulatim**: with one blow after another, *gradatim*. Bock. *pulsatim*, ἅπ. λεγ.

261 (260). **privam**, 'distinct'; on 3, 372. The transposition was first made by Marullus.

260. **particulam . . . frigoris**: wind and cold are both atomic; 1, 271 sq.

262. **unorsum**, 'the whole together'; *oinvorsei* occurs in *S. C. De Bacch.*; *unose* in Pacuvius, 213. See Stolz, *Hist. Gr.* I, § 330; Lindsay, *LL.* p. 554, and Lachmann here.—**perinde . . . tam quam** occurs in Livy, 4, 3, 7.

263. **aliquae** for *aliqua* is not cited unless it be read in Cic. *Fam.* 6, 20, 2, where M and G have *aliquae*, and Bait. Wesenberg and Mendelssohn read *aliqua* with R. But Festus, 254 b, 29, *quaepiam* ⟨*significat*⟩ *aliquae*.

264. 'and giving us a sensation of its body outside,' M. — **extra**: cf. 611.

265. **lapidem**: but 266, *saxi*.

266. **extremum saxi**: the outside of the stone. — **colorem**: because *tenuis summi membrana coloris iacitur*, 95; the color-stratum is the outermost on the stone.

267. **eum** ⟨*colorem*⟩.

268. **duritiem**: here only in L.; in Catull. and Ov. We feel the hardness of the stone because it does not yield to pressure; but he does not show how this quality is *penitus in alto*.

269–323. 'Hear why the image appears beyond the mirror. Just as when objects are seen beyond an open door the eye is met by successive currents of air, so the image of the mirror first presents itself, then the image is reflected back to the eyes from the mirror. Right and left are changed in the mirror because the image is altered, just as a wet plaster mask might be when dashed against a beam. Images can be reflected from any number of mirrors, and the images represent all the curves and shapes of the objects. Curved mirrors change the form of the image so that right and left are not changed about. Our movements are reflected in the mirrors, and all things are reflected from them according to the angle of incidence.'

269. **ultra**: prep. The problem of the mirror had been discussed by Democritus, Leucippus, and Epicurus; see the quotations from Aetius, 4, 14, 2, and Apul. *Apol. de magia*, 15, in Usener's *Epicurea*, p. 221, and also Höfer, 16.

270. **percipe**: 3, 135 n. — **semota**: 288; Marull. edd. for *remota*, OQ.

271. **quae vere transpiciuntur**: OQ, edd., but Lachm. (and in 278), *quae sunt, bene transpiciuntur* on account of his theory of *quod genus* (3, 221 n.). Kannengiesser, *Phil.* 43, 544, punctuates *illa, foris quae vere, transpiciuntur*, and infers a lacuna preceding, to explain *cur ultra speculum videatur imago*. — **vere**: so *vere loqui*, 'speak truth,' not 'speak in a true manner,' Giuss. The contrast is between the real things seen without the door and the unreal images in the mirror.

272. **transpectum**, ἅπ. λεγ., and the verb *transpicio* is quoted only from Lactantius.

273. **facit ut**: cf. 282, 287; 1, 1005; 5, 1049.

274. **quoque**: referring to the explanation in 246 sq. — **duplici geminoque**: tautologous; M. comp. 766, 1004; 5, 1078. — 6, 1146, *duplicis oculos*. — **aere**: *i.e.* a column or shaft of air.

275. **primus aer** corresponds to *alter*, 278. — **citra**: prep. here only in L. '*Circa, citra, contra, ultra* are first used as prepositions about Cicero's time,' Lane, *LG.* 1412.

276. **fores**: the leaves of the door. — **dextra**: 3, 651 n.

277. **extraria**: beyond the door; here only in L. — **perterget**: 249.

278. **illa foris**: *i.e.* the objects without, through their images.

279. **ubi primum**: here only in L. — **speculi imago** go together.

280. **protrudit agitque**: 246.

281 = 247.

282. **hunc omnem** ⟨*aera*⟩.

283. **speculum**: of course the image of it. Mss. *inspeculum;* see Lachmann's interesting note illustrating such intrusion of *in*.

284. **idem**: M. edd.; *eum*, OQ; *iterum*; Lachm. *Idem* refers to *speculum*, but it is harsh; Christ, 10, would keep *eum* sc. *speculum*.

285. **reiecta**: 'reflected.' Distinguish (with Bock.) — 1, *aer speculi*; 2, *speculum*; 3, *aer imaginis a speculo reiectae*; 4, *imago*.

286. Cf. 6, 1026, 'qui post est cumque locatus | aer a tergo quasi provehat atque propellat.'

287. Cf. 282. — **hunc**: the second air. — **se**: the image. Creech's interpretation of this discussion is as follows: 'sic ubi primum speculi imago se proiecit, dum ad nostros oculos venit, protrudit et propellit aera qui inter se et oculos iacet, et facit ut prius sentire possimus omnem istum aera, quam speculum istum: sed quando ipsum quoque speculum sensimus, continuo imago ista quae a nobis mittitur illud speculum attingit, et ad nostros oculos remissa redit et ante se alium aera protrudit et facit ut istum alium aera sentiamus prius quam se; et ob hanc causam esse tam procul ultra speculum videtur.'

288. Cf. 270. O has *av speculo*, and OQ, in 2, 99, *av ictu*; cf. the compounds, *aufugio*, *aufero*.

289. **etiam atque etiam**: 3, 228 n. — **par**: 1, 361 n. Lamb. thought this and the two following verses spurious.

290. * **illis quae reddunt**: Goebel, Polle, Br. Giuss.; *illic quor reddant*, M. Bail.; Lachm., with no change of words or lacuna, transfers to follow 270, Bern. to follow 269. Polle's proposed stopgap was *hic quoque imaginibus spatium quod conduplicatur*, which is inadequate; there was probably something about the things which do not reflect. Goebel proposed *quasque foris res tam simili ratione videri*. — **aequore**: cf. 107.

291. **aeribus**: a technical plural; cf. 5, 645, — **utraque**: 86 n.

292. **membrorum** = *corporis*, as frequently.

293. A very prosaic line.

294. **ad**: postpositive, 3, 24 n. — **offendit**, 'strikes.' Wakef. comp. *Georg.* 4, 50, 'vocisque offensa resultat imago.'

295. **recta retrorsum**, 'in a right line backwards,' M.

296. **eliditur**: cf. 323 (299), 339 (315).

297. **cretea** seems ἅπ. λεγ.

298. **continuo**, 'straightway.' — **rectam fronte figuram**, 'the lines of its features undistorted in front,' M. Giuss. 'reversed,' denying that *fronte* is = *a fronte*. For *fronte* Br. reads *forte*, which is mentioned by Lamb. and Wakef.; but *fronte* could not be a corruption of *forte*. Br. *Phil.* 29, 441, objects that *fronte* must mean either 'face' or 'before'; and that the first meaning is out of place, the second senseless.

323 (299). Verses 323–348 were transferred here by Lamb. with Q corr. The original Ms., as Lachm. acutely observed, had its 76th leaf, 2 x 26 lines = 49 verses and 3 headings, inverted. M. translates this line: 'and were to strike out an exact copy of itself straight backwards.' Höfer (17) would read *sumat* for *servet*. — **exprimat**, 'body forth,' vividly represent; see Reid on *Acad.* 2, 77.

324 (300). **ita**, Lachm.; *ut*, OQ; *et*, Wakef. — **oculus**: *oculos*, Q corr. Wakef.

325. **laevus**: 3, 649 n. — **e**, 'instead of'; *Aen.* 10, 221, 'nymphas e navibus esse | iusserat.' Cf. on 1, 186. — **mutua**: 3, 801 n.

326. **tradatur**, 'delivered,' cf. *translucet*, 332; *transfertur*, 338.

327. **aut sex**: Lachm. Giuss.; 577, 'sex etiam aut septem'; *sexve*, Marull. M. Br. Bail.: *sex*, alone, OQ. *Sex septem* is asyndetic in Hor. *Ep.* 1, 1, 58; Ter. *Eun.* 332; Cic. *Att.* 10, 8, 6; with *aut* Varro, *Sat. Men.* 203, 9, R. (438 B.); Mart. 4, 15, 2; 7, 15, 1; *vel*, Colum. 2, 13; *ve*, Mart. 8, 3, 1; Flor. 2, 18, 9, given by Wölfflin, *Allit. Verb.* 83.

328. **retro latebunt**: *abdita retro*, 607. — **parte interiore**: sc. *domus*.

329 (305). **inde**: *parte interiore*, and so *penitus*. — **torte**, 'deviously,' here only in L.; lex. does not quote it elsewhere. By *torte* L. means that the image might pass through corridors and around corners.

330. **flexos aditus**, 'winding passages,' zigzag. Cf. 93. — **educta quaecumque** ⟨*haec*⟩.

331. **pluribus speculis**: abl. of means. — **videntur**: passive.

332. **adeo speculo**; OQ, Lachm. M.; *adeo e sp.* Wakef. Br. Giuss. Bail. For the omission of the prep. cf. 3, 757 and n.

333. **data est**: 'presented,' sc. *a primo speculo*. — **rusum**: 3, 45 n. — **dextera**: see 3, 651 n., and cf. 337 below.

334 (310). **convertit**: OQ, Br. Bail. Langen *Phil.* 34, 33; *convertitur*, Lachm. M., cf. 295, 341; but variations are common enough. For *verto* reflexive, see Wölfflin, *Archiv*, 10, 5, and also L. 5, 831. — **eodem**: adv.

335. **latuscula**: an uncommon word; probably plebeian: Cooper, *Serm. Pleb.* 175.

336. Note the interlocking. — **flexura**: an uncommon word, not in Cic. and only here in L. As the mirrors were metallic he is describing convex ones or those with convex edges. Several of these might be joined together to form a concave mirror; and a mirror with concave reflecting surface might be convex on the other side.

337. **dextera**: not reversed to the left, to the spectator, as in the case of flat mirrors. — **eapropter**: Ter. *And.* 959, Bentl. Dziatzko, Servius; cf. 28 n, and such forms as *hactenus*, *hacpropter*.

338. **de . . transfertur**: *ab* and *ex* are more common with *transfero*.

339 (315). **elisa bis**: *de speculo in speculum*. Höfer strangely understands 'divisible by two.' — **advolat**: the dactylic poets use only *advolet* and *-at*, and only in the first and fifth feet except here and in Sil. 15, 243; *Thes.* 1, 895, 44.

340. **circum agitur**, 'turned around' a half circle's distance. Note the elision of *circum*; so in Plaut. *Pseud.* 899, *circum ire*. — **vēnit**: not *vĕnit*.

341. **docet**: sc. *imaginem*. Cf. *meminit*, 153; *curat*, 245. — **ad nos**: in our direction, so Höfer. M. learned that laterally concave mirrors give images such as L. describes; those vertically concave invert the image.

342. **indugredi**: 1, 82 n. — **pariter**: with *nobiscum*. — **pedemque ponere**: 3, 4 n.

343. **gestumque imitari**: 365. — **credas**: potential.

344 (320). **propterea quia**: *p. quod*, 340; cf. on 3, 572. The movement may be parallel to the plane of the mirror or back from it.

345. **illinc**: from the first part. The image is not lost, but fails to find the observer, who has changed his position.

346. Giuss. infers a lacuna after 345 and transfers 346 and 347 to follow 331. Gneisse also would have a lacuna on account of his theory of *porro* (1, 184 n.). Giuss. thinks the remarks are out of place here, but it is L.'s habit to close a discussion with the enunciation of a general law; cf. 2, 292, 815.

347 (323). The alliteration with *r* was probably conscious. — **ad aequos flexus**: according to similar windings. The doctrine that the angle of reflection is equal to the angle of incidence was known to the geometers of L.'s time.

299–322, 348–378 (*324–378*). 'The eyes cannot look on bright things for brightness burns them; jaundiced persons emit yellow particles from their eyes and hence see yellow; light things are seen out of the dark because the light drives the dark airs away; square towers in the distance look round because the idols are bruised in coming; the human shadow is caused by the interception of light.'

299. Br. brackets 299–363, which seems unnecessary, although the observations are miscellaneous. — **fugitant tueri**: 1, 658 n.

300 (325). **tendere ⟨oculos⟩ pergas**: 3, 948 n. Cf. on 1, 66.

301. **alte**: 5, 610, 'rosea sol alte lampade lucens.' Giuss. disputes M.'s interpretation, *ab alto*.

302. **graviter**: 1, 741 n. — **feruntur**: cf. 2, 239.

303. Note the pentasyll. ending: 2, 878 n. — **compositurae**, 'fastenings,' sockets; the word is antecl. and rare.

304. **adurit**: Hor. *Ep.* 2, 1, 13, 'urit enim fulgore suo.'

305 (330). **semina ignis | multa**: *multa* is emphasized. 5, 667, *ignis . . semina*, and elsewhere.

306. **insinuando**: 6, 234, 'calor . . . insinuatus.'

307. **lurida**: emphatic. *Luridus* is used by Plaut. Hor. Ov. Sen. Pliny, Sil.; *luror* by Claudian and Apul. 'Luridi supra modum pallidi,' Paul. ex Fest.; 'totum corpus cum pallore quodam inalbescit,' Celsus, 3, 24, who also says 'color autem eum morbum detegit maxime oculorum in quibus quod album esse debet sit luteum.'

308. **arquati**: 'jaundiced.' Nonius says that *arquatus morbus* called *regius* is 'quod arcus sit concolor de virore.' Galen describes the same phenomena as arising from the suffusion of the eyes with bile.

309. **rerum**: with *semina*, as well as with *simulacris*.

310 (335). **oculis in**: 3, 24 n., but 1, 894, *in rebus . . . mixtas*; 1, 877, *inmixtas rebus*; 3, 393, *corporibus inmixta*. — **denique**, 'too.'

311. **contage**: 3, 345 n. — **palloribus**: the pl. is unusual: Tac. *Agric.* 45, *tot hominum palloribus*; cf. on 3, 154. *Culex*, 144, 'pinguntque aureolos viridi pallore corymbos.'

312. **e tenebris tuemur** is the order.

313. **aer**, 'current of air,' as before.

314. **init**: pf.; 3, 1042 n.

315 (340). **insequitur**: 3, 172 n. — **candens lucidus aer** corresponds to *caliginis aer ater*; see on 1, 258.

316. **purgat**, 'clears them out'; cf. *quasi perterget*, 249. — **discutit umbras**: *Georg.* 3, 357, 'tum Sol pallentis haut umquam discutit umbras.'

317. **multis partibus**: 1, 735 n.

318. **mobilior**, 'swifter'; cf. on 2, 65. — **minutior**: the comparative is cited only from here; cf. on 3, 191. — **mage**: 81 n.

319. **vias oculorum**: cf. 351.

320 (345). **patĕfecit**: *patĕfiet*, 6, 1001. — **aer**, Bern. edd.; *ater*, OQ, Lachm.

321. **ater**: added by Bern. edd.; *aera*, Lachm.; *simulacra adaperta*, Flor. 31, old vulgate.

322 (347). **lacessunt**: as in 217.

348. 'The reverse we cannot do.'—**quod contra**: 1, 82 n.—**facere**: *i.e. videre* (*quae sunt*) *in tenebris*.

349. **posterior**: predicate.

350. **crassior**: used frequently of the atmosphere; see lex.

351. **obsidit**: from *obsīdo*.

352. **movere**: Bentl. edd. sc. *oculos, i.e. lacessere*; OQ, *moveri*.

353. **turris**: Sext. Empir. *adv. Math.* 7, 208 (in Usener, *Epic. Fr.* 247), οὐκ ἂν εἴποιμι ψεύδεσθαι τὴν ὄψιν ὅτι ἐκ μακροῦ μὲν διαστήματος μικρὸν ὁρᾷ τὸν πύργον καὶ στρογγύλον, ἐκ τοῦ σύνεγγυς μείζονα καὶ τετράγωνον, ἀλλὰ μᾶλλον ἀληθεύειν, ὅτι καὶ ὅτε φαίνεται μικρὸν αὐτῇ τὸ αἰσθητὸν καὶ τοιουτόσχημον, ὄντως ἐστὶ μικρὸν καὶ τοιουτόσχημον, τῇ διὰ τοῦ ἀέρος φορᾷ ἀποθραυομένων τῶν κατὰ τὰ εἴδωλα περάτων κτλ. Tert. *de Anima*, 17, 'Itaque mendacium visui obicitur quod remos in aqua inflexos vel infractos adseverat adversus conscientiam integritatis, quod turrem quadrangulatam de longinquo rotundam persuadeat, quod aequalissimam porticum angustiorem in ultimo infamet, quod caelum tanta sublimitate suspensum mari iungat'; Sen. *NQ.* 1, 3, 9, 'columnarum intervalla porticus longior iungit'; Plut. *adv. Col.* 25 (Usener, *Fr.* 252), 'when a tower at a distance appears round and we combine the visual impression of roundness with the conception of the tower, but afterwards upon approaching the tower find it to be square, our subsequent impression contradicts our previous opinion without however making the earlier sensation to be erroneous,' as tr. by Ritter-Morrison, *Hist. Phil.* I, 427. Lewes, *Problems of Life and Mind*, I, 2, 74, 'when a man errs in supposing that the moon is larger at the horizon than at the zenith, or that a certain tower is round which seen at a lesser distance appears square, the error of judgment is that of generalizing the terms, without at the same time generalizing their import, and assuming that a change in the conditions will not bring with it a correlative change in the expressions.' Macrobius, *Sat.* 7, 14, 20, 'hac cessante visus inefficax est adeo ut quod remus in aqua fractus videtur vel quod turris eminus visa, cum sit angulosa rotunda existimatur, faciat rationis neglegentia quae si se intenderit, agnoscit in turre angulos et in remo integritatem' (cf. L. 4, 438). Lamb. quotes Alex. Aphrodis. I, *Problem.* 37, 'why does the square appear round at a distance.' Petron. *Fr.* 29, 'nam turris, prope quae quadrata surgit, | detritis procul angulis rotatur'; Sen. *NQ.* 1, 3, 9, 'remus tenui aqua tegitur et fracti speciem reddit.' See in general Reid's Works (N.Y. 1822), II, 117.

354. **rutundae**: 3, 186 n.

355. **optusus**: predicate.

356. **etiam potius**: *etiam* is superfluous in English idiom.

357. Cf. 248.—**nec ad**: 3, 531 m.

358. **aera per multum**: 558.

359. **eum**: sc. *ictum*.—**offensibus**: 6, 333, 'multis offensibus'; 2, 223 n.

360. **hoc**: abl. with *ubi*; cf. 553, 622, 658; 5, 807, etc.; *Georg.* 2, 312; *Archiv*, 11, 102.—**suffugit**: a rare word, not in Cicero; 5, 150, *tactum suffugit*.

361. **tornum . . . terantur**: M. Bock. Giuss.; *turnum . . . tuantur*, OQ; *tornum . . . tuamur*, Lachm. Br. Bail. Cf. the quotation from Petronius above, and also M.'s citations, *Georg.* 2, 444, 'hinc radiis trivere rotis,' explained by Servius,

'tornavere,' *composuere de torno*, and Pliny, 36, 193, 'aliud torno teritur.' — **saxorum structa**, 'stone structures'; 1, 86 n.

362. **ut**, 'like.'

363. **adumbratim**: ἅπ. λεγ. — **paulum simulata**: 'resembling them a little.'

364. **in sole**: 1, 306 n.

365. **gestumque imitari**: 343 (319).

366. No doubt there were still among the Romans vestiges of primitive superstition in relation to shadows. Cf. the story of *Peter Schlemihl*. — **si credis**: 1, 1057 n.

367. **indugredi**: 1, 82 n. — **sequentem**: with *aera*.

368. **potest**: the subject is *id*. — **lumine cassus**: *Aen.* 2, 85, 'cassum lumine,' with different meaning. Cf. for the Virgilian rhythm, L. 5, 719.

369. A rough verse. — **perhibere**: 3, 597 n. — **suēmus**: 1, 60 n.

370. **locis ex ordine certis**: 973, 'dies multos ex ordine.'

371. **lumine solis**: 1, 5 n.

372. **officimus**, 'obstruct.' — **repletur** ⟨*id*⟩. — **eius**: sc. *terrae*. The partitive gen. with the relative was used by Livy; Dr. § 199, 7. Cf. on 1, 782.

373. The order is *videatur eadem secuta nos usque e regione*.

374. **corporis**: emphatic. — **e regione**, 'in direct line.' 6, 344, 'e regione locum quasi in unum cuncta ferantur'; 6, 742, 823, 833.

375. **semper**, 'ever again.' Plaut. *Asin.* 420, 'qui semper me ira incendit' and *Archiv*, 5, 441.

376. **prima**, 'old'; Hor. *AP.* 61, *prima cadunt*. — **lana**: like wool vanishing in the flame (meaning tow or combings of wool). Others *carmine lana*, *agmine*, *margine*, *imaginem*. The Greek phrase ξαίνειν εἰς πῦρ is compared, which Jowett, *Plato*, *Laws*, 780 C, translates 'combing into the fire,' and continues 'or any other impossible and useless feat.' A modern simile would rather be a flash of powder. (I had thought of *lina trahantur*; cf. 6, 900.)

377. **spoliatur lumine**: cf. 5, 762–763. *Spoliatum lumine*, *Aen.* 12, 935.

378. Harsh elision; there is no word in Latin beginning with *babl-*. — **abluit**: edd.; cf. *purgat*, 316 (341). Hor. *C.* 1, 7, 15, 'Albus ut obscuro deterget nubila caelo.' — *Adluit*, OQ.

379–468. 'But the eyes are not deceived; they merely see light and shade; they are not accountable for illusions of the moving bank, the stars at rest and the like; the mind deludes itself by adding suppositions to what is actually seen.'

379. **hic**: cf. 382. — **hilum**: 3, 220 n.

380. **sit lux atque** ⟨*sit*⟩ **umbra**. See Reid on Cic. *Acad.* 2, 79 sq. for a general discussion of the credibility of the senses.

381. **eadem**: predicate. — **necne**: 1, 954; cf. 3, 713.

382. **eadem**: the very same shadow.

383. ⟨*id*⟩ **fiat**. — **paulo quod diximus ante**: in 375. For the repeated phrase see on 1, 794.

384. Note the alliteration. — **animi ratio**: 1, 448 n. 'A false judgment is an influence which sensation irresistibly disproves. A false theory is a formula which the fact contradicts'; Lewes, *Problems, etc.* I, 2, 74.

385. The eyes do not understand physics. Neither a camera nor any other optical instrument is deceived.

386. **proinde**: in conclusion in 1, 672; 2, 755; 3, 870, 1090; 4, 499, 803; 5, 573 (570), 1041, 1131; 6, 601, 620, 1119 — **adfingere**: Arn. 1, 26 (p. 17, 14, R.), 'regi crimen impietatis adfingit'; see lex.

387. **stare**: cf. *in statione*, 388, 396. Cic. *Div.* 2, 120, 'nam et navigantibus moveri videntur ea quae stant, et quodam obtutu oculorum duo pro uno lucernae lumina'; *Acad.* 2, 81, 'videsne navem illam? stare nobis videtur, at eis qui in navi, sunt moveri haec villa'; Reid there mentions this stock example as found in Sext. *Pyrr.* 1, 107; *Math.* 7, 414. — **qua** . . . ⟨*ea*⟩ **fertur**: 1, 15 n.

388. **in statione**: at rest at its moorings; *Aen.* 2, 23, 'statio male fida carinis.' — **praeter ire**: the infin. in tmesis, the other forms not; cf. 2, 1104. — **creditur** with infin. is not good prose usage; Dr. § 459, 2.

389. **ad puppim**: 'astern.'

390. **quos praeter**: cf. *quos supra*, 406; 3, 838 n. — **velisque volamus**: *Aen.* 3, 520, 'velorum pandimus alas.'

391. **cessare**: 2, 80 n. — **aetheriis cavernis**: cf. 171.

392. **et**, 'and yet.' — **adsiduo motu**: 1, 995. For the abl. of quality cf. Madv. *L.G.* 272; Roby, 1232.

393. **longos**, 'distant.' Lex. cites the rare meaning from Sil. 6, 628; Just. 18, 1; Ps. = Quint. *Decl.* 320; Munro comp. Serv. on *Aen.* 11, 544; *Bell. Afric.* 51, 6. — **obitus**: 5, 709, 'oriens obitus eius super edita vidit.'

394. Note the alliteration. — **suo corpore claro**: 1, 413 n.

395. **videntur**: Lachm. edd. for *videtur*, on account of *ea*. — **manere**: opposite of *ferri*. This was another stock example. Cic. *Acad.* 2, 82, 'cum ille sol qui tanta incitatione fertur ut celeritas eius quanta sit ne cogitari quidem possit, tamen nobis stare videatur.'

396. **ea**: *sol et luna*.

397. **exstantisque**: OQ, edd.; *exstant usque*, Lachm. Bergk, *Jahrb.* 67, 323, *exstant sic scopuli medio de gurgite ponti*; Purmann, *Phil.* 7, 734, *existuntque*. If the text is sound the interpretation is *inter quos montis procul medio de gurgite exstantis* according to Winck. Polle, M. Giuss. Br. *Phil.* 29, 442, objecting, then compares 596–597, *per loca quae . . . haec loca per* where *quae loca per* was avoided. Catull. 64, 18 has *exstantes e gurgite cano*. Cf. on 1, 316.

398. **liber** may be a predicate of *patet* or *liber ingens exitus* may be taken together; cf. on 2, 7. *Aen.* 3, 410, 'angusti rarescent claustra Pelori'; Just. 4, 1, 18, 'ea est enim procul inspicientibus natura loci ut sinum maris non transitum putes; quo cum accesseris ac seiungi promontoria quae antea iuncta fuerint arbitrere.' — **exitus**: 1, 100 n.

399. **ex his**: sc. *montibus*.

400. **atria**: Juv. 6, 303, 'cum bibitur concha cum iam vertigine tectum | ambulat.' Edd. quote also Athen. 6, 245 and Q. Smyrnaeus, 13, 9 for similar effects from drunkenness.

401. Notice the dactyls and the alliteration. — **ub(i) ipsi**: 1, 409 n.

402. **verti**: middle, or *desierunt* would have been passive; see Dr. § 92, and 2, 613 n.

403. **ruere minari**: 1, 722 n.

404. **rubrum** . . . **ignibus**: his favorite interlocking. The quantity of *rŭbrum*

is unexampled. — **iubar**: 5, 697, 'tremulum iubar haesitat ignis'; *Aen.* 4, 130, 'iubare exorto,' of the sun according to the best interpretation. Ennius, *Sc.* 292 and *Aen.* 7, 9 have *lumine tremulo*; cf. L. 6, 174.

405. **coeptat**: 1, 267 n. — **montes**: local coloring.

406. **tibi**: Naug. edd.; *ubi*, OQ; cf. on 3, 28. — **montis** is best taken as an acc.; *supra quos montis . . . ⟨et⟩ vix absunt*, etc.; cf. on 397.

407. **comminus**: 1051; 6, 903, 'multaque praeterea prius ipso tacta vapore | eminus ardescunt quam comminus imbuat ignis'; Catull. 64, 109 and Ellis there, and Vahlen, *Berlin Index*, Summer, 1897, 4. *Comminus* is better spelling than *cominus*; see Lindsay, *LL.* 554. — **contingens**: 1, 934 n.

408. Note the judicial spondees. — **absunt nobis**: the omission of the prep. is unusual; Dr. § 219, 2; cf. 244. — **missus**, 'flights,' not cited elsewhere in this meaning. — **bis mille**: poetical; Dr. § 59.

409. **cursus quingentos saepe veruti** is quoted from Ennius by Paul. ex Fest. (375 M.). 408–409 were suspected by Purmann as interpolated.

410. **eos**: *montes*; *nos*, Bock. — **immania**: 3, 460 n. — **ponti aequora**: 1, 8 n.

411. **aetheriis oris**: 5, 85; 6, 61; *aetheria plaga*, *Aen.* 9, 638.

412. **terrarum milia multa**: *e.g.* the lands lying between the Black Sea and the Mediterranean, between the Mediterranean and the Indian Ocean, beyond the ocean itself.

413. **quae**: acc. — **retinent**: 2, 25 n. — **saecla ferarum**: 3, 629 n.; cf. 2, 1076.

414. **conlectus**: 3, 198 n. *Aetna*, 294, 'collectus aquae.' — **digitum non altior unum**: Madv. *LG.* 306; Lane, 1329.

415. **strata viarum**: 1, 315 n.

416. **despectum**: a favorite word in Caesar, not in Cic. For the general thought cf. Hom. Θ 16 τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης; *Aen.* 6, 577, 'tum Tartarus ipse | bis patet in praeceps tantum tenditque sub umbras, | quantus ad aetherium caeli suspectus Olympum.' — **inpete**, 'reach'; 5, 913, 'hominem tanto membrorum esse impete natum'; 6, 186, 'extructis aliis alias super impete miro'; 5, 200, 'quantum caeli tegit impetus ingens'; Caes. *BG.* 3, 8, 'in magno impetu maris vasti atque aperti,' and other examples in Wakef.

417. **caeli hiatus**: edd. comp. *caeli palatum ut ait Ennius* (Cic. *ND.* 2, 49).

418. **despicere**, OQ, Br. Giuss.; *dispicere*, Lachm. M. Bail.; cf. 416 and see Munro, Notes, I, and *Phil.* 29, 444. Lachm. maintains that *despicere* with the acc. always implies contempt, and his dictum has influenced editors in such places as *Georg.* 2, 187. Nonius, 288, says simply *despicere, desuper aspicere.* Doubtless Lachmann's rule is generally true, but probably the word was used sometimes ambiguously like the English 'look down on.' — **caeli ut**: Bergk, Polle, Giuss.; *caelum et* **videare**, Q; *c. v.* Lachm. who places 419 before 418; *caelum ut videare*, O, M. who regards *caelum* as corrupt, and also Bail.; *rerum ut*, Nettleship; *viva ut*, Palmer; *solem ut*, Br. with lacuna after the verse, see *Phil.* 29, 446; *videre et*, Bern. but *et* does not come at the end of the hexameter in L.; cf. on 1, 557. M. suggests for *caelum*, *volucrum* or *atque avium*, because birds would look well in the picture. Goebel proposed *nubila dispicere et caeli ut v. v.* | *corpore mirando sub terras abdita signa*; Winck. *corpora mirando s. t. a. c.* | *nubila dispicere et caelum*; Polle, *et caeli*; Everett, *Harv. St.* 7, 32, *clare* for *caelum*; Cartault, *et caeli ut videare videre.*

419. OQ have *corpora mirande . . . caelo*, read by Wakef. Giuss. and by Bailey as corrupt; *corpora miraclo . . . caeli*, Bern.; *c. mirando . . . caelo*, M.; *c.* [†] *mirande . . . caeli*, Br.; *ut prope miraclo . . . caeli*, Lachm.; *corpora mirando . . . caeli*, Sauppe; *c. mirandi . . . caeno*, Bergk; *c. mirande sub terris . . . caeli*, Purmann; *c., mirandum! sub terras abdita retro*, Bentl.; *c. mirando sub terra subdita caelo*, Cartault. — **caerula** may be defended by 1, 1090, cf. *AJP.* 21, 184; it was also proposed by Polle, who read *ludo* for *caelo*. — **mirande** is retained by Havercamp, 'studiose adverbialiter positum'; and by Nettleship and Palmer; and Br. in his *Appendix* regrets that he did not print *mirande* here and in 462. — **sub terras abdita**: *sub terram abdite*, Cic. *Tusc.* 2, 60; *addita*, Palmer. — **caelo**: the reflected heaven. M. quotes Shelley: 'We paused beside the pools that lie | Under the forest bough, | Each seemed as 'twere a little sky | Gulfed in a world below; | A firmament of purple light, | Which in the dark earth lay.'

420. **denique**: cf. 426, 453, and on 1, 199. — **acer**: the swift horse is stopped. *Aen.* 1, 144, 'caput acris equi'; cf. *Thes.* 1, 358, 83.

421. **flumine**, 'stream.' — **amnis**: 1, 15 n. — **despeximus**: Flor. 31, edd.; *dispeximus*, OQ.

422. **transversum**: 2, 213 n.

423. **vis**: subject postponed in his manner. — **adversum**: 3, 1000.

424. **ferri**: of water in 1, 281.

425. **adsimili**: *metr. gr.* for *simili*; cf. 2, 493; 4, 336; and on *consimili*, 3, 74.

426. **ductu**, 'line'; here only in L. The portico was another stock example: Sen. *Ben.* 7, 1, 5, 'quare latitudo porticus ex remoto spectantibus non servet proportionem suam, sed ultima in angustius coeant et columnarum novissime intervalla iungantur'; *id. NQ.* 1, 3, 9, 'columnarum intervalla porticus longior iungit.' See the quotation from Tert. in 353 n. The modern illustration would be from a railway track, but in modern books on Physics the columns hold their own. See also Sextus, *Pyrr.* 1, 118. Petr. *S.* 29, 'in deficiente . . . porticu.'

427. **stansque**: *i.e. et est stans = et stat*; cf. on 3, 396. Bock. prints *statque*. — **in perpetuum**, throughout its extent; L. uses *perpetuus* elsewhere of time, but 4, 537 may be an exception. *Aen.* 8, 183, 'perpetui tergo bovis.'

428. **longa tota**: the whole length. — **summa**: from the upper end.

429. 'it gradually forms the contracted top of a narrowing cone,' M.

430. **solo**: 1, 212 n. — **dextera laevis**: cf. 276.

431. **obscurum**, 'dim.' — **conduxit**: sc. *tecta solum dextera laeva*. — **acumen**, 'vanishing point,' M. 6, 1193, 'nasi primoris acumen.' *Thes.* 1, 459, 68, quotes Chalcidius *Comm.* 20, 'pyramidis anguli sunt productiores in acumine.

432. **nautis**: dative. The juxtaposition *ex undis ortus in undis . . . obire* is in his manner.

433. Join **fit uti sol videatur**. — **obire**: *obitus*, 393 and 5, 776. — **condere lumen**: of the moon, 5, 710. See on 3, 1090, and cf. *Georg.* 1, 438, 'sol quoque et exoriens et cum se condet in undas.'

434. **quippe ubi**, 'naturally since,' etc.; so Giuss. Cf. 1, 182 n. Br. takes it as temporal and Langen thinks the verse interpolated. Cf. *Aen.* 3, 193, 'caelum undique et undique pontus'; Ov. *Tr.* 1, 2, 23, 'nihil est nisi pontus et aer.' — **tuentur**: Proll, *tuantur*.

435 is placed after 386 by Bock. and Giuss. with Langen, *Phil.* 34, 33, and Edelbluth, *Conj.* 58. It is somewhat disturbing here, but not enough to warrant the proposed change. — **leviter**, 'without ground.' — **labefactari** : cf. 1, 694. — **undique**, 'completely'; Catull. 51, 5, 'quod omnis eripit sensus mihi'; see on 2, 990.

436. **clauda** : M. compares 515, *libella si . . . claudicat hilum*, *clauda* being the reverse of *recta*.

437. **navigia** : 6, 430, 'navigia in summum veniant vexata periclum.' — **aplustris** : 2, 555. — **undis** : Itali, old vulgate; *undas*, OQ; *undae*, Lachm. edd. If *undae* be read it must be dative. L. has nowhere else *unda* in the sing.; possibly *ob nitier undas* should be read even if *ob* is not used elsewhere by him in this sense; *adversus niti*, 5, 310; cf. Roby, 2017. *Ob liquorem obeunt*, 440. But *undis* agrees best with Lucretian usage. OQ have also *factas*, which Bock. defends.

438. **rorem salis** : 1, 496 n; *Georg.* 4, 431, 'rorem late dispergit amarum.' — For the illustration cf. on 353 and 2, 801, and Tennyson cited by Reid (*Acad.* 269), 'All we have power to see is a straight staff bent in a pool.'

439. **guberna** : 2, 553 n.

440. **liquorem** : uncommon in L. without a defining word; Hor. *C.* 3, 3, 46, 'qua medius liquor | secernit Europen ab Afro.'

441. **supina**, 'sloping upwards'; cf. 518.

442. Note *refracta*, *reverti*, *reflexa*.

443. **rara**, 'thinly scattered,' M.; an uncommon meaning in L. — **venti nubila portant** : also in 6, 630.

444. **tempore nocturno** : 793, 1008; 5, 971; 6, 849. — **splendida signa** : *s. lumina solis*, 2, 108. — **signa** : 1, 2 n.

445. **labier** : 3, 67 n. — **supernē** : 1, 496 n.

446. **vera ratione**, 'in fact,' 1, 51 n. *Vera*, Voss, edd.

447. **supter pressit** : there is no compound *subterprimo*. Cic. *Acad.* 2, 80, 'Timagoras Epicureus negat sibi umquam, cum oculum torsisset, duas ex lucerna flammulas esse visas; opinionis enim esse mendacium, non oculorum.' See Reid's note there, who shows that this deception of sense was discussed in the *Eudem. Ethics*, 7, 12; Arist. *Probl.* 31, 17; Sextus, *Math.* 7, 192. — *Aen.* 12, 908, 'oculos ubi languida pressit | nocte quies.'

448. **sensu** : *sensus eorum* (*oculorum*), 3, 361.

449. **tuimur tuendo** : pleonastic like *subdita supter*, 447; *bina geminare*, 451. — Juv. 6, 305, 'geminis exsurgit mensa lucernis'; Petr. *S.* 64, 'lucernae mihi plures videbantur ardere.'

450. Note alliteration and interlocking. — **florentia flammis** : 1, 900, and n. Hor. *S.* 2, 1, 25, 'accessit fervor capiti numerusque lucernis.' Edd. cite Tert. *Apol.* 11, 'lumina floruisse.'

451. **bina supellex** : 5, 879, 'duplice natura et corpore bino.' Neue-Wagener, 2, 333, quote *bina lampade* from Nemesianus, *Cyn.* 123. — **aedis**, 'mansion'; 3, 1060 n.

452. **duplicis** : 274 n. — **facies** : for human faces in 1094; 5, 1111, etc.

453. **devinxit** : 1027, 'somno devincti'; Enn. *Ann.* 5, 'somno leni placidoque revinctus.' — **sopore somnus** : 3, 431, 'in somnis sopiti,' and n. there.

454. **summa quiete** : 2, 310; *fessum corpus mandare quieti*, 4, 848. — **corpus** : variation from *membra* as in 3, 112–113; see n.

455. **vigilare**: 979, 'etiam vigilantes ut videantur | cernere saltantis et mollia membra moventis'; cf. also 789, 878; 5, 1173. Wakef. quotes Manil. 5, 636, 'vigilantia membra.'

456. Note the alliteration: *cc* | *cc* — **nostra**: emphatic. — **caligine caeca**: 3, 304 n.

457. **cernere**: again for *videre*, *metr. gr.* — **censemus**: 1, 973 n. — **lumenque diurnum**: *luce diurna*, 6, 848.

458. **conclusoque loco**: Hor. *S.* 1, 4, 76, 'suave locus voci resonat conclusus.' — **caelum mare flumina montis**: for the asyndeton cf. 1, 820, 'caelum mare terras flumina solem'; 5, 261, 'mare flumina fontes.'

459. **mutare**: 6, 1134, 'caeli mutemus amictum'; 3, 1059, 'commutare locum.' Sen. *Ep.* 104, 8, 'quid prodest mare traicere et urbes mutare?' Bock. reads *metari*.

460. **sonitus**: 6, 927, 'nec varii cessant sonitus manare per auras.' — **severa silentia**: 583, 'taciturna silentia'; 5, 1190, 'noctis signa severa'; Hor. *C.* 2, 8, 10, 'taciturna noctis | signa.' — **noctis**: Q corr.; *montis*, OQ.

461. **reddere dicta**: *r. vocis*, 577.

462. **mirande**: OQ, Haverc. Wakef. Bock. Giuss. Bail.; and now Br.; cf. 419; *miracli*, Lachm.; *miracula*, M., cf. 590 sq.; *mirando*, Flor. 31; *multa et miranda*, Bergk; *mirandum ut*, Everett.

463. **violare fidem**: 505, and cf. 1, 694.

464. **nequiquam quoniam**: 1110, 1133; 2, 1148; 5, 1332; etc. Catull. 114, 4; Livy, 42, 64, 4, and Gronov. there; *Archiv*, 2, 9. 'I had always observed that mournful *nequicquam* which comes to throw cold water on us after a little glow of hope . . . *Magnus* rules in L. as much as *nequicquam*,' E. Fitzgerald, *Works*, 3, 285. — **pars maxima**: Epic. *ad Herod.* 50, τὸ δὲ ψεῦδος καὶ τὸ διημαρτημένον ἐν τῷ προσδοξαζομένῳ ἀεί ἐστιν.

465. **opinatus**: ἅπ. λεγ. for *ŏpīniōnēs*. Aet. 4, 9, 5 (in Usener, p. 183, 26) Ἐπίκουρος πᾶσαν αἴσθησιν καὶ πᾶσαν φαντασίαν ἀληθῆ, τῶν δὲ δοξῶν τὰς μὲν ἀληθεῖς τὰς δὲ ψευδεῖς; cf. Sext. Emp. *Math.* 7, 203, in Usener, 181, 7. Cic. *Legg.* 1, 47, 'sed perturbat nos opinionum varietas hominumque dissensio et quia non idem contingit in sensibus hos natura certos putamus, illa quae aliis sic, aliis secus, nec isdem semper uno modo videntur, ficta esse dicimus'; *id. Div.* 1, 118, of prodigies, 'male coniecta maleque interpretata falsa sunt, non rerum vitio, sed interpretum inscientia.' Tert. *Anima*, 17, 'sensum enim pati, non opinari; animam enim opinari.' 'The mind has transcended the merely perceived and has given it a meaning,' Wallace, *Epicur.* 227. 'Den Sinnen hast du dann zu trauen; | Kein Falsches lassen sie dich schauen, | Wenn dein Verstand dich wach erhält,' Goethe.

466. **visis** . . . **visa** are both participles; he uses the word *visus* in another sense.

467. **aegrius**: cf. *aegre*, 2, 198. — **apertas**: cf. 596. 'Wherein then lies the deception? It is evident that it lies in this, that because this body has some qualities belonging to an apple I conclude that it is an apple. This is a fallacy, not of the senses, but of inconclusive reasoning. The errors we fall into with regard to objects of sense are not corrected by reason, but by more accurate attention to the informations we may receive by our senses themselves,' T. Reid, *Works* (1822), 2, 120, 126.

468. **addit**: προσδοξάζει, Epic. — **ab se** = *ipse*, 3, 271; *Thes.* 1, 34, 35. M. comp. Plaut. *Trin.* 182, 'a me argentum dedi.'

469–521. 'Then again, if any one thinks knowledge is impossible, how does he know what knowledge is? The senses furnish the grounds of reasoning and cannot be mistaken; for what can be more trustworthy? Each sense is equally trustworthy at all times, and reasoning must rest upon the evidence of sensation and will be false if the senses be false.'

469. **siquis**: a sceptic, or New-Academic. Metrodorus of Chius, who developed the sceptical side of Democritus' philosophy, says, in Cic. *Acad.* 2, 73, 'nego scire nos sciamusne aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino sitne aliquid an nihil sit'; see Reid there. — **id quoque nescit**: Catull. 17, 22, 'ipse qui sit, utrum sit an non sit, id quoque nescit.'

470. **scire**: sc. *se*.

471. **contra**: anastrophic, 3, 353 n. — **mittam contendere**: 690, *mitto dicere;* 6, 1056, *mirari mitte.* Bock. quotes Quint. 3, 4, 8, 'de his lite contenditur.' — **causam**: 3, 951, *exponere causam.*

472. The prose order might be *qui ipse sese statuit capite in sua vestigia.* Ter. *Ad.* 316, 'capite in terram statuerem.' The thought is, 'I cannot debate with a man who stands on his head'; not that the Latin means this exactly, but one who reverses the true order of things by questioning what should be regarded as a postulate needing no proof. One who denies the evidence of the senses would discuss the propriety of standing upside down. The phrase sounds proverbial. — **sua**: Lachm. edd.; *suo*, OQ; yet L. may have been less acute than Lachmann.

473. **uti**, 'supposing that'; 2, 541. — **scire at**: for elision see on 1, 350.

474. **cum**, 'considering that.'

475. **undĕ sciat**: 'Dawes' rule: the Latin poets after the time of L. lengthened a naturally short vowel [syllable?] at the end of a word when the following word began with *sc*, *sp*, *sq*, *st*. But this is not observed by the satirists. . . . The Roman poets of the Augustan age and their successors in serious compositions carefully avoided placing a word ending with a short vowel before a word beginning with *sc*, etc.,' Ramsay, *Lat. Prosody*, 272, 278. Cf. Gild.-Lodge, *LG.* 703, 1; Lane, 2458; and on 1, 372. — **quid sit scire**: cf. 3, 354, 'quid sit corpus sentire.' — 'While Epicureanism claims to rest all truth and reality on sensation, its own theory of the world is confessedly at variance with the verdict of sensation. It is reason, and not feeling, which pronounces for the atomic constitution of things, — which enlightens a man as to the limitations of life and pleasure,' Wallace, *Epic.* 268. 'There is no safer guide than the senses, they are my philosophers. However much we may revile them, we must always come back to them if we wish seriously to discover the truth,' De la Mettrie, quoted by Lange, *Materialism*, 2, 57.

476. **notitiam**: O, edd.; *notitiem*, Q. *N. veri*, 'conception of truth'; see Höfer, 22. Bock. remarks that *notitia veri = scire; n. falsi = nescire; certum = verum; dubium = falsum.* It would be more exact to indicate correspondence rather than equality.

477. **quaeres**: as in 476; more emphatic than *quid.*

478. **primis ab sensibus** = *ab sensibus ut primis*, Giuss.; cf. 3, 250 and n. For *ab*, cf. 483, 521; so *creari = oriri* here.

479. **notitiem**: 2, 745 n.

480. **maiore**: *i.e.* than any other thing.

481. **sponte sua**, 'independently.' — **veris . . . falsa**, 764, 'falsum veris convincere rebus.' 'Epicurus, in the language of modern philosophy, lays down immediate consciousness as the final court of appeal. Clear and distinct consciousness is not an unfair equivalent for his *ἐνάργεια τῆς αἰσθήσεως*, *perspicuitas*, or evidentness of perception,' Wallace, *Epic.* 216.

482. **sensus**, 'sense,' *αἴσθησις*.

483. **falso**: merely for the sake of argument; *falsus sensus* is impossible. Höfer reads *apta* for *orta*; Epic. in DL. 10, 31 (Usener, *Fr.* 36), *πᾶς γὰρ λόγος ἀπὸ τῶν αἰσθήσεων ἤρτηται.*

484. **eos**: sc. *sensus*. 1, 694, 'et labefactat eos unde omnia credita pendent.' — **eos contra**: L. does not limit the placing of polysyll. prepositions after monosyll. pronouns only: 5, 708, *eum contra*; 6, 785, *eas supter*. Cic. and Caes. avoid the use, according to Degering; cf. on 3, 839. — **orta**: *apta*, Br., suggested by Höfer's change in 483.

485. 3, 523, 'falsae rationi vera videtur | res occurrere.'

486. **reprehendere**: 497. Epic. *l. c.*, *οὔτ' ἡ ἀνομοιογένεια τὴν ἀνομοιογένειαν, οὐ γὰρ τῶν αὐτῶν εἰσι κριτικαί.* — **aures**: Polle, *Jahrb.* 95, 34, writes *auris* | *tactus* for variety, comparing *tenuis aures* in 912. *Aures*, acc. pl., occurs 21 times in L., *auris*, 2 times; cf. *Thes.* 2, 1501, 84.

487. **sapor oris**: 494; 2, 511.

488. **revincent**: cf. 481 and on 1, 593.

489. **non ut . . . ita est**: 1, 684 n. — **seorsum**: 3, 286 n.

490. **divisast**, 'assigned.' The verse is rejected by Bock. — **ideoque**: a rare combination in classical writers, first quoted from here; common in silver Latin. Cf. 495, 678; 5, 626; Dr. § 357, 5; Schmalz, 468.

491. **seorsum**, Bentl. edd. for *videri*.

492. **sentire colores**: 2, 811.

493. **coloribu'**: 1, 570 n. — **coniuncta**: *i.e.* the forms, Giuss. Cf. 2, 743, 'nullo coniuncta colore'; the idols have form as well as color. — **videre**: Lachm. edd. for *necessest*. Br. brackets the verse as tautologous; see *Phil.* 29, 446.

494. **seorsus . . . vim**: *i.e.* in the mouth.

495. **nascuntur**: Giuss. suggests *noscuntur*. — **sorsum**, following *seorsum*; 3, 631 n. *Sorsus sonitus* would be uneuphonic.

496. **convincere**: *vincere*, 481; *revincent*, 488.

497. **ipsi**: each sense by itself. — **reprehendere**: Epic. *l. c.*, *οὔτε γὰρ ἡ ὁμογένεια αἴσθησις τὴν ὁμογενῆ (διελέγξαι) διὰ τὴν ἰσοσθένειαν* (Usener, *Fr.* 36).

498. **semper** is emphatic.

499. **proinde**: 386 n.

500. **dissolvere**, 'explain,' a rhetorical term; Cic. *Orat.* 2, 158, 'reperiunt non modo ea quae iam non possint ipsi dissolvere, sed etiam quibus ante exorsa et potius detexta prope retexantur.' Arn. 1, 11, 'dissolvere neque originem valeas neque causam.'

501. **iuxtim**: 1213 and 1, 20 n. — **quadrata**: 353 n.

502. **rutunda**: 3, 186 n. — **rationis egentem**: *Aen.* 8, 299, in another sense.

503. **mendose**: *i.e.* to set up a working hypothesis; see 5, 526 sq.; 6, 703 sq.; Sen. *NQ.* 6, 20, 5. This is a characteristic element of Epicurean physics, repeatedly

appearing in the letter to Pythocles. Epicurus was not a physicist, but merely used physical principles to support his theology, such as it was. In general cf. Lange, *Materialism*, 2, 152; Stanley, *Hist. Phil.* (1701), 594.—**figurae**: 1, 685 n.

504. **manibus manifesta**: *manifestus* is a compound of *manus*.—**emittere,** 'let go.'—**quoquam,** 'anywhere'; cf. on 1, 428.

505. **violare fidem**: 463 and 1, 423, 'cui nisi prima fides fundata valebit.'

506. **nixatur**: 3, 1000 n.—**vita salusque,** 'safety of life'; 2, 863, 'fundamenta quibus nitatur summa salutis.' L. has *salus*, nom., only here. Bock. comp. 2, 942, 'omnituentes sensus animantem quamque tuentur'; 3, 550, 'alii sensus qui vitam cumque gubernant.'

507. **non modo**: without *sed* or *verum*: Tac. *Ann.* 3, 19, 'non modo apud illos homines . . . etiam'; *H.* 2, 27, 'nec solum apud Caecinam . . . Fabii quoque'; see Dr. § 333, 8, g.

508. **extemplo,** 'forthwith.'—**ausis**: irony. It means more than *velis*, but cf. 5, 730.

509. Br. infers a lacuna between 508 and 509.—**locos** for *loca;* so *Aen.* 1, 306; Livy, 5, 35, 1; etc.—Cf. Hor. *Ep.* 2, 2, 135, 'posset qui rupem et puteum vitare patentem.'—**vitare**: sc. *ausis*, but Giuss. makes it a subject of *concidat;* Creech, 'ab illis monitus praecipitia fugere.'

510. **cetera in genere hoc**: cf. 3, 481.

511. Giuss. transfers 511, 512 to follow 521.—**verborum copia**: *argumentorum c.*, 1, 417.

512. **instructa,** 'arrayed'; a military metaphor; cf. 2, 6, and lex., *paro.*

513. **denique**: another anacoluthon.—**fabrica,** 'building.' The word was dubious in Quintilian's time (8, 3, 34).—**prava,** 'bent.'—**regula**: carpenter's rule.

514. **norma**: a square.—**rectis regionibus,** 'straight lines,' plumb; 2, 249 n.

515. **libella**: a level, *i.e.* a triangle with a plumb line suspended from the apex; see Rich's *Dictionary*.—**parti**: 1, 1111 n.—**claudicat**: 3, 453 n.—**hilum**: 3, 514 n.

516. **omnia**: with *tecta*.—**obstipa**: 'bent on one side.'

517. For asyndeton, cf. 90.—**absona**: not found before L. and Cicero; avoided by the purists on account of **assonus*, and displacing in some degree *dissonus;* see *Archiv*, 6, 195.

518. **velle**: *μέλλειν*; see on 3, 594.—**ruant**: with *omnia;* see *Phil.* 32, 478.

519. **iudiciis**: based on faulty instruments.—Shorey, *Harv. St.* 12, 207, comp. Plato, *Laws*, 793 c, *οἷον τεκτόνων ἐν οἰκοδομήμασιν ἐρείσματα ἐκ μέσου ὑπορρέοντα, συμπίπτειν εἰς ταὐτὸν ποιεῖ τὰ ξύμπαντα, κεῖσθαί τε ἄλλα ὑφ' ἑτέρων αὐτά τε καὶ τὰ καλῶς ὕστερον ἐποικοδομηθέντα, τῶν ἀρχαίων ὑποπεσόντων.*

520. **igitur**: 1, 419 n.—**ratio rerum,** 'reasoning about things,' and by inference a system of philosophy based on incorrect foundations. Höfer, 24, goes too far in making it directly 'philosophy.'

521. **falsis,** 'deceived.'

522–546. 'Hear now how the other senses work. Sound is heard when particles of voice strike the sense. Voice makes its way through the throat and sometimes scrapes it, and long-continued speaking weakens the body. Roughness and smoothness of voice are due to the quality of the first beginnings.' Schütte, 35 sq., discusses this whole section.

522. **quo pacto**, 'by what arrangement'; 1, 307 n. — **suam**: in its own particular field.

523. **ratio**: 'way of explanation'; cf. 6, 132, 639. — **scruposa**, 'rough,' hard; cited only here in a figurative sense.

524. Epic. *ad Herod.* 52, τὸ ἀκούειν γίνεται ῥεύματός τινος φερομένου ἀπὸ τοῦ φωνοῦντος ἢ ἠχοῦντος ἢ ψοφοῦντος ἢ ὅπως δὴ ποτε ἀκουστικὸν πάθος παρασκευάζοντος.

525. **pepulere**: cf. 527; Cic. *ND.* 1, 106, 'cuius crebra facie pellantur animi.' In *tangere et tangi nisi corpus nulla potest res*, 1, 304, *tangere = pellere.*

526. **vocem**: supplied by edd. Lachm. and recent edd. place it before *quoque enim*, the Itali, Flor. 31, and old vulgate place it after. Edelbluth, 35, shows that elsewhere *enim* is in the third place and *quoque* second; cf. 6, 116. For *quoque* out of place, cf. on 3, 349.

527. **sensus**: by hearing, *pellendo;* by feeling, *radendo.*

528. **praeterea**: O, edd.; *propterea*, Q; *praeter radit enim*, old vulg.

529. **asperiora arteria**: 'aspera arteria (sic enim a medicis appellatur),' Cic. *ND.* 2, 136; τραχεῖα ἀρτηρία. The neu. pl. does not occur elsewhere in class. Lat.; *Thes.* 2, 686, 10. — **gradiens**: 'nimio confidentius' Gellius (10, 26, 9) says of the metaphor.

530. **quippe**, 'for.' — **angustum**: 5, 1132, 'angustum per iter.' — **turba maiore coorta**: 6, 465, 'turba maiore coorta | et condensa queant'; 6, 511, 'turba maiore coacta | urget.'

531. **foras**: from the trachea into the mouth.

532. **expleti**: Purmann, Lachm. M.; *expletis*, OQ, Bail. Br. reads *arteria clamor, quippe, per . . . vocum. scilicet, expletis . . . oris*, *, and is followed by Giuss.; Marull., *scilicet expletis quoque ianua redditur oris* | ⟨*rauca viis, et iter laedit qua vox it in artus*⟩. In 6, 1203, *sanguis expletis naribus ibat*, the word means 'gorged.' — **ianua**: the opening into the mouth from the larynx; but Br., in *Phil.* 32, 479, makes it the lips. — **raditur**, Q; *reditur*, O.

533. **voces verbaque**: this alliterative pairing is found also in Virgil and Gell., and *vox verbaque* in Ovid and Livy; Wölfflin, *Allit. Verb.* 93.

534. **ut**: result.

535. **fallit**: 'nor can you fail to notice.' — **corporis**: 1, 810 n.

536. **hominum**: L. doubtless speaks from personal experience. But, as Giuss. suggests, the illustration may be from hucksters crying their wares. — L. knew nothing of nervous exhaustion.

537. **perpetuus sermo**, 'unbroken discussion.' Cic. *Legg.* 3, 11, 'loco senator et modo orato,' and in 40, 'modo, ne sit infinitus.' Cato was an example of a long speaker *peccante senatu;* Plut. *Cato Minor*, 31; Val. Max. 2, 10, 7. — **noctis**: the senate could not meet at night.

538. **perductus**, 'continued through.' Catull. 64, 271, 'aurora exoriente.'

539. **profusus**: 931, *verba profundam;* 6, 6.

540. **ergo**: the conclusion is logical from his premises.

541. **loquens**: probably a substantive.

551 (542): transferred here by Lamb. edd.; Br. also brackets 551 to 546; see *Phil.* 32, 483.

552. **levor levore**: juxtaposition in his manner.

542 (544). **forma**: abl. of quality.

543. **depresso**, 'deep.'—**sub . . . mugit**: probably a case of tmesis, with Br. *Phil.* 32, 478, against M., although *submugio* does not occur elsewhere.—*Aen.* 8, 526, 'Tyrrhenusque tubae mugire per aethera clamor.'

544. **reboat raucum Berecyntia barbara**: Voss, Giuss.; *revorat raucum retro cita barbara*, OQ, which Bail. prints as corrupt; *reboat raucum regio cita b.*, Lachm. M.; *reboant r. retro loca b.*, Br.; *Berecynthia cornu*, Bentl. Bergk, vii, objects to *regio barbara*, and *regio cita* of Lachm., and proposes *regio taratantara*. Wakef. defends the Mss., *et barbara tuba, retro cita* [i.e. *reflexa*] *revocat* [*ob curvaturas numerosas scilicet*] *raucum bombum*. Polle, *Phil.* 25, 279, *et reboat rauco aeri Etruria barbara bombum*; Albert, *Phil.* 56, 251, defends *regio* as picturesque; Winck. *et reboat rauco regio cita barbara* (neut.). With much hesitation I follow Voss; Giuss. defends by Catull. 64, 263, 'multis raucisonos efflabant cornua bombos, | barbaraque horribili stridebat tibia cantu,' for two instruments.—**reboat**: *Georg.* 3, 222, 'urguentur cornua vasto | cum gemitu reboant silvaeque et longus Olympus,' and L. 2, 28 n.—**bombum**: Pers. 1, 99, 'implerunt cornua bombis.' Origen, *de Libris ss. Script.* 160, 25 in *Archiv*, 11, 574, 'tubas . . . utimur, quibus . . . rauco bando frementes'; there Wyman thinks *bando* is corrupt for *bombo* and a reminiscence of L.

545. **gelidis cycni nocte oris**, Bern. Br. Giuss.; *validis necti tortis*, O; *nete tortis*, Q, O corr.; *v. cycni torrentibus*, Voss, M.; *cycni tortis convallibus*, Lachm.; many attempts are given in Lachmann's note. The verse so far is desperate; I accept Bernays' reading merely as a stopgap. Lotze proposed *valedicentis cycni torto ex Heliconis* and *v. tortis cycni e. H.*; Winck., *calidi cycni nocte oris*; Bergk, *nece Dauliades moestae oris e. H.*; Bailey †.

546. Hor. *C.* 1, 24, 2, 'praecipe lugubres | cantus Melpomene cui liquidam pater | vocem cum cithara dedit.'

547–594. 'The tongue and lips give form to voice, which reaches the ear as articulate language if the distance is not too great; otherwise the words become confused. One voice sometimes distributes itself in meeting different ears, and some parts of it go by and are lost or are reflected back, causing echo in apparently lonely places which people fancy are inhabited by nymphs and fauns.'

547. **cum**: conj.

548. **recto foras ore**: 6, 689, 'rectis ita faucibus eicit alte'; cf. on 3, 497.

549. **mobilis . . . figurat**: cf. 2, 413.—**articulat** after L. is not found until the second century: *Thes.* 2, 690, 50.—**verborum daedala**: 1, 7 n. Edd. comp. Cic. *ND.* 2, 149, 'in ore sita lingua est finita dentibus; ea vocem immoderate profusam fingit et terminat atque sonos vocis distinctos et pressos efficit.' Plato, *Protag.* 322, a φωνὴν καὶ ὀνόματα ταχὺ διηρθρώσατο τῇ τέχνῃ.

550 (552). **formatura**, 'shaping' by the lips, below 556; quoted elsewhere only from Arnobius.—**pro parte**: 1, 807.

553. **hoc ubi**: 360 n.—**una**: Bentl. edd. for *illa* retained by Giuss., but there is nothing for *illa* to refer to; 'ne Latinum quidem est,' Lachm.

554. **quaeque** with *una*: 5, 990, 'unus enim tum quisque.' Br. in *Phil.* 32, 485 joins *quaeque verba ipsa*, cf. *quaeque corpora*, 1, 578–579. See his *Appendix*, 220.

555. **exaudiri**: 3, 467.

556. **servat**: sc. *vox*. — **formaturam** and **figuram** are apparently synonyms. Bock refers *form.* to the work of the lips and *fig.* to that of the tongue.

557. **longius aequo**: 3, 313 n.

558. **aera per**: 1, 22 n.

559. **transvolat**: *transvolitant*, 1, 355.

560. **sonitum sentire**: *son. sensit*, *Georg.* 4, 333.

561. **sententia quae**: 1, 15 n.

562. **confusa**: cf. 613. — **inque pedita**: 3, 484 n.

563. **perciet**: 3, 184.

564. **omnibus**: dat; 3, 129 n.

565. **voces vox**: juxtaposition in his manner. — **repente**: 1, 187 n. Bock. *strepentes*.

566. **privas** = *singulas*: 3, 372 n. — **dividit**: cf. 603.

567. **obsignans**: impressing as material substances. Cf. on 2, 581. — **verbi**: Lachm. edd., cf. 563, 571; *verbis*, OQ.

568. **auris incidit**: *i.e. in auris cadit*; 5, 608, 'segetes stipulam . . . accidere . . . incendia'; Tac. *H.* 3, 29, 'quos inciderat'; *Carm. Epigr.* (Büch.), 1, 227, 'auris Memnonis vox accidit.'

569. **frustra diffusa**: cf. 571.

570. **pars solidis adlisa locis**: edd.; *pars, solidis adlisa, locis*, Lachm. *Solidis locis* are pillars, sides of buildings, *saxa*, 574; *colles*, 578. *Georg.* 4, 50, 'saxa sonant vocisque offensa resultat imago.'

571. **imagine verbi**: Hor. *C.* 1, 12, 3, 'cuius recinet iocosa | nomen imago,' and Shorey there, who quotes Wordsworth 'Ye voices and ye shadows and images of voice'; Stat. *Silv.* 1, 3, 18, 'fallax responsat imago.'

572. **cum videas**: 3, 422 n. — **possis**: 1, 327 n.

573. **loca sola**: 591; 6, 396.

574. **paris** probably refers to the repetitions of the one sound in the echo. Schütte, 19, explains 'gleiche Formen der Worte.' — **ex ordine reddant**: as they were received.

575. **palantis . . . quaerimus**: 2, 10. — **opacos**: *Aen.* 3, 508, 'montes umbrantur opaci.'

576. **magna . . . ciemus**: cf. 5, 1060 and n. — *Aen.* 3, 68, 'magna supremum voce ciemus.'

577. **sex aut septem**: proverbial for an indefinite moderate number; *Archiv*, 9, 352; Schmalz, *Stilistik*, § 30; Keller, *Lat. Sprachg.* 2, 42; cf. on 327. — Pliny, 36, 99, describes such an echo at Cyzicum. — **vocis**: 1, 744 n. *Reddere voces* occurs as a hexameter ending in Varro Atac. *Fr.* 12 and in *Aen.* 6, 689, etc.

578. **iaceres**: 5, 1081, 'iaciunt voces.' — **colles collibus**: usual juxtaposition. — **ipsi**: *sua sponte*.

579. **docta**: Lachm. edd.; *dicta*, OQ, Giuss. who makes *dicta referri* a compound noun. Lachm. comp. Hor. *AP.* 67, 'amnis doctus iter melius.' — Bentl. *icta referre*, Grasb. *iacta referri*.

580. **tenere**: 5, 948, 'silvestria templa tenebant | nympharum.' *Aen.* 8, 314, 'nemora indigenae Fauni Nymphaeque tenebant.' Probus on *Georg.* 1, 10, iccirco rusticis persuasum est . . . saepe eos (faunos) in agris conspici.'

581. **faunos**: Cic. *ND.* 2, 6, 'saepe Faunorum voces exauditae.'

582. **noctivago**: not quoted before L. — **strepitu**: Hor. *Ep.* 1, 2, 31, 'ad strepitum citharae.'

583. **volgo** with *adfirmant*: 2, 701 n. — **taciturna silentia**: *Aen.* 2, 255, 'tacitae per amica silentia lunae'; Ov. *AA.* 2, 505, 'taciturna silentia vitet.' — **silentia noctis**: 460. — *Aen.* 10, 63, 'quid me alta silentia cogis | rumpere.' Milton, *PL.* 1, 782, 'Whose midnight revels, by a forest side | Or fountain, some belated peasant sees | Or dreams he sees.'"

584. **dulcisque querellas**: 5, 1384, 'dulcis didicere querellas.'

585 = 5, 1385. — **fundit**: cf. 589. — **pulsata**: Tib. 1, 1, 4, 'somnos classica pulsa fugent.'

586. **sentiscere**: 3, 392 n.

587. **pinea velamina**: V. *Ecl.* 10, 24, 'venit et agresti capitis Silvanus honore | florentis ferulas et grandia lilia quassans'; see on 1, 930. M. comp. Ov. *Her.* 5, 137, 'cornigerumque caput pinu praecinctus acuta | Faunus.' But *vallamina*, Voss, Heins. Wakef., otherwise unknown, may be right: 5, 27, vallata colubris'; Ov. *M.* 1, 699, 'Pan videt hanc, pinuque caput praecinctus acuta'. OQ have *ullamina*, Flor. 30, edd. *velamina*. — **semiferi**: 2, 702 n.

588. 5, 1407, 'et supera calamos unco percurrere labro.' — **unco**: because distorted over the pipes; see pictorial representations. Browning, 'to blow his pipes his lips he wrinkled.' — **hiantis**: Prop. 3, 17, 34, 'calamo Panes hiante canent.'

589. **silvestrem musam**: V. *Ecl.* 1, 2.

590. 5, 845, 'cetera de genere hoc monstra ac portenta creabat (tellus).' — **portenta**, L. elsewhere uses of monstrous creatures.

591. **quoque**: so lonely as to be abandoned by the gods also.

592. **miracula**: only here in OQ.

593. **ratione**: superstitious motive, or pleasure in coining and hearing fables.

594. **nimis auricularum**: OQ, M. Giuss.; *nimi' miraclorum*, Bentl. Lachm.; *auricularum*, Br. Bail.; *nimi' terricularum*, Bergk; *nugarum genus est avidum nimis agricolarum*, Albert, *Phil.* 56, 246; *auribus horum*, Cartault; *aucupiorum*, Br. *App.* 220. Pers. 2, 29, 'qua tu mercede deorum | emeris auriculas,' *i.e.* audience, privilege of being listened to; see examples in lex. s.v. Travellers' tales are proverbially wonderful, like those of fishermen and soldiers.

595–614. 'Thus voices pass where the eyes cannot see, because voices can bend about things and idols cannot. Again, voice divides itself in many directions just as fires do sometimes, but idols go by the straight line by which they are sent. Still, voice is blunted by obstacles, and then only indistinct sounds reach the ear.'

595. **Quod superest**: 1, 50 n.

596. **apertas**: cf. 467.

597. **loca per**: 1, 316 n. — **lacessant**: 217 n.

598. **conloquium** occurs nowhere else in L. which may support Marull.'s and the old vulgate *cum loquimur clausis foribus quod saepe videmus*. Wakef. explains 'colloquium fieri vel esse videmus.' — **videmus**: OQ, M. Giuss. Bail.; *ubi demus*, Lachm.; *ut clausis*, Br., *Phil.* 23, 466; *quo saepe videmus*, Bern. Br. punctuates *lacessant, . . . videmus;* with Lachm. For *videre* of sounds cf. 1, 256 and *Aen.* 4, 490, 'mugire videbis | sub pedibus terram.'

599. **flexa foramina**: 330 n.

600. **renutant** is cited in addition only from Prudentius, *Ham.* 774.

601. **recta**: cf. 93. — **tranant**: cf. 177. Note the variation *travolat* in 602; 3, 291 n.

602. **vitrei**: gen. form retained by Lachm. and M.; cf. on 1, 230.

603. Br. brackets 603–611, and Giuss., following Kannengiesser, places them after 614.

604. **aliis**: sc. *vocibus*. — **ubi una**: for the elision cf. 605 and on 1, 409.

605. **semel**: with *exorta*, cf. 439. — **quasi** does not introduce a simile of fact in classic writers, Dr. 611; the word originally was equivalent to the Homeric ὡς ὅτε (Schmalz, *LG.* § 307).

606. Allit. (*ssssss*), unexampled in L. elsewhere.

607. **retro**: cf. 328 (304).

608. **quae**, OQ, edd.; *que his*, Br. Cartault objects to *retro . . . circum* and proposes *quae et circum fervunt*, but *quae et* is improbable. — **fervunt**: M. Br. Giuss. Bail.; *fuerunt*, OQ; *feriunt*, Lachm.; *subsunt*, Bern. For *fervere*, cf. 2, 41 n.

609. **derectis**: the idols do not go around corners. For *derigo* and its derivatives cf. on 2, 198.

610. **missa**: cf. 68.

611. **saepta intra**: Br. Giuss.; *saepe supra*, OQ, Bail., Howard, *J. Phil.* 1, 131; *saepem intra*, Lachm.; *saepem ultra*, Bern. M.; *saepta supra*, Wakef. *Saepta* is preferable on account of 1, 354, 'inter saepta meant voces,' while *saepem* is un-Lucretian; granting *saepta*, *intra* is better than *supra* to balance *extra*. — **accipere**: sc. *potis est quisquam* by a common zeugma.

612. **clausa domorum**: cf. 1, 354. *Domorum* was first added by Lachmann.

613. **confusa**: cf. 558.

614. **verba**: articulate words.

615–632. 'The tongue and palate, by which we experience flavor, are no more difficult to explain. We experience flavor when the food is compressed like a sponge and particles of it pass through the openings of the palate and tongue: when these are smooth or rough the sensation varies in pleasure. But after the food is swallowed there is no pleasure nor discomfort if it can be digested.'

615. **Nec**: edd.; *hoc*, OQ. — **qui**: OQ, M. Bail.; *quis*, old vulg. Br. Christ, Goebel. For *qui* cf. 5, 233, *qui sua tutentur* and on 1, 700.

616. **plusculum**: for elision of a dactylic word in *-um*, on 1, 1012. — **habent**, 'require.' — **operaeve**: Lachm. edd.; 6, 1082, 'nec me tam multam hic operam consumere par est'; *opere*, OQ.

617. For the monosyll. ending with *cum* cf. 6, 279. L. closes the line with *cum*, prep. in 3, 667 also; with *cum*, conj. seven times. The only other occurrences of monosyll. close with prep. are both due to emendation, *ex* 2, 791, *in* 3, 705. He closes with *si*, once; *dum*, once; *quod*, seven times; *ut*, once; *quam*, eight times. Virgil never closes with a monosyllabic prep.; cf. Norden, *Aen. VI*, 393, 438.

618. **ceu . . . si**: 6, 161; only in L. according to Dr. 612. — **spongiam aquai**: for the elision cf. on 1, 1012.

619. **coëpit**: Lachm. quotes from Sacerdos, 1, 44 (*KGL.* 6, 468) *fossam retinere coëpit* which he thinks may be from Ennius, but he would read *protendere* there, thus obviating the diaeresis.

620. **quod**: pronoun.

621. **perplexa**: OQ, Lachm. M. Giuss.; *per flexa*, Vict. Lamb. Br. Bail. Goebel. *Perplexa* elsewhere in L. does not refer to passages, but here it may mean 'intricate.' Lexicons quote *perplexum iter omne revolvens*, from *Aen.* 9, 391. The prep. is easily supplied from *per caulas;* cf. 5, 128. — **foramina**: cf. 650.

622. **levia**: cf. 2, 466 sq. — **manantis**, 'oozing.'

623. **suaviter . . . suaviter**: cf. 2, 1078, *unica . . . unica*.

624. **sudantia**: OQ, M. Bail.; *sidentia*, Lachm. *Vmida sudantia* is a Lucretian pleonasm like *sudent umore*, 6, 943; *candens lucidus*, 4, 315 (340) n. — **templa**: 'regions,' temple of the palate. Giuss. notices that οὐρανός is Greek for 'palate' and that the Italian word is *cielo*.

625. **pungunt**: sc. *corpora suci*, cf. 2, 460. — **coorta**: 2, 306, 'unde coorta queat nova vis inrumpere' and elsewhere. Here it means 'assault' as Giuss. suggests, cf. 5, 411.

626. **asperitate**: cf. 2, 404–407.

627. **fine**: almost a preposition like *tenus;* see Roby, 2165; Lane, 1419; Bentley on Hor. *C.* 2, 18, 30, Wölfflin, *Archiv*, 1, 424. It means 'so far as . . . reaches.'

628. **praecipitavit**: sc. *sucus, i.e. cibus*.

629. **diditur omnis in artus**: OQ, edd.; *omnis in diditur*, Br. Winck.; 3, 703, 'ut cibus in membra atque artus cum diditur omnis,' *id.* 707, 'per caulas omnis diduntur in artus.'

630. **nec refert quicquam**: 1, 680, *nil referret*.

631. **capias**: *cibum capiunt*, 645, cf. 867.

632. **umectum**: Pont. Vulg. Br. Giuss. Bail.; *umidulum*, Lachm. M., but L. uses diminutives to express quantity; *ūmĭdum*, OQ. — The stomach must furnish the digestive juices. — **servare tenorem**: 5, 508, 'conservans usque tenorem'; *Aen.* 10, 340, 'servatque cruenta tenorem'; Ov. *AA.* 3, 758, and Heinsius there.

633–672. 'Why some food is poisonous to some animals and nutritious to others. Living creatures are formed of seeds of varying shape, and the passages between these seeds must also differ; hence the food will have a varying effect. In disease the arrangement is changed, and thus food may be no longer wholesome.'

633. **qui**: adv. — **cibus ut videamus**: OQ; Br. Giuss. Bail. with lacuna; *suavis et almus*, M.; *unicus aptus*, Lachm.; *suppeditatus*, Bern.; *suavis et aptus*, Goebel; *utilis unus*, Polle; *utili' demus* (*i.e. demum*), Nencini; *unus avendus*, Grasb.; *ali' qui fiat cibus ut videatur*, Bergk; *admoderatus*, Bruno; *sit vitae cibus aptus*, Christ. I leave the Mss. with Ellis, *Cl. R.* 11, 205, although *ut videamus expediam* is dubious. Purmann, *Jahrb.* 67, 677, would change only *quareve* to *quareque*.

634. **triste**: 1, 944 n.

635. **esse**: not the equivalent of *edere*, as Giuss. interprets. — **perdulce**: quoted only from an inscription.

636. **differitasquest**: OQ, Wakef. Giuss.; *-tasque*, modern edd. with Nonius who omits *est* while retaining *in* which OQ omit; *tantaque sit*, Cartault; *tanta quia*, Nencini. — **differitas**: a Lucretian invention for the unmetrical *diffĕrēntĭa;* used several times by Arnobius. *Carmen de figuris*, 19, ἀλλοίωσις, *differitas*. Cf. on 2, 498.

637. **ali**: dat. also in 6, 1227; *aliis*, OQ. — **fuat**: cf. 2, 383. — **acre venenum**: 640; 5, 900; 6, 974.

638. **est aliquae ut serpens**: Lachm. Giuss.; *est itaque ut serpens*, OQ, Everett, Bail. †; *extetque ut s.*, M.; *est utique ut s.*, old vulg.; *est ut quae s.*, Br.; *dedicat ut s.*, B.; *est itaque ut s.h. quom*, Nencini; *mutuaque ut s.*, Albert, *Phil.* 56, 246; *est itaque et s.*, Howard; *excetra ut est s.*, Ellis, *Cl. R.* 11, 205; *bestia ut est*, Cartault. The line still needs medicine; meanwhile the reading of Lachm. is as good as any.

639. Pliny, *NH.* 7, 15, 'et tamen omnibus hominibus contra serpentis inest venenum, feruntque ictas saliva ut ferventis aquae contactu fugere.'

640. **venenum**: 5, 899, 'videre licet pinguescere saepe cicuta | barbigeras pecudes homini quae est acre venenum'; 6, 970, 'barbigeras oleaster eo iuvat usque capellas.'

641. **capris, adipes, coturnicibus**: all only here in L. The first syllable of *coturnix* is short in Ovid, but probably long in Plaut. Pliny, 10, 69, 'coturnicibus veneni semen gratissimus cibus'; DL. 9, 80, *τὸ κώνειον ὄρτυγι μὲν τρόφιμον, ἀνθρώπῳ δὲ θανάσιμον.* Keller, *Thiere*, 104, says that *capra* is pleb. Latin, *caprea*, *capreolus*, urban.

642. **id . . . ut**: OQ, Wakef. Giuss.; *ut . . . id*, Lamb. edd., but *id* is emphatic.

643. **ante**: 1, 814 sq.

644. **multimodis**: 3, 115 n.

645. **animantes**: 3, 97 n.

646. **generatim**: cf. 1, 229.

647. Cf. 3, 219 and nn.

648. **proinde**, 'in the same way'; cf. 656. — **ex**: Lachm. Br. Giuss. and older edd.; *et*, OQ, M. Bail. — **variante**: Lachm. edd.; *variantque*, OQ; cf. 2, 722.

649. **porro**, 'again,' 'moreover.' Cf. 2, 725.

650. **perhibemus**: 3, 597 n.

651. **ipso** probably goes with *ore* as well as with *palato*; cf. on 621.

652. **minora** ⟨*foramina*⟩.

653. **aliis** ⟨*animantibus*⟩.

654. Note alliteration. — **rutunda**: 3, 186 n. — **multangula**: quoted only from here; *multiangulus* from Mart. Capella.

655. **figurarum** modifies *motus* as well as *ratio.* — **reposcunt**: 2, 369 n.

656. **foraminibus**: dative.

657. Cf. 647.

658. **amarum** is the opposite of *dulcis* (or *suavis*); *acerbus* (661) is opposed to *mitis*; Död.

659. **illi**: dat.

660. **contractabiliter**, 'in a way which can be felt'; a Lucret. coinage. For the rhythm see on 3, 907. — **caulas**: 620.

661. **eadem res**: the usual variation from the neuter.

662. **aspera** ⟨*corpora*⟩. — **fauces** = *foramina.* See Br. in *Phil.* 33, 435.

663. Br. infers a lacuna after this line: ⟨*illud ut est, quod melli' liquor dulcissimu' multo saepe aliquoi perfoedus amarusque esse videtur*⟩, and Giuss. follows him. Lachm. puts 671–672 after 662. Bern. finds a lacuna after 670. — **quaeque**: such cases as 633–634.

664. **bili superante**: *bilis suffusa* is 'jaundice' in Pliny, 22, 49 and 54. For the *i* cf. on 1, 978.

665. **vis morbi**: periphrasis; 3, 8 n.

666. **ibi**: under the ictus.

667. **positurae**: cf. 2, 947.

668. **fit**: OQ, M. Bail.; *ut*, Lachm. edd.; *ut* was supplied after *sensum* by Flor. 31, etc.

669. **cetera**: *i.e. hamata.*

670. **penetrata**: middle; cf. 1246.

671. **utraque** ⟨*corpora*⟩, *i.e. aspera et levia;* cf. 3, 193.—**mellis sapore**; cf. 2, 504. M. quotes Sen. *Ep.* 109, 7, 'morbi vitio mel amarum videatur.'

672: ejected by Br. Gneisse, 8, regarded it as an interpolation, because almost a repetition of 1, 429; it is defended by Lohmann, 39.—**supera**: 2, 398 sq.; 3, 191 sq.

673–686. 'Smell is produced by the emitted particles entering the nostrils, and as they vary in shape the smell is pleasant or otherwise to different animals.'

673. **adiectus**: 1, 689 n.

674. **tangat**: *Aen.* 7, 480, *naris contingit odore.*

675. Note the alliteration.—**volvat**: 6, 1154, 'volvebat odorem'; *Aen.* 12, 591, 'volvitur ater odor.' Cf. Epic. *ad Herod.* 53, quoted on 1, 303, and add *οἱ μὲν τοῖοι τεταραγμένως καὶ ἀλλοτρίως, οἱ δὲ τοῖοι ἀταράχως καὶ οἰκείως ἔχοντες*; 6, 924, 'perpetuoque fluunt certis ab rebus odores.'

676. **fluere** ⟨*odores*⟩.

677. **animantibus**: Polle, *A V.* 39, would change to *animalibus;* 3, 97 n.

678. **formas** ⟨*principiorum et foraminum*⟩.

679. **mellis . . . odore**: both emphatic.

680. **fissa**, 'cloven.' Vulgate, *Levit.* 11, 3, 'omne quod habet divisam ungulam.'

681. **tulerit**: *tetulit*, Bergk; Purmann, *Jahrb.* 67, 330; Polle, cf. 6, 672.—**promissa**: OQ, M. Bail. Giuss., 'onward reaching'; *permissa*, Lachm. Br.; cf. 688. Howard, *J. Phil.* 1, 131, cites Nemes. *Cyn.* 269, 'promissi spatiosa per aequora campi,' where Heinsius read *permissi.*

682. **ducit**: OQ, edd.; *dicit*, Lachm.; *noscit*, Purmann, *Jahrb.* 115, 277; *huc it*, Nencini.—**odorem**: Livy and Pliny ascribe the occurrence to the wakefulness of the geese, not to their sense of smell.

683. **Romulidarum**: not cited from an earlier author; later in Virg. Pers. Prud. Rutilius.—**candidus**: *argenteus anser*, *Aen.* 8, 655.

684. **nidor**: variation from *odor.*

685. **resilire**, 'recoil.'

686. **saecla ferarum**: 3, 629 n.

687–705. 'One odor can be sent farther than another, but not so far as sound and sight, because they move slowly and come from the inside of things and are produced by larger atoms; thus it is harder to trace odors.'

687. **lacessit**: see on 217.

688. **alio . . . alter**: 5, 835, 'ex alio terram status excipit alter.' M. comp. Sen. *Ep.* 94, 43, 'ab alio expectes alteri quod feceris.' Several examples are given by Langen on Val. Flacc. 1, 140.

689. **quisquam** ⟨*odor*⟩; 3, 234 n.

690. **quam . . . quam . . . quam**; 5, 93, 'tria . . . tris . . . tria'; 5, 498,

'inde . . . inde . . . inde'; 5, 1397, 'tum . . . tum . . . tum.' — **mitto**: Cic. *Sull.* 22, 'mitto iam de rege quaerere'; see lex.

691. **oculorum acies**: 1, 324. The verse is much like 217.

692. **errabundus** ⟨*odor*⟩. — **ante** ⟨*tam longe fertur*⟩.

693. **facilis**: adject. for adverb; cf. 3, 21 n. Others take it as gen. or acc.

694. **ex alto**: cf. 863.

695. **penitus** explains *ex alto*, cf. 73. — **recedere rebus**: cf. 65, 130, 737, 860.

696. **redolere** and *olere*, 701, are used but once by L.

697. **contrita** is frequently said of the grinding of drugs. — **conlabefacta**: cf. 1, 492.

698. **creatum**: 3, 229 n.

699. **vox**: 1, 354, 490; 6, 951; and for the case 3, 456 n.

700. **qua**: *quacumque feruntur*, 1, 1076.

701. **quod olet**: with *locatum*. — **facile esse**: pred. of *videbis*.

702. **investigare** is said properly of dogs; cf. *verum protrahere*, 1, 409.

703. **refrigescit**: here only in L.; in other writers generally figurative. — **plaga**: the ictus of the odoriferous particles.

704. **decurrunt**: OQ; *decurrit*, Lamb. Giuss. — **calida** ⟨*corpora*⟩: in thought opposed to *refrigescit*. — **nuntia rerum**: *n. praeclari voltus*, 1033; *n. formae*, 6, 77; Catull. 63, 75, *ad aures nova nuntia referens*, and Ellis there.

705. **quaerunt**: 1, 332 n.

706–721. 'Not only in the case of odors and flavors, but in forms and colors there is difference in feeling. Lions cannot face a cock because the seeds emitted hurt the eyes of lions, but they do not harm men.' This paragraph is bracketed by Lachm. and edd.; it seems to follow in thought 686, whither Giuss. transfers it with Susemihl, *Phil.* 33, 438.

706. **hoc**: this state of things.

707. **est**: 'occurs.' — **species**: cf. 602.

708. **conveniunt ad**: 'agree together' to produce sensations. The construction is more frequent with the impersonal *convenit*. — **omnibus omnes**: favorite juxtaposition. *Omnibus* is dative.

709. **aliis**: probably dative.

710. **quin etiam**: 'now take.' — **explaudentibus**: originally a word connected with the stage. Ov. *M.* 14, 507, *plausis alis*, *alis* standing for *manibus*. Pliny, *NH.* 10, 46, 'nec solis ortum incautis patiuntur obrepere, diemque venientem nuntiant cantu, ipsum vero cantum plausu laterum.' Milton, *L'Allegro*, "While the cock with lively din | Scatters the rear of darkness thin."

711. **auroram**: Prudent. *Cath.* 1, 1, 'ales diei nuntius | lucem propinquam praecinit'; St. Ambrose (Migne, *Patr. Lat.* 16, 1473), 'praeco diei iam sonat . . . a nocte noctem segregans.' — **clara voce**: 567, *c. sonorem.* *Aen.* 4, 680, *vocavi voce.* Enn. *Ann.* 50, *blanda voce vocabam.*

712. **noenu**: 3, 199 n. — **rabidi**: Hor. *AP.* 393, 'lenire tigres rabidosque leones.' The ancients believed in this terror of the lion, but Cuvier put a cock into a lion's cage and the lion ate him up; see n. in Pliny, 8, 19, ed. Lemaire. Plin. 10, 47, 'terrori sunt etiam leonibus ferarum generosissimis,' and St. Ambrose, *Hex.* 6, 4, 26 (Migne, 14, 267), 'leo gallum et maxime album veretur.' Satan, like

the lion, flees before the preacher of whom the cock was the constant symbol; see the hymn *Multi sunt presbyteri* (Kayser, *Kirchenhymn.* I, 283), where the priest and cock are compared at length.

713. **inque tueri**: 3, 343 n.

714. **gallorum in corpore**: the order is due to metrical necessity.

715. **oculis**: dative.

716. **interfodiunt** is quoted elsewhere from Palladius only. Key, quoted by M., noticed Lucr. usage of compounds of *inter* = 'through.'

717. **praebent**: 'cause.' Serv. *Aen.* 10, 321, *labores praebuit*, says 'nove dixit cum bona praeberi dicantur.'

718. **acies**: variation from *oculos*, 715, its metrical equivalent.

719. **aut quia . . . aut quod**: other examples in Dr. *Synt.* § 531. — **illis**: as he has *ollis* usually at the close of the verse (3, 271 n.) Jessen would read *intus* here. *Illis*, Q corr. edd. for *ilus*.

720. **remorando**: 6, 333, 'in remorando | haesitat.'

721. **ex ulla parte**: cf. *ex animo*, 3, 109.

722–748. 'Now learn how the mind is affected. Images, then, like gold leaf, wander through the air and sometimes join together, producing monstrous forms of Centaurs and ghosts, and are so apprehended by the mind.'

722. **moveant animum**: 2, 887. — **et unde**: 3, 719 n.

723. Note the alliteration and juxtaposition of *veniunt veniant* in his manner. Catull. 61, 197, 'quod cupis cupis'; Petr. 37, 'quem amat amat' and Bährens on Catull. — **percipe paucis**: 115.

724. **vagari**: cf. 127.

725 = 165.

726. **auris**: 6, 308, 'ignem concepit in auris.'

727. **obvia cum veniunt**: cf. 2, 85–86. — **aranea**: 3, 383 n. — **brattea**: this is the first recorded occurrence in Latin literature.

728. **quippe etenim**, 'for surely.' — **tenvia textu**, *t. texta*, 743.

729. **percipiunt**: 3, 80 n. Dittel, *pertergent;* Gif. and others *percutiunt.*

730. **corporis**: emphatic by separation from *rara*, and causing the deferred position of *quoniam;* 1, 4 n.

731. **tenvem animi**: 3, 425 sq.

732. **Centauros**: pl. of a class. 5, 878, 'neque Centauri fuerunt.' — **Scyllarum membra**: periphrasis; *Cerbereasque canum facies*, 733. The mark of all these monstrosities is *discordia membra*, 5, 894. Centaurs and Scyllas are elsewhere mentioned together: *Aen.* 6, 286, 'centauri in foribus stabulant Scyllaeque biformes,' and Forbiger there. — **videmus** ⟨*simulacra*⟩: and so are deceived in thinking real objects are seen; 1, 134, 'cernere uti videamur eos,' etc.

733. **Cerbereas**: transferred from *canum;* 1, 10 n. Cerberus was mentioned in 3, 1011.

734. 1, 135, 'morte obita quorum tellus amplectitur ossa'; cf. 761.

735. **omne genus**: 1, 1026 n. — *Omnigenus*, OQ.

736. **partim . . . partim**: on 1, 483. — **sponte sua**: 131 and nn. — **ipso**: 3, 483 n.

737. **recedunt**: cf. 65, 130.

738. **confluunt**: cf. 2, 1069, and 5, 891.

739. Internal rhyme *vivo* . . . *imago*: 3, 6 n. — **vivo** ⟨*Centauro*⟩.

740. **animalis**: Lamb. Lachm. Br. Bail. Polle *A V.* 32; *anima*, OQ; *animantis*, Gif. M. Giuss. Goebel. M. notices that *animal*, noun sing., is read only in 5, 823, *e coni.*, where it is collective; Br. takes it here as an adj.; it is defended by 2, 718; 5, 908 sq.

741. Harsh elisions. — **equi atque hominis casu**: OQ, edd.; *equi casu atque hominis*, Lachm., to avoid elision of the iambic word; but L. has but one hypermeter, 5, 849, and one verse closing in four spondees, 3, 198; see Br. *Prol.* xviii and M.'s n., and cf. Havet, *Phaeder*, 166.' Moreover, he elides final *ŭ* but twice: 1, 677; 3, 49. Consider also the many words he uses but once.

742. **haerescit**: 2, 477 n. — **ante**: 726.

743. **texta**: cf. 5, 94.

744. **cetera**: *Scyllas, Cerberus.* — **eādem**: 1, 480 n.

745. **levitate**: qual. abl.

746. **prius**: 176 sq.

747. **nobis**: 3, 129 n.

748. **tenvis**: cf. 3, 209 sq. — **mire mobilis**: cf. 3, 182 sq. — 3, 243, 'qua neque mobilius quicquam neque tenvius exstat.' — **ipsa**: as well as the images.

749–776. 'Seeing with the mind and seeing with the eye are produced in the same way through images, but those by which the mind sees are much thinner. In sleep the mind sometimes sees these, and we think we see the dead because memory is inactive. Motion is inferred by the mind from the rapid succession of images which are continually supplied.'

749. **memoro**: 2, 112. — **facile . . . possis**: cf. 2, 462; 5, 285.

750. **hoc**: seeing with mind; **illi**: seeing with eyes. — **quod**: pronoun, so Giuss. M. and Howard take it as a conj.: *J. Phil.* 1, 131.

751. **atque** ⟨*quod videmus*⟩ **oculis**.

752. **quoniam docui**: Lachm. Br. Bail.; *docui quoniam*, OQ, M. Giuss.; cf. 1, 265, and on 1, 4, and Holtze, *Synt.* 156. *Quoniam* is not elsewhere postponed after a verb in L. *Aen.* 5, 22, 'superat quoniam.' — **forte** = *e.g.*; quoted in lex. from the lawyers. — **leonem**: Lachm. M. Bail. Giuss.; *leonum*, OQ; *leones*, old vulg.; *leonem* *, Br. Yet Wakef. may be right in retaining the Mss.: *per simulacra leonum cernere* ⟨*leones*⟩. A scribe would have naturally retained *leonem*.

753. Br. would have *leonum* at the end of his lacuna.

754. M. quotes Cic. *ND.* 1, 108, 'vos autem non modo oculis imagines sed etiam animis inculcatis.'

755. **leonem et**: Lachm. edd.; *leonum* Mss. The metrical difficulty of the Mss. is insuperable, but perhaps *leonum et* (Marull.) should be read; certainly Lachmann's reading is very harsh.

756. **mage**: 81 n.

757. **profudit**: 6, 744, 'profusae | in terram'; 3, 113, 'effusumque iacet sine sensu corpus honustum' and n. there.

758. **mens animi**: 3, 615 n. — **vigilat**: *animo vigilante*, 5, 1170; *mens pervigilat*, Catull. 68, 8.

759. **quae**: 'as.'

760. **videamur cernere**: 1, 134, 'cernere uti videamur eos audireque coram,' whence Bruno would read *coram* here; see nn. there.

761. Notice the spondees. — **rellicta**: Voss, edd.; *reddita*, OQ; *reddita pro*, Lachm. — **potitast**: 3, 734 n.

762. No supernatural phenomena then.

763. **offecti**: 2, 156 n.

764. **falsum veris**: 1, 700.

765. **meminisse**: subst. nom. Dr. *Synt.* § 249, cites Ov. *M.* 2, 483, 'posse loqui eripitur,' Cic. *Tusc.* 3, 21, 'cadit . . . et misereri et invidere'; cf. on 1, 331, and the list in Reichenhart, *Inf.* 460; he cites among other passages 1, 337; 3, 998; 4, 475, 836, 843, 848, 878; 5, 1250, 1379, 1427.

766. **dissentit**, 'protest,' 'object'; an unexampled meaning; 1, 582 n. — **mortis potitum**: *est potitus hostium*, Plaut. *Capt.* 92; cf. Eng, 'possessed of the devil'; *necis potior*, *CIL.* I, 1011, but Auson. *Idyll.* 15, 50, *morte potiri*.

767. **cernere**: again for *videre*.

768. Giuss. brackets 768–776 + 818–826 (822); Br. 768–776; see Br.'s *Proleg.* and the discussion by Christ, 44 sq. It seems natural that L. should explain next why the ghosts dance. — **quod superest**, 'furthermore'; 1283. Cf. on 1, 50.

769. Cf. 788. — **in numerum**: 2, 631 n. But here the meaning is 'coördinately,' 'in harmony.'

770. **somnis**: 3, 431 n. — **facere hoc**: 1, 667 n.

771. **perit**: 3, 1042 n. — **altera**: 'second.' This explanation is applicable to the 'vitascope,' 'mutascope,' etc., which represent motion by a quick succession of pictures.

772. **indě statu**: 475 n.

773. **celeri ratione**: for *celeriter*; cf. on 3, 182.

774 was rejected by Lamb. with 775–776.

775. **sensibili**: Epic. *ad Herod.* 47, ἐν αἰσθητῷ χρόνῳ; *i.e.* moment, second, 794, 'tempore in uno cum sentimus.' The word does not appear before L. and is rare; it is cited also from Sen. Vitruv. Lact.

776. **copia particularum**: and hence of images. — **suppeditare**: 3, 10 n.

777–817. 'Many problems remain: why does the mind think of what it wishes? Do the images regard our desires and present themselves, whether the objects be near or distant? Then, too, are the images trained to move harmoniously as we see them in sleep? Rather, at any one time of perception many times lie concealed, and the images are at hand. Images are thin, and escape the eye and mind unless attention is fixed.' This paragraph is bracketed by Lachm. M. and Bail. 788–804 contain a second use of a previous example, but the remainder is not so clearly a repetition (see van d. Valk, 142), and so I do not feel justified in marking off any part, although convinced that the poet would not intentionally have left these passages in their present shape. See Br. in *Phil.* 33, 439 sq.

777. **multa clarandumst**: 1, 111 n.

778. Cf. 2, 216.

779. **quod** ⟨*cogitare*⟩. — Cic. *ND.* 1, 108, 'quid quod simul ac mihi collibitum est praesto est imago'? and id. *Fam.* 15, 16, 2, 'simul ac mihi conlibitum sit de te cogitare illud occurrat,' and the context in both.

780. **mens eius** refers to *cuique*.

781. **tuentur**, 'regard.'

782. **occurrit**: *accurrit*, Lamb. with his reading of Cic. *Fam. l.c.*

783. **terram cordist**: OQ, Lachm. Giuss. Br. Bail.; sc. *occurrere; terra in cordest*, Bern; *terrast cordi*. Pont. M. Goebel puts the line after 780. — **si . . . si . . . si**: lexicons cite *si deus si dea es* from Cato, *RR.* 139, but I think there is no archaism here; the *si* is 'if,' not 'whether,' with his favorite asyndeton which appears strikingly in 784. Cf. Dr. § 362, who with Müller regards it as = *sive*. — **denique**: to complete the list of suppositions (to finish); 1, 278 n.

784. Note the examples from city life.

785. **sub**, 'at'; 6, 413, 'uno sub tempore.' — **verbo**: 'word ⟨of command⟩'.

786. **cum praesertim** = *quamvis*. See Madv. on Cic. *Fin.* 2, 25. — **aliis**: dat. probably with *animus*; not with *dissimilis* as Giuss. — **regione locoque**: 2, 534.

787. The order is: *cogitet res omnis longe dissimilis.*

788. **in numerum procedere**: 769 n.

789. **mollia membra**: 3, 596; cf. 4, 980, 'saltantis et mollia membra moventis.' Hor. *S.* 1, 9, 24, 'quis membra movere | mollius.' The *membra* were particularly *bracchia*: Ov. *AA.* 1, 595, 'si mollia bracchia, salta,' *id.* 2, 305, 'bracchia saltantis vocem mirari canentis.' Dancing masters were *mollis corporis motus docentes*, Sen. *Ep.* 90, 18. In the dance rhythmic movement of the arms was particularly important (cf. 'cake walk'). See Friedländer, *Sittengesch.*, 1, 313, and Munro's n. — **mollia . . . mollia**: 3, 12 n. The word means primarily 'easily moved.'

790. **mobiliter** = *celeriter*, *metr. gr.* as in 6, 235. — **alternis**: 1, 524 n.

791. **repetunt**: OQ, edd.; *referunt*, Lachm. — **oculis**: OQ, Lachm. M. Giuss.; *ollis*, Creech, Br. Bail., *i.e. ut pedis motus bracchiorum motui conveniat.* — **repetunt oculis**, 'represent to the eyes.' Giuss. makes the case abl., *oculis* i.q. *capite*, but the syntax is then strained. Lamb. *gestum pede oculis convenienti*, but he suggests *manibus* for *oculis*. *Repetunt* = *iterant*, M. *Ollis* is very attractive, yet *oculis* cannot be ejected; the pleonasm is justified by the problem, which is one of sight. — **convenienti**: *i.e.* to the action of the arms.

792. **scilicet**: ironical, as rarely in L. — **arte madent**: Mart. 7, 69, 2, 'Cecropia pectora voce madent.' — **docta**: 'trained,' 3, 764 n.

793. **facere ludos**, 'make game,' perhaps with suggestion of cheating, as in the comic poets.

794. **illud**: the following.

795. **cum sentimus**: Winck. Br. Bail. Nencini; *consentimus*, OQ; *quod sentimus*, Lachm., transferring to follow 782; *cum sentimus id et*, M. Bern. brackets the verse and Lamb. rejects it. Giuss. accepts Lachm.'s emendation, but does not transfer. Madvig proposed *non sentimus ⟨item ut, cum vox emittitur una, tempora multa latent, ratio quae comperit esse⟩ propterea*, etc. Duvau, *Rev. d. Phil.* 12, 30, *cum sentimus idem*. Brieger's reading seems least unsatisfactory. *Cum vox emittitur* is then merely the measure of time, αἰσθητὸς χρόνος. See *Phil.* 25, 74.

796. Cf. 775 n. — **ratio**: Epic. *ad Herod.* 47, τοὺς διὰ λόγου θεωρητοὺς χρόνους.

797. **quaeque**, 'the various.'

798. **quisque** = *quibusque*; cf. *quis*, 5, 871; Catull. 63, 46; 64, 80; *Aen.* 1, 95.

799, 800, 801 = 774, 771, 772 nearly; all rejected by Lachm. M. Bail.; Lamb.

retains the first and rejects the others, approved by van d. Valk, 142. Br. brackets them, inferring a lacuna between 799–800; Lachm. ascribes them to his *lector philosophus;* Bern. brackets them; Giuss. retains them. It seems to me that they must not be omitted, as L. is repeating himself; he would have changed much in revising.

802. **quae** (*que*): OQ, Wakef. M. Br. Giuss., sc. *cernere; se,* Lamb. Lachm.; *nisi qui,* Cartault. — **contendit**: important for the theory, explaining why the mind does not always perceive the images. He does not say why it is led 'contendere.' — **acute**: Hor. *S.* 1, 3, 26, 'cur in amicorum vitiis tam cernis acutum'; ὀξύτατον δέρκεσθαι.

803. **proinde**, 'therefore'; 386 n.

804. **praeterea**: predicate. — **⟨si⟩ ad quae se**: Br. Giuss. (?) Bail.; *si quae ad se,* Lachm. M.; *que ex se,* OQ; *queis sese,* Christ, 23, Polle, Purmann *Jahrb.* 115, 278; *qui sese,* Cartault, *qui* being abl. — **paravit**: sc. *cernere.*

805. **sperat**, 'expects.'

806. **consequitur**, 'follows on.'

807. **nonne vides**: another appeal to experience.

808 = 804.

809. **coeperunt**: of an attempt; cf. 5, 411, and Kraetsch, 16. — **contendere**: 'strain': 1, 324, 'oculorum acies contenta' and n. — **se atque**: 5, 1120.

810. **eo** ⟨*contendendo*⟩.

811. **et tamen**, 'and even'; 1, 1050 n. — **apertis**: 1, 915 n.

812. **advertas animum**: 3, 46 n. — **omni tempore**, 'all the time.'

813. **semotum**, 'put aside'; **remotum**, 'put away.'

814. **cetera**, '⟨all⟩ other things.'

815. **in rebus deditus**: 3, 647 n. — **ipse**: of itself.

816. **adopinamur**: ἅπ. λεγ., 'conjecture.' Epic. προσδοξάζειν; 464 n. — **signis**: *i.e. simulacris.* — **maxima parvis**: juxtaposition of contraries in his manner.

817. **fraudem** suggests a trap; cf. 1206; 5, 1005. — **frustraminis**: ἅπ. λεγ.; 1, 435 n.

818–826 (822). 'Sometimes sex is changed or age, without being noticed.'

818. Giuss. puts these verses after 776.

819. **generis**: 'sex,' 5, 1356.

820. **in manibus**: i.e. *ante oculos;* cf. 504.

821. **ex**: denoting change; cf. 325 (301). — **aetas**: Cic. *Lael.* 101, 'ut alia ex alia aetas oriatur.'

826 (822). **ne miremur . . . curant**: 3, 127, and n. (The order of vss., from Q corr., is universally accepted.)

822 (823)–857. 'Do not think that the eyes are made for seeing and the feet for walking: having eyes we see and having tongues we talk, and so with the other members; a use was found for them, but they were not made for this use.'

822 (823). **vementer**: 2, 1024 n. — **avessis**: M. Br. Bail.; *inesse,* OQ; *avemus | te,* Bern. Giuss.; *rebu' necessest,* Lachm. *Avessis* is an aorist form, rare except in *ausim* and *faxim,* with potential and optative meaning. This section is bracketed by Lachm. M. Br. Bail. because 'cum huius libri argumento nullo vinculo continentur,' which is doubtless true, yet the discussion somewhere was necessary for the com-

pletion of his plan. Giuss. does not follow the other edd. Susemihl, *Phil.* 33, 443, arranges: 907–1036, 858–906, 822–857.

823 (824). **praemetuenter**, ἅπ. λεγ.

824 (825). **lumina oculorum**: 836; 6, 184, 1181; *o. lumen*, 4, 1143. Cudworth, *Intell. System*, 2, 87, '(The atheists') argument should have been framed thus: Whatsoever anything is made for as the end, that must needs be in the knowledge and intention of the maker, before the existence of that which is made for it. And therefore if eyes were made for the sake or end of seeing, seeing must of necessity be in the knowledge and intention of the maker of eyes before there were any eyes actually existing. But there could be no knowledge of seeing before there were any eyes. Wherefore eyes could not be made for the use of seeing.' Lact. *de Opif. dei*, 6, 7, 'quid ais Epicure? non sunt ad videndum oculi nati? cur igitur vident? Postea, inquit, usus eorum apparuit. Videndi ergo causa nati sunt, si quidem nihil possunt aliud quam videre.' Cf. also Masson, *At. Th.* 80, and Voltaire, *Dialogues Phil.* vii (*Œuvr.* 32, 46).

825 (826). **possemus**: Lachm. edd.; *possimus*, OQ. — **proferre queamus**: cf. 877, justifying Lachmann's emendation of *via* into *queamus*. Postgate, *J. Phil.* 24, 139, would read *vicissim*.

827. **proceros**: 3, 658 n.

828. **pedibus fundata**, 'attached to the feet as a base.' M. 5, 927, 'ossibus intus fundatum'; Arn. 2, 16, 'ex ossibus illis fundata sunt corpora': *Aen.* 6, 4, 'ancora fundabat navis.' — **plicari** refers to the folding of the limbs at the joints.

829. **apta**: cf. 2, 479. — **validis**, 'muscular'; 6, 397, 'bracchia consuescunt firmantque lacertos.'

830. **ex** is added by Lachm. and edd. as L. has *ex parte* in 515; 5, 721; 6, 694; yet *e* is more likely to have fallen out; see on 1, 616. — **ministris**: Arn. 2, 18, 'ministras manus . . . nobis opifices manus.' M. quotes Cic. *ND.* 2, 150, 'multarum artium ministras,' said by the Stoic Balbus; and διὰ τὸ χεῖρας ἔχειν φρονιμώτατον εἶναι τῶν ζῴων ἄνθρωπον, from Anaxagoras (Arist. *de Part. Anim*, 687 a).

831. **quae**: acc., sc. *facere*. — **usus**: 5, 844, 'sumere quod foret usus,' 1, 184 n.

832. **cetera de genere hoc**: 744. — **quaecumque interpretantur**, 'whatever explanations they make.' For the tmesis, 3, 262 n.

833. **praepostera**: 3, 621 n.; *Introd.* 21. — Voltaire, *Candide*: Pangloss says, 'Observe . . . the nose is formed for spectacles. The legs are visibly designed for stockings, accordingly to wear stockings. Stones were made to be hewn and to construct castles, therefore my lord has a magnificent castle. . . . Swine were intended to be eaten; therefore we eat pork all the year round.'

834. Order: *quoniam nil natumst in corpore ideo ut.* — **ut uti**: *symplosio*, 1, 385 n. Cudworth, 2, 86, 'the poet would infer that whosoever affirms eyes to have been made for the sake of seeing must suppose in like manner there was some kind of seeing or other before eyes. But since there was no seeing at all before eyes, therefore could not eyes be made for the sake of seeing.'

835. **procreat**: use has no existence until the member is produced.

836. **videre**: subject, 1, 331 n. — **nata**: OQ, edd.; *natum*, Lachm., cf. 850.

837. **orare**, 'speak,' archaic; see lex.

838. 5, 1028, 'at varios linguae sonitus natura subegit | mittere.'

839. **sermonem**, 'talk.'

840. Paley, *Nat. Theol.* (1825) 47, 'carpenters' adzes, saws, planes, and gimlets were not made as we suppose to hew, cut, smoothe, shape out, or bore wood with; but these things being made, no matter with what design, or whether with any, the cabinet-maker perceived that they were applicable to his purpose and turned them to account.'

841. **usus**, 'employment.' 'Whether this use by degrees created an organ more and more appropriate for its purpose-function — as it were perfecting the organ — is not apparently discussed by Epicurus,' Wallace, *Epicureanism*, 115.

842. **utendi**, 'being used.'

843. **contra**: Vahlen, *Berlin Index*, '81–2, 17, strangely takes this with *conferre*; see Edelbluth, 14. Lachm. quotes *Aen.* 7, 604, 'Getis inferre manu lacrimabile bellum.' — **certamina pugnae**: 1, 475 n. M. remarks 'Arist. de part. anim. 1, 5, and 4, 10 goes over much the same ground as L. here and comes to exactly opposite conclusions: he uses the tools made by a man as a proof that the tools made by nature had the same end in view, the hand being ὡσπερεὶ ὄργανον πρὸ ὀργάνων; the body and all its parts are made for the functions they perform, as the saw is made for the sake of sawing: the sawing is not done for the sake of the saw.'

844. L. is a man of peace.

845. **ante multo quam**: see lex. *ante* II B d. — **lucida tela**: usually of the sun's rays; 3, 92 n. *Aen.* 5, 306, *lucida . . . spicula*.

846. **natura** here seems to mean 'instinct'; nowhere else in L.

847. **daret obiectum parmai** = *obiceret parmam*; cf. 41 n.

848. **scilicet**, 'yes.'

849. **mollia strata** : 475 n.

850. Note alliteration. — **sedare sitim**: 5, 945; Ov. *M.* 3, 415.

851. **cognita** ⟨*esse*⟩, 'invented.'

852. **credier**: beginning the verse, 3, 67 n. — **reperta**, 'discovered.'

853. **seorsum**, 'different.' — **ipsa**, 'by themselves.'

854. **post**: adverb.

855. **genere**: descriptive abl.; cf. on 3, 296.

856. **etiam atque etiam** : 3, 228 n. — **procul est ut**: unexampled.

857. **officium**: 1, 336 n.

858–876. 'No wonder that animals need food, for they are constantly losing their substance; pain is caused by the resulting weakness which is cured by food. Drink too quenches the fire in the stomach.' This passage is bracketed by Lachm. M. Bail.; Br. puts it after 906. There is incoherence here and the poet may have omitted some links, as Br. thought, comparing Aristotle; but with Giuss. I think bracketing undesirable.

858. Cf. 898 and 5, 592. — **ipsa**, 'taken by itself,' without mental suggestion.

859. 2, 1146, 'omnia debet enim cibus integrare novando | et fulcire cibus, cibus omnia sustentare.'

860. **recedere rebus**: 695 n.

861. **docui**: as in 2, 1128 sq.

862. **quae**: added by Lachm. edd. — **exercita motu**: 2, 97.

864 (863). Transferred by Lachm. Br. Giuss. M. Bail. keep Ms. order, but the transposition is more logical, and better grammatically. — **languida**; adv.

863 (864). ex alto: cf. 694.

865. rarescit: 3, 255, 'diffugiant partes per caulas corporis omnis.'

866. consequitur, 'follows close on'; cf. 3, 478.

867. suffulciat artus: 950. — Hor. *S.* 2, 3, 153, 'deficient inopem venae te ni cibus atque | ingens accedit stomacho fultura ruenti'; Maximian *Eleg.* 5, 29, 'ah! quantum mentem stomachi fultura movebat.'

868. interdatus: 'distributed'; cf. 227. — **patentem**: 6, 1175, *ore patente.* A bold figure with *amorem* and further strengthened by **opturet,** 'block up,' stop.

869. amorem edendi: ἐδητύος ἔρος. *Aen.* 8, 184, 'amor compressus edendi.'

870. discedit: 2, 711, 'cibis ex omnibus intus in artus | corpora discedunt.'

871. glomerata: 3, 497 n. — **vaporis corpora**: 3, 126 n.

872. incendia: 1, 902, 'semina sunt ardoris multa, . . . quae creant incendia silvis.' — **nostro** = *humano,* as frequently.

873. dissupat: 6, 181, 'dissipat ardoris . . . semina.' — **liquor**: variation from *umor,* 870.

874. ne amplius: *Aen.* 3, 192, 'nec iam amplius ullae | adparent'; not Ciceronian. — **calor**: variant from *vapor; calor aridus* again 5, 741, but in a different connection.

875. tibi, 'you see.' — **anhela sitis,** Stat. *Th.* 3, 328, 'oraque retro | sorbet anhela sitis,' *id.* 7, 349, 'anhelam . . . sitim.'

876. abluitur: strong metaphor. — **ieiuna cupido**: *ieiunae aviditatis,* Pliny, 10, 8.

877–906. 'Walking is suggested by idols which produce the desire of the mind, which then moves the body; so the ship is moved by the wind of subtle body and directed by the hand of the steersman, and small machines move great bodies.' — This could logically follow 822.

877. qui: adv. — **passus . . . queamus**: 825, 827.

878. varieque: Postgate, *J. Phil.* 24, 140, would keep *vareque* of Mss. with Wakefield, but he, as well as Lachm., shows that the *i* in this word was omitted frequently. — **membra movere**: 455 n.

879. quae res: *quod* might have been ambiguous. — **oneris . . . nostri**: cf. 900.

880. tu percipe dicta: 3, 135 n.

881. simulacra meandi: what could these have been? Bock. reads *meando.*

882. accidere with dat. is not classical, Dr. § 185, 1. Cf. 5, 97, 'menti accidat.' The common construction with *ad* occurs 2, 1024; 4, 236. — **ante,** 724 sq.

883. inde, 'next,' as in 3, 247. — **voluntas**: 2, 257.

884. quam . . . ante: 3, 973 n. — **quam**: supplied by Brix. and edd. — **providit**: the mind is free to will but needs some suggestion from without.

885. M. translates what is not in the Latin 'From the very fact that it determines such thing, there is an image of that thing'; the Latin is rather 'inasmuch as it sees this, there is an image of it ⟨naturally before the mind⟩.' If *providet* really means 'determine,' the thought is plain enough, but the determination is in *velit,* 886; how the mind determines to call up an image L. does not say. Perhaps *providet* is 'anticipates'; because the mind anticipates it there results an image of the thing. At any rate it seems that the mind was free to act even if the idols were necessary. Lamb. read *at* for *id,* Bock. *et.* M. says *quod* is a conjunction and that the phrase is ellipti-

cal: *quod previdet id, ⟨hoc fit quod⟩ illius est imago.* Giuss. thinks the verse is superfluous and interprets *providet* 'sees the image.' None of the explanations are satisfactory. — **rei**: 3, 918 n.

886. **commovet** of mind in 3, 146, 152.

887. **inque gredi**: 3, 343 n. — **ferit** ⟨*vim animai*⟩.

888. **membra atque artus**: 3, 151 n. — **dissita**: 3, 143.

889. **coniuncta**: cf. 3, 159; 5, 558.

890. **proporro**: 3, 275 n.

891. Notable alliteration. — **moles** ⟨*corporis*⟩.

892. **rarescit**, 865, from the motion in 862. — **aer**: with *venit*, 894.

893. 'to be sure, as it ought, being always swift.'

894. **largus**, 'plentifully.'

895. **dispargitur**: 3, 539 n.

896. **hic**: OQ, Lachm. M. Bail.; *his*, Creech, Br. Bock.; *hinc*, old vulg. — **utrimque**, 'in two ways.' — **duabus**: *ferit*, 887; *venit*, 894.

897. *corporis*, OQ, regarded as corrupt by M. and Bail.; retained by Muretus, Lachm.; *corpus ut ad*, M. formerly; *corpus uti ut* Lamb.; **corpus ut ac**, Wakef. Giuss. Lotze *Phil.* 7, 727, which I accept provisionally. — **ut ac**, OQ,† Bail.; *ut* Lachm. Everett, *Harv. St.* 7, 32, makes **ac** = *aeque ac*. — **velis**, OQ, edd.; *remis*, Gassendi, Creech, Giuss., cf. Bruno, 6. *aeque id ut ac* Bern. Br.; *compare ut hac* (i.e. *mole corporis*), Ellis, *Cl. R.* 11. 205. *Corporis* and *ac* may be repeated from *corporis* and *hic* of 896; if that be the case, the line may be parenthetical and *scilicet ut navis* may be read instead; cf. 2, 922. As the ship is carried along by sails and wind so the body is affected by the air which penetrates it: L. may be thinking of the swelling of the sail by the wind and its recovery again under diminished pressure. The passage is still corrupt.

898. Cf. 256.

899. **tantula** . . . **tantum**: 5, 593 (591).

900. **contorquere** is frequently used of steering.

901. **ventus**: 1, 295.

902. **trudit**: 1, 292, 'trudunt res ante ruuntque (venti).' — **molimine**: Ov. *M.* 15, 809, 'molimine vasto . . . tabularia.'

903. **impete**: he does not use *impetu* which might stand here; 2, 330 n.

904. **gubernaclum** is nom.

905. **trocleas**: pulleys in a frame; picture in Rich. — **tympana**, hoisting drums worked as treadmills; see Rich. — **pondere magno**, OQ, M. Br. Bail. cf. 5, 556; 3, 201; *pondera magna*, Lachm. Giuss., but see on 1, 232.

906. **sustollit** is not classical.

907–928. 'The cause of sleep. The soul is separated through the body; some of it escapes without and some retires within the body, and so the limbs relax. Sensation, being due to the soul, is diminished by the soul's partial withdrawal; death comes with its entire departure. The body is aroused from sleep as a fire is kindled from ashes.'

907. **ille somnus**, 'oft mentioned sleep'; cf. 5, 67.

908. **inriget**:. Hom. *β* 395, ὕπνον ἔχευεν; Furius Antias ap. Macr. 6, 1, 44, 'rigat per pectora somnum'; *Aen.* 1, 691, 'per membra quietem | inrigat'; Pers. 5, 56,

'inriguo . . . somno.' Stat. *Th.* 2, 144, 'cornu perfuderat omni | somnus.' 'Somnus cornu defundit quietem,' Heyne. — **atque**; 'and so.'

909–911 = 180–182.

912. Cf. 1, 50 and nn. — **tenuis**, 'exact'; not quoted elsewhere with *aures*.

913. **negites**: only here in L. and a very rare word; note the other frequentative *repulsanti* in 914.

914. **discedas**: 'withdraw' from Epicurean truth.

915. **tutimet**: OQ, M. *tutemet*, Q corr. Lachm. edd.; see on 1, 102. — **in culpa sis**: a common idiom.

916. **distracta**: 3, 492 n. Schol. on Epic. *ad Herod.* 66, *ὕπνον τε γίνεσθαι τῶν τῆς ψυχῆς μερῶν τῶν παρ' ὅλην τὴν σύγκρισιν παρεσπαρμένων ἐγκατεχομένων ἢ διαφορουμένων, εἶτα συμπιπτόντων τοῖς ἐπερεισμοῖς.* Pliny, 10, 211, 'est autem somnus nihil aliud quam animi in medium sese recessus.'

917. **foras eiecta**: 2, 950, 'vitalis animae nodos a corpore solvit | dispersamque foras per caulas eiecit omnis.' — **recessit** of the soul, 3, 212 n. Tert. *de An.* 43, 'Epicurei (somnum affirmant) deminutionem spiritus animalis.' Cf. also 3, 119 sq.

918. **in altum**: viz. *in ossa atque medullas*, 3, 250.

919. **fluunt**, 'are relaxed'; *soluti ac fluentes*, Quint. 1, 2, 8.

920. **animai**; unusual position of a word ending in *-ai*; cf. on 1, 84. For the doctrine see Book III, especially 238, 356. — **opera**: 1, 158 n.

921. **hic**: 2, 387 n. — **inpedit esse**: cf. 3, 222.

922. **perturbatam**: cf. 3, 253.

923. **iaceret** in death: 3, 887.

924. **perfusum**: a bold figure; cf. 2, 821. — **frigore leti**: 3, 401.

925. **quippe, ubi**: 1, 167 n. — **latens animai**: cf. 3, 273, 277, 280. *Latere* of *ignis*, 1, 892 cf. 871.

926. **in membris**: 3, 129 n. — **cinere**: occasionally fem.; see lex.

927. **reconflari**, *ἅπ. λεγ.* Cf. 3, 335–336 for the same metaphor with *conflatur*, and also 1, 473. — The practice of combining prefixes is vulgar: Cooper, 291.

928. **ex igni caeco**: *caeco igni* Ov. *M.* 3, 490; cf. on 1120.

929–961. 'This change is due to the following reasons: the outside of the body is beaten by the air at all times, and when there is any breathing the body is beaten by the air within also; hence there result disorder and confusion throughout. Part of the soul is forced out, part retires to the inmost retreats, part is distributed through the body, and sense is impeded and the body gives way. Food produces like effects.'

929. **et unde**: cf. 3, 719 n.

930. **perturbari, languescere**: both occur several times in L.

931. Cf. 2, 66. — **ventis verba**: Ov. *Am.* 1, 6, 42, 'verba dat in ventos'; Amm. Marc. 15, 5, 8, 'ventis tamen loquebatur incassum'; Otto, *Sprichw.* 364.

932. **externa**: contrasted with *interiorem*, 937.

933. **aeriis . . . auris**; 3, 222 n.

934. **eius**, OQ, edd.; *ab ibus* Lachm. *Eius* refers to *aeris* understood from *aeriis*; cf. the reverse *genus humanum . . . quorum*, 2, 174, and see on 3, 185. M. comp. Pliny, 35, 5, 'Epicurios voltus per cubicula gestant . . . natali eius sacrificant.'

935. An indication of the anti-Lucretius in L. (Patin, *Poésie Latine*, 1, 117); the appeal to teleology is unepicurean; cf. Cic. *ND.* 2, 121.—**fere res**: for the *symplosio* see on 1, 385.—**aut** is repeated five times in Cic. *ND.* 3, 30, *Off.* 1, 28.

936. **aut etiam**: 1, 1012 n.—**cortice**: Varro, *Menipp.* 547 B. 'anima corporeum corticem reliquit.'

937. **partem**: object of *verberat.*—**spirantibus**: probably dative; cf. *cubanti*, 952.

938. **verberat**: cf. 259; 6, 1028.—**ducitur**: 6, 1129, 'spirantes . . . ducimus auras.'

939. **utrimque secus**, 'from each side,' Roby 2117 and lex.

940. Cf. 894.

941. **primas partis**: cf. *minutas*, 895.

942. **quasi**: apologetic for *ruina.*—**ruina**: because *non est quod suffulciat artus*, 950.

943. 2, 947, 'dissoluuntur enim positurae principiorum.'

944. **inde**: temporal.

945. **eiciatur**: Lamb. edd., cf. 917, 923; *eliciatur*, OQ, cf. on 3, 58.

946. **distracta**: cf. 916.

947. **coniuncta inter se**: 3, 424.—**mutua fungi**: 3, 801 n.

948. **intersaepit**: only once in L.—**coetus**: a frequent technical word.—**natura**: the contraction and disturbance come naturally.

949. **abit alte**: cf. 3, 273.

950. **suffulciat artus**: in 867 without *quasi.*

951. **debile**: 5, 832, 'aliut . . . aevo debile languet.'

952. **cubanti** is regarded as corrupt by Br. who in *Phil.* 33, 444, proposed *cavati* or *cavantur* (Nonius quotes the passage with *cavanti*) followed by *etiam* or *tremunt* in 953. *Cubandum* occurred in 2, 36, but with the suggestion of illness. Purmann proposed *cadenti*, Tiesler *labanti*. For the case cf. 3, 479.

953. Rejected by Lamb. and others.—**tamen**: 'at any rate'; OQ and recent edd.; *tama, i.e.* swelling in the legs, Voss, Wakefield. *Tamen* is used as in 988, 991; 'ergo cubantes tamen saepe movemus genua et crura summittimus,' Lachm. Cf. 1, 92.—**virisque resolvunt**, 'relax the tension.'

954. **quae facit aer**: the effect of the action of the air, cf. 933 sq.

955. **venas . . . diditur**: 2, 1125 and n.

956. **gravissimus**: 3, 465 and n.

957. **capias**: indef. 2d person.

958. **conturbant se** is unusual.—**contusa**: cf. *tundier*, 934.

959. Cf. 918.—**eadem**: 1, 480.—**coniectus**: cf. 5, 416, 600.—**partim**: Lachm. edd. for *parte.*

960. Cf. 917. **altior**: *in altum*, 918.—**eiectus**, ἀπ. λεγ.

961. **divisior, distractior**: unexampled comparatives. So *superantior*, 5, 394.—**intus**: OQ; *in test*, M. *actus*, Lachm. Giuss. cf. 3, 192. Br. keeps *intus* and supposes a lacuna after 961 which he would fill with *multo etiam potis est minus ad sensum revocari*, *Phil.* 33, 445. Purmann, *Jahrb.* 77, 677, *ipsast; intust*, Everett, Bail., as in Plaut. *Rud.* 1174 R. With Lamb. Wakef. I keep *intus* as another case of Lucretian *neglegentia; anima* is easily supplied, or less easily, if more logically, *disiectus* from *eiectus* as Giuss. suggests; Creech paraphrases *particulae animae.*

962–1036. 'In sleep people continue the actions of their waking hours, and sometimes illusion occurs also to those awake; animals, too, in sleep betray their occupations. The passions also disclose themselves in dreams.'

962. **fere**: cf. 6, 683; 5, 1414. — **devinctus**: cf. 453. Edd. comp. Fronto *de feriis Alsiensibus*, 3, 'donat et multa somnia amoena, ut quo studio quisque devinctus esset, ut histrionem in somnis fautor spectaret,' etc.; Claudian, *praef. VI consul. Hon.*, 'omnia quae sensu volvuntur vota diurno, | pectore sopito reddit amica quies,' and what follows; Accius, *Praetext.* 29, 'rex quae in vita usurpant homines cogitant curant vident | quaeque agunt vigilantes agitantque, ea si cui in somno accidunt, | minus mirumst.' Petr. *Fr.* 30, 5, 'quicquid luce fuit tenebris agit,' and he recounts the examples of the soldier, lawyer, miser, hunter, sailor, lover.

963. **morati**, 'occupied.'

964. **ea**: Goebel and the old vulg. *qua*, but cf. 1, 721 n. — **contenta**: 1, 324 n.

965. **in somnis**: 3, 431 n.

966. **causidici** is usually used *in malam partem*: see Gudeman on Tac. *Dial.* 1. — **leges**: legal forms, see lex. *Aen.* 12, 315, *compositae leges*.

967. **induperatores**: 1, 82 n. — **proelia obire**: *Aen.* 6, 167, *pugnas . . . obibat*.

968. **degere**, 'to be living in,' after the analogy of *degere vitam*. — **duellum**: Bodl. Ms., Bergk, Br., for *bellum*, O corr. edd.; *vellum* O, *velum* Q. Cf. *duellica* 2, 662 n.

969. **hoc**: this work. Cf. Martha, 43, and on 1, 41. — **naturam rerum**: see n. on Title. — **quaerere**: 'investigate.' Cic. *ND.* 1, 83, 'physicum . . . speculatorem venatoremque naturae.'

970. **patriis chartis**: 1, 137, *Latinis versibus*. For *patrius* = *Latinus*, cf. Ov. *Tr.* 5, 7, 62; Plin. *Ep.* 4, 3, 5.

971. **studia**, as described in 969; **artes**, as in 968.

972. **frustrata**: 'misleading,' before in 571. The participle agrees with *studia*.

973. **multos**: in L.'s time the *ludi Romani* continued 15 days, *l. plebeii*, 14, *l. Ceriales*, 8; cf. Friedländer in Marquardt's *Rom. Staatsverw.*[2] 3, 485.

974. **dedĕrunt** also in 6, 4; see on 3, 86.

975. **destitĕrunt**: *institĕrunt*, 1, 406. — **ea**: 'such things.' — **usurpare**: 1, 301 n.

976. **relicuas**: 1, 560 n. — **in mente**: and *in mentem* as well.

977. **qua**: adv.

978. **obversantur**: cf. 1062. For the accidental rhyme, 978–981, cf. on 3, 52.

979. **videantur**: 'think they see.'

980. Cf. 789.

981. Note alliteration. Sounds do not have simulacra (εἴδωλα), but ὄγκοι (Epic. *ad Herod.* 52). Cf. 522 sq. — **liquidum**: cf. 546 of sound. — **carmen**: 2, 506 of a tune.

982. **consessum**: cf. 78; *consensum* OQ.

983. Cf. 79. — **decores** is not quoted elsewhere in the pl. Bock. and Cartault (39), *vario splendore*.

984. **refert studium**: *refert* with subst. subj. occurs in Pliny the Elder and Fronto; see Schmalz, *Synt.* § 78. — **voluntas**: OQ, Bock. Woltjer in *Serta Romana* and edd. before Lachm.; cf. on 2, 258 and 6, 389. *Voluptas* Lachm. edd. It is not

probable that in three places widely separated, in each of which there are other difficulties, the scribe should have mistaken *voluntas* for *voluptas*, even if the corruption is one of the commonest in Mss.; cf. *e.g.* Juv. 13, 208. Lamb. approved the Latinity.

985. **consuerint**: cf. 5, 53, *suerit*.—**operati**: Cic. has *operam dare* instead of *operor*.

986. **non . . . solum . . . sed vero**: not elsewhere in L.

987. **equos fortis**: 3, 8 n.—**iacebunt**: *Aen.* 3, 150, 'visi ante oculos adstare iacentis | in somnis.'

988. **in somnis**: with *sudare*, cf. 965.—**spirare**, 'pant.'—**-que**: 1, 666 n.—**tamen**: cf. 953.—**semper**: of an action regularly renewed; older edd. *saepe*.

989. **contendere vires**: cf. 1046.

990. **saepe quiete** occurs at the end of the verse in OQ, being repeated from 999 (991). Lachm. proposed *colligere aestum*, M. *velle volare*, Lamb. *tempore puncto*, Bosius *exequitet quis*, Bock. *saepe cieri*, Everett *corripere aequor*, Bouterwek *membra movere*. Others have rejected or transposed.—**carceribus patefactis**: cf. 2, 263–264.

999 (991) transferred in the Ald. and Juntine editions and by all modern edd.—**venantum**: Phaed. 1, 12, 7, 'venantum subito vocibus conterritus'; cf. *medentes*, 1, 936.

991 (992). **vocisque**: 1, 744 n. Tennyson, *Lucretius*, 'With inward yelp and restless forefoot.' Wakef. comp. Aesch. *Eum.* 131, ὄναρ διώκεις θῆρα, κλαγγαίνεις δ' ἅπερ | κύων μέριμναν οὔποτ' ἐκλιπὼν πόνου.

992. **redducunt**: cf. 1, 228.

993. **ut si teneant**: 2, 440, *ut si . . . ferias*.

994. **inania**, as having no life. Cf. the metrical note on 1, 85.

995. **fugae . . . dedita**: 3, 112, *somno dedita*; 6, 1255, *d. morti*; Tibull. 1, 1, 26, *d. viae*; Ov. *M.* 13, 921, *d. aequoribus*.

996. **redeant**: OQ, edd.; *redeunt*, Polle, *Jahrb.* 95, 34, Br. L. has the indic. elsewhere; 1, 222 n. Edelbluth, 62, thinks the subj. here is iterative.—**erroribus**: Turn. edd.; *terroribus* OQ, but the dogs are not frightened.—**ad se**: cf. 1023, and Sen. *Ben.* 7, 20, 'qui ad se numquam rediturus est.'

997. **domi**: 5, 1334, *domi domitos*.—**blanda**, 1, 19 n. *Georg.* 3, 496, and Nemes. *Cyn.* 208, 'canibus blandis.'—**propago**: 3, 742 n.

998 (999). **corpus corripere**: 3, 163 n.—**instant** with inf. in *Aen.* 1, 423, *instant ardentes Tyrii pars ducere muros*; cf. *id.* 2, 627–628; L. 3, 1064; 5, 298; Dr. § 415, 6, e.

1000–1003 = 992–995: rejected by all edd.

1004. **ignotas**, *i.q. inimicorum*.—**facies**: 'shapes.' *Aen.* 1, 658, 'faciem mutatus et ora Cupido,' where Serv. says it is pleonastic, and it may be here. See Kraetsch, 22, and on 3, 1094.

1005. **quo magis . . . tam magis**: 1, 536 n.—**quaeque**: the pl. with gen. is rare, M. Hor. *S.* 1, 4, 106, 'vitiorum quaeque.'—**seminiorum**: 3, 742 n.

1006. **necessust**: 2, 710 n.

1007. **variae volucres**: 1, 589 n.

1008. **divom lucos**: 5, 75. 'Divi viz. hospites suas aves ab imagine accipitris tueri non valent,' Creech.

1009. **accipitres** is usually masc.; M. rejects the testimony of Nonius, p. 192, that it is fem. — **proelia pugnas**: 2, 118 n.

1010. The order is: *sunt visae persectantes volantesque;* 2, 363, 'oblectare animum subitamque avertere curam' and the numerous examples like *ex oculisque*, 2, 70, given by Holtze, 174. M., taking *volantes* as a noun, is forced to supply *aliae* to make sense.

1011. **quae**: OQ, M. Giuss. Bail.; *qui* Lachm. Br. *Quae* goes with *magna;* cf. 2, 732. — **motibus**: Vict. vulg. M. Giuss. Br.; *montibus* OQ; *mentibus* Lachm.; *mortibus* Bern. 3, 1040, 'memores motus mentis.' L. means here profound thought or hard study; cf. 962 sq.

1012. **itidem**: 3, 12. — **faciuntque geruntque**: with his frequent redundancy.

1013. **reges** = *imperatores*, cf. 967; it is nom. (But should *arces* be read instead?)

1014. **quasi si**: pleonastic, as occasionally in Plaut.; Lane, *LG.* 2118. — **ibidem**: 'then and there.'

1015. **multi**: parallel with 1018, 1020; sc. *homines*, who may have been soldiers or gladiators.

1016. **quasi**: with the subj. as usual, hence *mandantur* is from *mandere.* — **pantherae**: known in the *venationes;* Caelius had asked Cic. to send some (*Fam.* 2, 11, 2). L. 5, 1036, 'catuli pantherarum scymnique leonum.'

1017. Note alliteration. — **complent**: 2, 358 n.

1018. 5, 1158, 'se multi per somnia saepe loquentes | aut morbo delirantes protraxe ferantur | et celata diu in medium et peccata dedisse.' — **magnis**: 1, 931 n.

1019. **indicio facti**: the gen. with pred. dat. is rare; examples in Roby II, p. xxx. — **fuere**: 1, 467 n.

1020. Note alliteration and anaphora. — **obeunt**: i.e. *obire videntur.*

1021. **toto corpore**: with all their weight (Parnajon); of course no contrast with falling with a part of the body is implied: *Aen.* 4, 253, 'toto praeceps se corpore ad undas | misit.'

1022. **exterrentur**: Ald. vulg. Giuss. Paulson and Br. *App.;* cf. *exterritus* 2, 1040. *Exterruntur* OQ; *externantur* Lachm. M. Bail.; *expergunitur* Bern. *Externantur* occurs in Catull. 64, 71, 165 and Ov. *M.* 1, 641; 11, 77, but is very rare. Suet. *Iul.* 45, 'per somnum exterreri solebat.' — **somno** presumes waking and the resulting self-possession. — **mentibu' capti** is a juristic expression frequent in the law books; see Heumann, *Lex.* 235.

1023. **corporis aestu**: cf. *mentis aestus*, 3, 173.

1024. **sitiens**: cf. 1097. — **propter**: 'near,' 1, 90 n.

1025. **prope**: with *totum.*

1026. **puri**: OQ, edd.; *pusi*, Lamb. Br. Bergk. The contrast is plainly with adults, 1030. *Puri* cannot be a contraction of *pueri* as L. might have written *saepe lacum pueri propter* as M. remarked; *puri* is then 'innocent (children)' as Giuss. interprets. Varro, *Menipp.* 409 B. *purus dum cogito*, i.e. *imberbis.* L. Müller *RM.* 256 (298) still accepts the generally rejected contraction from *pueri.* — **lacum**: Juv. 6, 603 (but see Friedländer there). — **propter**: for the anastrophe, on 3, 353. — **si ac** for *ac si; se* OQ, *sei*(*si*) Lachm. edd. — **dolia**: edd. comp. Titius in Macr. 3, 16, 'nulla est in angiporto amphora quam non impleant.' — **curta**: *c. vasa* Juv. 3, 270.

1027. **devincti**: 962; *vinctos somno*, Livy 5, 44, 7 and Drakenb. there, and Burmann on Ov. *M.* 11, 238.—**vestem**: he uses the sing. more often than the pl.: 17 to 6. Bergk, *credentes tollere.*

1028. **saccatum**: Ser. Sam. 74, 'ex asino saccatus corporis umor.'

1029. **Babylonica**: Pliny 8, 196, 'colores diversos picturae intexere Babylon maxume celebravit et nomen imposuit'; below 1123. *Joshua* 7, 21, 'goodly Babylonish garment': *pallium coccineum valde bonum*, Vulg.

1030. 'L. was too much of a man of sense . . . not to know that the higher order of minds are little liable to seduction from the gross exposures of nature: and only to such minds is his poem addressed,' Busby apud Watson, *Tr.*—**aetatis freta**: *aestus ac fervor adolescentiae*, Eichst. *Fretum adolescentiae* is quoted from Florus 1, 26.—**primitus** is not classical; again in 5, 1093.

1031. **ipsa dies matura**: 3, 1039, 'matura vetustas.' For *ipsa* cf. 5, 7, 'ipsa maiestas cognita rerum'; 6, 1207, 'partis genitalis ipsas.'—**creavit**: sc. *semen.*

1032. **quoque**: OQ, edd.; *quodam* Lachm. *Quoque* is used loosely for *quocunque;* cf. 1065.—**foris e**: cf. 273.

1033. **nuntia**: on 704.—**pulchri coloris**: cf. 1094.

1034. **qui**: Lamb. edd.; *quae* OQ.—**turgida**: 1045; Hor. *S.* 2, 7, 49.

1035. **transactis rebus**: Cic. *Tusc.* 4, 55, etc. Creech comp. ἐπράχθη τὰ μέγιστα, Theocr. 2, 143.

1036. **cruentent**: 'defile'; *insigne cruentum*, 5, 1138.

1037–1057. 'Seed is summoned forth by human influence and tends to its proper place.'

1037. **id in**, Flor. 31, etc. edd.; *id e* Lachm.—**ante**, 1031 sq.

1038. **adulta aetas**: 2, 1123.—**roborat**, *robur adultum*, 2, 1131.

1039. Br. transfers 1039–1040 to follow 1036; *Phil.* 33, 445. Giuss. keeps the order but infers a lacuna after 1038 to contain the object of reference in *namque.* But *namque* refers to the necessary maturity.

1040. For the elision see on 2, 919.—**una**: 'alone.' Van d. Valk, 104, would have *vis* = *robur*, *adulta aetas;* it rather = *imago* as the statement is general.

1041. Intentional alliteration.

1042. Schol. on Epic. *ad Herod.* 67, τό τε σπέρμα ἀφ' ὅλων τῶν σωμάτων φέρεσθαι. M. quotes Hippocr. *de Gen.* 8, ἡ γονὴ ἐξέρχεται καὶ τῆς γυναικὸς καὶ τοῦ ἀνδρὸς ἀπὸ παντὸς τοῦ σώματος.

1043. **conveniens** is a participle.

1044. **partis**: euphemistic; see Beier on Cic. *Off.* 1, 126. Cf. 6, 1207.—**ipsas**: cf. 651.

1045. **inritata**: 1034.—**fitque voluntas**: 883.

1046. **ēĭcĕre**: 3, 639 n.—**dira**: 'fell'; cf. 1090.—**lubido**, *libido*, 779.

1047 = 1034.

1048. **corpus**: nom.—**saucia amore**: Enn. *Sc.* 254, 'Medea animo aegro amore saevo saucia'; *Aen.* 4, 1, 'saucia cura.'

1049. **omnes plerumque**: Caes. *BG.* 5, 57, 3, 'equites plerumque omnes' (M.).—**cadunt in vulnus**: edd. comp. Liv. 1, 58, 'prolapsa in vulnus . . . cecidit'; *Aen.* 10, 488, 'corruit in vulnus.' 1049–1051 were rejected by Lamb.; they contain a general observation.

1050. **sanguis**: 6, 1203.

1051. **comminus**: 407 n. — **umor**, of blood, is unusual.

1052. **telis ictus**: Cic. *Off.* 2, 19, *a bestiis ictus.*

1053. **sive . . . seu**: 3, 522 n. — **muliebribus**: *mollibus.*

1054. **iactans**: 2, 846, 'iaciunt . . . de corpore odorem.'

1055. **feritur** keeps up the metaphor in *ictus*, etc.

1056. Note alliteration.

1057. **praesagit**: 3, 512 n. — **muta**: O, edd.; *multa* Q, Lamb.; *mutua*, Döderlein, Polle.

1058–1072. 'Such is the way Venus comes; be on your guard.'

1058. **momen**: Lachm. Br. Giuss.; see on 3, 144; *nomen* OQ, M. Bail. This part to the end of the book was translated by Dryden.

1059. **hinc illaec primum**: M. Giuss. Bail.; *hinc illaec. primum*, Lachm. Br. — **illaec**: O corr., *ille* O, *illa* Q; *haec illa ex primum* Madv. *Adv.* II, 25. *Illaec* occurs below in 1083; as Lachm. says, it is used *metr. gr.* for *illa* like *istaec* for *ista* in Tib. 1, 9, 68; Catull. 67, 73.

1060. **stillavit**: Bentl. quotes Eurip. *Hipp.* 527, Ἔρως . . . ὅστις στάζεις πόθον. — **frigida cura**: Lachm. comp. Ov. *ex P.* 3, 9, 25, 'lento curarum frigore.' *Aen.* 6, 444, 'curae non ipsa in morte relinquunt' of lovers; L. 3, 992, 'in amore iacentem . . . scindunt cuppedine curae.'

1061. **si abest**: 2, 404 n. — **quod**: *i.e.* object of love. — **ames**: OQ; *aves* Lachm. Br. Cic. *Att.* 15, 4 a, 1, 'nisi forte quae non ames omnia videntur insulse fieri' (M.).

1062. Prop. 1, 12, 6, 'nec nostra dulcis in aure sonat.' — **obversatur ad**, for the usual dative.

1063. **simulacra** are the *pabula amoris.*

1064. **absterrere** with dat. like *adimere*, 1234; cf. 5, 846. — **alio**: adv. 1072; 6, 986–987.

1065. **quaeque**: cf. 1032 n.

1066. **conversum**, sc. *hominem.*

1067. **dolorem** of the torments of love is frequent in the erotic poets.

1068. **vivescit**: of something hidden; cf. 1138. Petr. 42, 'antiquus amor cancer est.' — **inveterascit** of disease, Celsus 3, 13. — **alendo**: 1, 312 n. *Georg.* 3, 454, 'alitur vitium vivitque tegendo.'

1069. **inque**: 3, 3 n. *Inque dies* occurs in six other places, all in Book V (483, 706, 1105, 1279, 1307, 1370) in the same metrical position. — **gliscit**: 3, 480 n. — **furor**: 1117; common in the erotic poets. — **aerumna**: 3, 50 n. — **gravescit**: 3, 1022 n.

1070. **conturbes**: 'confuse the account,' *i.e.* 'overbalance'; a bookkeeping metaphor; cf. Catull. 5, 11. 'Novo quodam amore veterem amorem . . . eiciendum,' Cic. *Tusc.* 4, 75 (Lamb.).

1071. **volgivaga** is apparently Lucretian; again in 5, 932: Πάνδημος. Giuss. quotes Ov. *Rem. Am.* 485, 'ergo adsume novas auctore Agamemnone flammas | ut tuus in bivio distineatur amor.' Hor. *S.* 1, 3, 109, 'venerem incertam'; *id.* 1, 2, 119, 'parabilem amo venerem facilemque.' — **Venere**: the *Venus Erycina*, Preller, *Röm. Myth.*[3] 1, 450.

1072. **animi motus**: *metr. gr.* for *cōgĭtātĭōnes.*

1073–1120. 'Avoid entanglement in this passion.'

1073. **fructu**: i.e. *voluptate*.

1074. Note alliteration.—**poena**: Prop. 2, 23, 23, 'libertas quoniam nulli iam restat amanti, | nullus liber erit si quis amare volet.'

1075. **pura magis voluptas**, cf. 1081; 3, 40. Virg. has *purior* in *Georg.* 3, 522.—**sanis**, only here in L.; *insanus* not at all.

1076. **miseris**: 1159, 1179; Catull. 45, 21, 'unam Septimius misellus Acmen | mavult.'—**tempore in**: 3, 24 n.

1077. Cf. 3, 1052 and n. Amm. Marcell. 26. 2, 'errorum profunda caligine fluctuabant.'

1078. On the rhythm see 3, 527 n. Br. brackets 1078–1101 as a parallel version of 1102 sq.; cf. *Phil.* 33, 445; but L. likes to eddy about his subject.

1079. **arte**: 1, 610.

1080. **dentes illidunt**: Hor. *S.* 2, 1, 77, 'quaerens inlidere dentem.' Tib. 1, 8, 37, 'et dare anhelanti pugnantibus humida linguis | oscula et in collo figere dente notas.'

1081. **oscula adfligunt**: O; *adfigunt* Q, Lamb., might be defended by 1108 and 1179, but *adfligo* is better applicable to the *amoris certamen* (*adfligunt osculum osculo*). O is sustained by Flor. 31, Vict. Cambr. and all the Vatican Mss. Other examples of the literal meaning of *osculum* in lex. s. v. I.

1082. **stimuli subsunt**: 3, 873.—**instigant**: only here in L.; the infin. construction is unexampled.

1083. **rabies**: gen.; Roby, *LG.* 357; Gell. 9, 14.

1084. **frangit**: 5, 1017, 'puerique . . . blanditiis facile ingenium fregere superbum.' 1084–1085 are rejected by Neumann, 39.

1085. **blanda voluptas**: 1, 19 n.—**refrenat**: Nicc. edd.

1086. **in eo**: 1107.

1087. **flammam**: cf. *ignis* 1, 474. For the dependent inf. cf. 5, 262, 'latices manare perennis | nil opus est verbis.'

1088. **quod totum**: 1, 377 n.—**repugnat** 'protests,' with inf.; cf. 1269. As Giuss. remarks, there is a fusion of two constructions: *quod fieri . . . natura significat* and *q. f. n. repugnat*.

1089. **quam . . . tam**: OQ, Giuss. Bail.; *quom . . . tum*, M.; *quo mage . . . tam*, Lachm.; *proquam . . . tam*, Br. comp. 3, 199, *proquam . . . ita*. M. defends the Ms. reading, although not retaining it, by Ter. *HT.* 997, 'nam quam maxume huic vana haec suspicio | erit, tam facillume patris pacem in leges conficiet suas'; Cato, *RR.* 85, 9, 'quam plurimum bibit, tam maxume sitit'; Poeta *ap.* Quint. 9, 3, 15, 'quam magis aerumna urget, tam magis ad maleficiendum urget.' There is a mixture of two constructions, *quam . . . tam* and *quam* with superlative.

1090. **ardescit . . . pectus**: 1, 474, 'ignis . . . sub pectore gliscens.'

1091. **intus**: cf. 2, 711, 'sua cuique cibis ex omnibus intus in artus | corpora discedunt'; and Roby, 2009, and 3, 171 n. M. comp. 6, 202, 278, 798, 1169 for *intus* as a prep.; purists can easily explain otherwise. All prepositions originally must have been syntactically ambiguous.

1092. **obsidere**: cf. 351.

1093. **laticum**: variation from *umor* 1091; cf. 870–873; and *frugum* from *cibus*.—**cupido**: *amorem edendi*, 869.

1094. **facie pulchroque colore**: *voltus pulchrique coloris*, 1033.

1095. **datur in corpus**: 6, 1249, *in lectum . . . dabantur.* — **nil fruendum**: cf. 1078 and 3, 734 n.

1096. **vento . . . raptast**, Wakef. M. Bail.; *vanos . . . raptat*, Br.; *vento . . . raptat*, OQ, Giuss.; *mentem . . . raptat*, Lachm.; *mentem spe captant*, Bentl.; *rapta est*, Vat. 3276, Itali; *vecors spe captat*, Polle. Br. discusses the passage in *Phil.* 33, 447, where he reads *vanos spe raptant;* cf. Val. Fl. 1, 798, 'sacer effera raptet | corda pavor.' The verse was regarded as spurious by Lamb.

1097. Cf. 1024–1025. — **bibere quaerit**: on 1, 103.

1098. **stinguere**: 1, 486 n.

1099. **frustraque laborat**: 5, 1430; 6, 396. The phrase begins with L. and continues into mediaeval Latin; *Archiv* 2, 2.

1100. **sitit torrenti**: OQ; *siti torretur* Br.; cf. *Phil.* 33, 447. *Torrenti* suggests the plenteousness of the imaginary flood. V. *Ecl.*, 7, 52, 'torrentia flumina.'

1101. **ludit**: Wakef. quotes *Aen.* 1, 408, 'ludis imaginibus.'

1102. **spectando**: 1, 312 n. — **corpora**: nom. — **coram**: opposed in thought to *simulacra.*

1103. **abradere**: 1110.

1104. **toto corpore**: 3, 154–155, 564, etc.

1105. **flore aetatis**: *aevi f.* 1, 564, *aevo florente* 3, 1008 and n. Catull. 62, 46, 'cum castum amisit polluto corpore florem'; Livy, 21, 2, 3, 'flore aetatis,' and frequently, of innocence. Cf. also 1031.

1106. **praesagit**: 1057.

1107. **in est**: 1086. The construction is probably personal here. — **conserat arva**: 2, 211, 'lumine conserit arva.' Plaut. *As.* 874, 'fundum alienum arat'; Aesch. *Sept.* 750, *ὥστε μὴ πρὸς ἁγνὰν | σπείρας ἄρουραν, ἵν' ἐτράφη, | ῥίζαν αἱματόεσσαν | ἔτλα*; Raumer, *Metapher*, 11.

1108. **salivas**: Catull. 78 b, 4, 'savia comminxit spurca saliva tua.'

1109. **dentibus**: Plaut. *Pseud.* 67, 'teneris labellis molles morsiunculae'; Hor. *C.* 1, 13, 12, 'impressit memorem dente labris notam'; Catull. 8, 18, 'cui labella mordebis.' *Anth. L.* 1, 430, 5 R., 'felix si qua tuum conrodit femina collum, | felix, quae labris livida labra facit.' Cf. on 1080. — **inspirant**: neut.

1110. Br. brackets 1110–1112 as a repetition of 1103 sq. (*Phil.* 33, 446). — **nequiquam**: 464 n. 'The master word' of this description as Symonds says; *Southern Europe*, 1, 345.

1111. **corpus corpora**: juxtaposition, 3, 71 n. Stat. *Th.* 11, 631, 'totum abiit in corpora ferrum'; *Anthol.* 1, 427, 11, 'dum iaceam tecum permixtus corpore toto.'

1112. **facere** = preceding verb as frequently; 3, 1005 n. For omission of *id* M. comp. 1153, 1195.

1113. **compagibus**: cf. 1205.

1114. **voluptatis vi**: probably not a periphrasis. *Voluptatis* gen. only here in L.

1115. **se erupit**: *Georg.* 1, 445, 'sese | diversi erumpunt radii,' 4, 368, 'se erumpit Enipeus'; *Panegyr. Mess.* 86, 'fontibus ut dulces erumpat terra liquores.' — **nervis**: as in 1043.

1116. **pausa**: 3, 860 n.

1117. 'Mysterious love, uncertain treasure | Hast thou more of pain or pleasure?'

Addison, *Rosamond*, 3, 2. — **rabies** and **furor** occur together in the later writers; Wakef. quotes examples from Statius, *Th.* 7, 810, Florus, 1, 34, 15, Juvencus, 3, 230; Lucan, 4, 240, 'redeunt rabiesque furorque.'

1118. **contingere,** 'reach,' 1, 564 n.

1119. Cf. 3, 944.

1120. **volnere caeco**: Ov. *Her.* 4, 20, 'caecum pectora vulnus habent'; cf. 1, 34; 3, 874 nn.

1121–1140. 'Illicit love leads to waste of substance and loss of self-respect.'

1121. **viris**: 5, 1017, 'Venus inminuit viris.' *Absumere* (= *debilitare, consumere*) is used with *vires* after L. in Virg. Ov. Stat. and a few others; *Thes.* 1, 220, 3. — **labore,** 'worry'; Ellis on Catull. 50, 14.

1122. Plaut. *Merc.* 24 sq.: 'sed amori accedunt etiam haec quae dixi minus | insomnia, aerumna, error, terror et fuga, | ineptia atque stultitia adeo et temeritas, | incogitantia, excors inmodestia, | petulantia et cupiditas, malivolentia; | inhaeret aviditas, desidia, iniuria, | inopia, contumelia et dispendium, | multiloquium, pauciloquium.' — **adde . . . adde**: 3, 829 n. — **degitur aetas**: 3, 509 n.

1123. Br. and Giuss. invert 1123, 1124 with Winck. and one of Lambinus' Mss.; but to a Roman, waste of patrimony is a greater moral delinquency. The transfer is supported by Everett, *Harv. St.* 7, 33. — **labitur**: Plaut. *Tr.* 242, 'quom extemplo saviis perculsus est | ilico res foras labitur liquitur.' Eurip. *Hipp.* 626, *ὄλβον δωμάτων ἐκτίνομεν . . . ὁ δ' αὖ λαβὼν . . . πέπλοισιν ἐκπονεῖ | δύστηνος, ὄλβον δωμάτων ὑπεξελών.* Cf. Prop. 3, 13. — **Babylonica**: 1029 n.

1124. Note the caesura in *atque;* 3, 258 n. — **fama**: *existumatio*, personal reputation, necessary for Roman self-respect. Notice the strong metaphors: *aegroto* of character occurs in Plaut. *Tr.* 30, 72. Bock. can hardly be right in taking *officia* and *fama* as legal duties and credit.

1125. **unguenta**: OQ, Giuss.; *huic lenta* M.; *argentum* Lachm. Br.; *arguta* proposed by M. *Vnguenta* were costly, and so in order here, but the syntax is strained. Possibly Giuss. is right in suggesting a lacuna preceding. *Lenta* is artificial and *argentum* is flat. Everett proposed *inventa;* Faber suggested *unioque* or *fibulaeque* or *Tyrrhena*. Probably some word of Greek origin lies concealed in *unguenta;* or *unguenta* (sc. *parantur*) and *scilicet* should exchange places. — **Sicyonia**: soft shoes worn by women: Lucil. 1161, 'et pedibus laeva Sicyonia demit honesta'; *Ciris* 169, 'non teneris Sicyonia servans'; Σικυώνια, Poll. 7, 73.

1126. **grandes**: 'big.' — **cum**: not necessary in prose; 1, 276 n. — **zmaragdi**: 2, 805 n.

1127. **includuntur,** 'set.' — **teritur**: 'worn out,' although costly. — **thalassina**: Plaut. *Miles* 1179, 'palliolum habeas ferrugineum nam is colos thalassicust.' *Georg.* 4, 435, 'carpebant hyali saturo fucata colore.' Ov. *AA.* 3, 177, 'hic undas imitatus habet quoque nomen ab undis | crediderim Nymphas hac ego veste tegi.' It is possible that the reference may be to form and not to color; Varro and Pliny mention *undulatae vestes*, 'diversified as with waves.'

1128. **potat**: of *vellera*, Hor. *Ep.* 1, 10, 27.

1129. Giuss. brackets 1129–1130 as a first redaction of 1125–1128; to me they seem rather a continuation. — **bene parta**: 'noble earnings.' M. Comp. Ter. *Ph.* 788, 'mei patris bene parta'; other examples in lex. 'bene.' — **anademata, mitrae**:

anadema was a head-band worn for ornament; *mitra* was more like a scarf, and covered the head, being tied by strings; see Rich. Notice the Greek names, like the use of French terms in English, in the description of dress. *Digest*, 34, 2, 27, 'mitrae et anademata: quamvis enim corpus tegant, tamen ornamentorum, non vestis esse.' Hor. *S.* 1, 2, 56, 'qui patrium mimae donat fundumque laremque.' Cowper, *Task* 2, 614, 'Dress drains our cellar dry | And keeps our larder clean; puts out our fires, | And introduces hunger, frost and woe, | Where peace and hospitality might reign.'

1130. **Alidensia**: OQ, M. Br. Giuss. Bail.; *alideusia* Lachm., an unknown Greek word; *ac Meletensia Ceaque*, old vulg.; **Ciaque** edd. for *chiaque*. Lachm. thinks that Varro, Lucr. and Pliny confused the islands Cos and Ceos as places where silk was produced; Coan dresses were known under the empire; see his note and cf. Marquardt *PL.*² 493. Bergk, *Jahrb.* 67, 324, *ac levidensia Coaque*. Bernays printed †*Alidensia*, but in his *Gesam. Abhandl.* 2, 365, defends the Mss., *Alidensia* being for *Elidensia* with shortened initial, *metr. gr.*; cf. *Scaptensŭla*, 6, 810. Jessen, *QL.* 10 has shown that cotton (*byssus*) was known and manufactured in Elis, and was comparable to silk for costliness. Munro refuses the short quantity, and refers to Carian Alinda, after Wakefield. Ellis, *Cl. R.* 11, 204, would have *Aledensia* = *Maledensia*, 'wool,' and *Cia*, 'wool'; cf. Aelian, 16, 32. — **vertunt**: neut. as perhaps in 5, 831; cf. 5, 1422; Cic. *Brut.* 141, 'hoc vitium huic seni in bonum convertebat.'

1131. **veste**: hangings and coverings. — **ludi**: O corr. M. Br. Giuss. Bail.; *luidi*, OQ; *lychni* Lachm.; cf. on 5, 295. The *ludi* were particularly those with dice: M., among other citations, has Plaut. *Curc.* 354, 'postquam cenati atque appoti talos poscit sibi in manum | provocat me in aleam ut ego ludam,' and Titius *ap.* Macr. 3, 16, 15, 'ludunt alea studiose, delibuti unguentis, scortis stipati.'

1132. **coronae**: 5, 1399, 'caput atque umeros plexis redimire coronis.' — **serta**: cf. 1178. M. comp. Plaut. *Asin.* 803, 'tum si coronas serta unguenta iusserit.'

1133. **nequiquam**: 464 n. — **fonte leporum**: *f. curarum*, 3, 82.

1134. 'Some bitter still | Wells forth perpetual from his fount of bliss | And poisons every flow'ret,' Good, *Tr.* — **amari**: 3, 909.

1135. **conscius ipse animus**: *mens sibi conscia*, 3, 1018 n. — **remordet**: 3, 827 n.

1136. **lustris**, see examples in lex. — **perire**: middle as in 1121.

1137. **aut quod**, to avoid hiatus instead of *aut cum*, 1135. — **in ambiguo**: cited from Plaut. Hor. Tac. — **verbum iaculata**: *iaciunt voces*, 5, 1081. — **reliquit**: *Aen.* 4, 71, 'liquitque volatile ferrum.'

1138. 'That like a living coal his heart corrodes,' Good.

1139. **iactare**: sc. *eam*.

1140. **putat**: sc. *mens amatoris.* — **in voltuque**: not *inque voltu;* 3, 3 n. — **risus**: Ov. *F.* 1, 438, 'omnibus risus erat.'

1141–1191. 'Men are blind in love and overlook defects and weaknesses of human nature. A clear vision will often prevent entanglement.'

1141. **proprio**, 'successful,' is opposed to *inopi*, **secundo**, 'fortunate,' to *adverso*.

1142. **inveniuntur**, 'experienced'; **sunt**, 'exist.'

1143. **prendere**: *comprendunt*, 6, 456, *comprendere*, 6, 1083; 3, 599 n. — **oculorum lumine**: 824 n.

1144. **innumerabilia**: emphatic by position, as always in L.

1145. **docui**: 1063 sq. — **iniliciaris**, Marull., is justified against *inligniaris* OQ, and various emendations, by 2, 788; 5, 169.

1146. **plagas**: 5, 1251, 'saepire plagis saltum.' — Sen. *Phaedr.* 135, 'sero recusat ferre quod subiit malum' of love.

1147. **ita . . . quam**: 3, 5.

1148. Nem. *Cyn.* 300, 'plagas longoque meantia retia tractu | addiscant raris semper contexere nodis' (Wakef.).

1149. **et tamen**: 3, 51 n.; *at*, Br. — **inque peditus**: 3, 343 n.

1150. **obvius obstes**: *o. optulit*, 3, 1041.

1151. **praetermittas**: 'pass over'; 1191. — **animi vitia**: cf. 386. — **primum**: cf. 1, 66.

1152. **quam praepetis**: Marull. Giuss. Postgate, *J. Phil.* 16, 128. *Quam tu petis*, Br. Bail.; *quam p̄petis*, O, *precis*, Q; *si quam petis*, Lachm. M. *Praepeto* is quoted by Festus under *praepetes* 'quod ea quae praepetamus indicent.'

1153. **nam** refers back to *praetermittas.* — **faciunt**: cf. 1112. — **cupidine caeci**: Luc. 1, 87; *caeca cupido* L., 3, 59.

1154. **commoda**: 'charms.' — **his**: edd.; *is*, OQ, but the existing hostility to *iis*, monosyll., may yet be overcome in spite of Lachm. p. 262.

1155. **pravas turpisque**: 'crooked and ugly.' For *prava* cf. 513, 520.

1156. **in honore vigere**: *Aen.* 2, 88, 'vigebat | consiliis.'

1157. **alios alii**: the order is probably *metr. gr.*; *Archiv* 7, 359. Lamb. rejected 1157–1159, but they may be taken as parenthetical. — **suädent**: very unusual.

1158. **placent**: to propitiate Venus.

1159. **maxima**: i.e. *foedissima.*

1160. **nigra**: frequently said of women by the poets in uncomplimentary reference to the complexion; Blümner, *Farben*, 56. — **melichrus**: honey colored, olive-brunette. — **acosmos**: *negligée.* This softening down of defects is found in Plato *Rep.* 474 d, e, and Hor. *S.* 1, 3, 44, 'strabonem | appellat Paetum pater; et Pullum, male parvus | si cui filius est . . . ; hunc Varum, distortis cruribus; illum | balbutit Scaurum, pravis fultum male talis,' etc. Ov. *AA.* 2, 657, 'nominibus mollire licet mala. Fusca vocetur, | nigrior Illyrica cui pice sanguis erit; | si crassa est, Veneris similis. si torva, Minervae. | sit gracilis, macie quae male viva sua est. | dic habilem, quaecunque brevis. quae turgida, plenam, | et lateat vitium proximitate boni.' Theoc. 10, 26, *Σύραν καλέοντί τυ πάντες | ἰσχνὰν ἁλιόκαυστον, ἐγὼ δὲ μόνος μελίχλωρον.* For the Greek words cf. Juv. 6, 187, 'omnia graece, | cum sit turpe magis nostris nescire latine; | hoc sermone pavent, hoc iram gaudia curas | hoc cuncta effundunt animi secreta'; Mart. 10, 68, 5, '*Κύριε μου, μέλι μου, ψυχή μου* congeris usque | pro pudor! Hersiliae civis et Egeriae'; cf. Friedländer, *SG.* 1, 340 and Cooper, *Sermo Pleb.* 317. Molière, *Misanthrope*: 'Ils comptent les défauts pour des perfections, | Et savent y donner de favorable noms. | La pâle est aux jasmins en blancheur comparable; | La noire à faire peur, une brune adorable; | La maigre a de la taille et de la liberté; | La grasse est dans son port pleine de majesté; | La trop grand parleuse est d' agréable humeur, | Et la muette garde une honnête pudeur,' etc. The opposite in Ov. *Rem. Am.* 327, 'turgida, si plena est, si fusca est, nigra vocetur,' etc.; 334, 'fac saltet, nescit signa movere manum.'

1161. 'The cat-eyed is a Pallas: skin and bones they term gazelles,' Baring, *Tr.* — **caesia** is grey-blue: Gell., 2, 26, 19, quotes a derivation from Nigidius: *de colore caeli quasi caelia.* — **lignea**: Catull. 23, 6, 'et cum coniuge lignea parentis' Alexis (*Fragm. Com.* Mein. 3, 473) σῶμ' ὑπόξυλον.

1162. 'The tiny pygmy is a Grace, and brims with wit, they say,' Baring. — **pumilio**: because dwarfs were pets; Mayor on Juv. 8, 32. — **sal**: Catull. 86, 4, 'nulla in tam magno est corpore mica salis'; Bährens there comp. Afran. 30, 'ut quid quid loquitur sal merum est.'

1163. **cataplexis**: 'a wonder'; personified majesty, Bock. 'The huge and bulky, dignified and grand,' Good. — **honoris**: 'esteem.'

1164. 'One stutters, cannot talk, she lisps; the dumb is so discreet,' Baring. — **traulizi**: τραυλίζει.

1165. 'A sharp-tongued spitfire dazzles like a meteor,' Mallock translates. — **odiosa**: again of a person in 1190. — **loquacula**: ἅπ. λεγ.

1166. 'This *mignon gracieuse et svelte,* who scarce can live for want | of flesh; and one half dead with cough is simply *ravissante,*' Bar. — **ischnon eromenion**: 'slim darling'; cf. Ov. *l.c.* Maxim. 1, 85, 'quaerebam gracilem, sed quae non macra fuisset' (Wakef.).

1167. **rhadine**: 'delicate.'

1168. **tumida**: Bern. edd.; *Lamia,* Avanc. Lachm. *atiamina,* OQ, which probably conceals some unliterary or Greek word synonymous with *tumida.* — **mammosa**: Arn. 3, 10, 'ab Iaccho Cererem Musa ut praedicat Lucretia mammosam.' Adjectives in *-osus* express an undesirable fulness; cf. *labeosa,* 1169, and on 1, 83. — **ab**: 'personae per quam orta sit condicio aliqua,' Hertz, 24. The *Thesaurus,* 1, 33, 36 makes it = *propter.* Dionysus, as the son of Demeter, was sometimes represented as an infant at the breast.

1169. **simula**: 'flat nosed,' ἅπ. λεγ. except as a proper noun. — **Silena,** ἅπ. λεγ. — **Satura,** ἅπ. λεγ. — **labeosa**: 'thick-lipped,' ἅπ. λεγ. — **philema**: 'an incarnate kiss.' Fielding, *Joseph Andrews* (1889), p. 30, 'Again when thou [love] pleasest thou canst make a molehill appear as a mountain, a jewsharp sound like a trumpet, and a daisy smell like a violet. Thou canst make cowardice brave, avarice generous, pride humble, and cruelty tender hearted,' etc.

1170. **cetera**: *innumerabilia,* 1144. — **longum est**: Roby, 1535, Madv. 348 c. obs.

1171. **iam**: 1, 968 n. — **oris honore,** *Ciris,* 496, 'oris honos primum, et multis optata labella.'

1172. A sibilant line. — **Veneris vis,** Ter. *Ph.* 107, 'ni vis boni | in ipsa inesset forma.' — **exoriatur**: 1, 869 n.

1173. **nempe**: 'well'; 2, 907 n. For the repetition cf. Petr. 115, 'nempe hic proxima luce patrimonii sui rationes inspexit, nempe diem etiam,' etc. — **hac sine**: 1, 26 n.

1174. **eadem . . . turpi** ('ugly'); 3, 1038 n. Ov. *Rem. Am.* 437 is compared by Creech.

1175. **taetris odoribus**: 6, 1154, 807; 3, 581 n. — **taetris** here = *potentibus,* Wakef. — **suffit**: 'perfumes'; βδεῖ, Housman, *J. Phil.* 25, 240; cf. *aura,* 1180.

1176. **cachinnant**: 1, 919 n.

1177. **exclusus**: Ov. *AA.* 3, 69, 'tempus erit quo tu quae nunc excludis amantes | sparsa nec invenies limina mane rosa'; id. *Rem. Am.* 36, 'exclusus . . . amans.' Catull. 63, 65, 'mihi ianuae frequentes, mihi limina tepida, | mihi floridis corollis redimita domus erat.'

1178. Tib. 1, 2, 14, 'cum posti florida serta darem.' *Aen.* 2, 504, 'postes . . . superbi.' Bentley on Hor. *C.* 2, 14, 27 explains the Lucretian passage *propter amaracinum superbos*, but perhaps the doors are haughty in the exclusion; *sceptra superba*, 5, 1137. Lamb., also on Hor., explains *postes puellae superbae*.

1179. **unguit**: Pers. 5, 165, 'dum Chrysidis udas | ebrius ante fores . . . canto.' — **oscula figunt**: *Aen.* 2, 490, 'amplexaeque tenent postes atque oscula figunt.' *Osculantur* is unmetrical.

1180. **admissum** (*ammissum*), Lamb. edd.; *missum*, OQ; *ammissu*, Lachm.; *iussu*, Bern. *Admissum* is opposed to *exclusus*, 1177; *iam* as in 1171. For *admitto, de amatoribus*, see *Thes.* 1, 749, 56. The omission of the syllable points to copying from dictation at some stage. — **offenderit**: as in 6, 792.

1181. **modŏ**: 2, 941 n. — **honestas**: 'specious.' Caes. *BC.* 3, 32, 4, 'ut honesta praescriptione rem turpissimam tegerent.'

1182. **cadat**, i.q. *mittatur*, because useless; he drops it.

1183. **stultitia**: OQ, Wakef. M. Giuss. Bail.; *stultitiae*, Itali, Lachm. Br. *Damno* takes the abl. of *scelus* in Cic. *Phil.* 13, 27. See Roby, *LG.* 1229, Howard, *J. Phil.* 1, 132. — **tribuisse**, 1154.

1184. **videat**: of mental vision, 3, 348 n.

1185. Bucolic diaeresis, 3, 907 n. — **Veneres**, Cic. *Cael.* 52, *Venerem illam tuam* referring to Clodia. Plaut. *Curc.* 192, *tun' meam Venerem vituperas?*

1186. **postscaenia**: Br. Bail.; *postcaenia* OQ; *poscaenia* Lachm. M. Giuss.; 'ante multas consonantes scribitur pos,' Lachm.; but *postscripserat* occurs in Tac. *Ann.* 3, 64. The word is ἅπ. λεγ. = ὑποσκήνια. Lamb. quotes Ov. *AA.* 3, 229, 'multa viros nescire decet.' Ter. *Eun.* 940, 'nosse omnia haec salus est adulescentulis.' Ritschl, *Opusc.* 2, 548 discusses *poscenia* and the like, but *postscaenia* is implied by the Ms. reading and *postremus, postridie* occur. Cf. *admissum* 1180 and n.

1187. **retinere . . . adstrictos**: unsymmetrical.

1188. **nequiquam**, sc. *celant*. — **animo protrahere**, 'in thought drag forth'; *ratione deligere*, Creech. *Videant animo*, 3, 902. M.'s reference to the *amata* is unlikely.

1189. **risus** caused by the various *postscaenia* as in 1176; ridiculous situations, déshabillé, etc. Hermann, *Phil.* 3, 511, proposed *nisus*, which had already been suggested by Lambin.

1190. **bello animo**: 'of good disposition.' Note the enallage.

1191. **praetermittere**: 'overlook,' cease idealizing. Marull. edd. supply *et*, but may not the asyndeton be more forcible even with the hiatus?

1192–1207. 'There is genuine love.'

1192. **mulier** = *uxor*. — **suspirat**: an erotic word.

1193. Note alliteration. — **cum . . . iungit**: 5, 444, 'cum paribus iungi;' 6. 1074, 'iungitur uno corpore cum.'

1194. **adsuetis**, ἅπ. λεγ. — **umectans**: cf. 1, 920.

1195. **ex animo**: 3, 914 n.

1196. **decurrere**: cf. 3, 1042 and n. The infin. with *sollicitare* is unexampled; Dr. § 417. — **spatium**: *iter* Prop. 2, 33, 22; *cursus rape*, Sen. *Phaed.* 449.

1197. **armenta feraeque**: 2, 922 n.

1198. **subsidere**: Hor. *Ep.* 16, 31, *tigres subsidere cervis;* unusual. — **possunt**: Lachm. Br. Giuss.; *possent*, OQ, M. Bail.

1199. **quod**: *quoque*, Br. — **illarum**: Br. Giuss. Bail.; *illorum*, OQ, Lachm. M. *Subare* demands the fem., and M.'s theory that *illorum* neut. represents the preceding feminines is hardly tenable. Yet cf. on 1, 611. — **subat ardet**: asyndeton.

1200. **salientum**: 'covering'; see lex.

1201. **nonne**, etc.: 2, 196 n.

1202. Pentasyllabic ending: 2, 878 n.

1203. **quam**: Lachm. edd.; *cum*, OQ.

1210 (1204). **divorsi**: 3, 105. The verse was first transferred by Naug.

1204 (1205). **quom interea**: harsh elision in the first foot as in Catull. 64, 305; cf. Norden, *Aen. VI*, p. 447. — **compagibus**: *nodos*, 1148.

1205. **gaudia**: naturally pl. in this sense; L. does not have sing. (1106, 1196; 5, 854, 1061). Cf. Ov. *Am.* 2, 3, 2, 'mutua nec Veneris gaudia nosse potes.'

1206. **fraudem**: 817 n.

1207. **etiam ut dico** is unusual, 3, 228 n.

1208–1232. 'Causes of hereditary resemblances.'

1208. **virilem**: Br. Giuss. Bail. Bruno 8, cf. *Phil.* 33, 448: cf. *duplici* in 1229; *vim* in 1229 needs an adject. *Virili*, OQ, Lachm., M., who suggests *semen* for *semine*. Aet. 5, 5, 1, Πυθαγόρας Ἐπίκουρος Δημόκριτος καὶ τὸ θῆλυ προϊέσθαι σπέρμα.

1209 (1210). Edd. cite Censorinus *Die n.* 6, 'Anaxagoras autem eius parentis faciem referre liberos iudicavit qui seminis amplius contulisset'; Hippocr. *de Genitura* 7, ὁκότερος δ' ἂν πλέον ξυμβάληται . . . καὶ ἀπὸ πλεόνων χωρίων τοῦ σώματος, κείνῳ τὰ πλείονα ἔοικε· καὶ ἔστι ὅτε θυγάτηρ γενομένη ἔοικε κάλλιον τῷ πατρὶ ἢ τῇ μητρὶ καὶ κοῦρος γενόμενος ἔστι ὅτε κάλλιον ἔοικε τῇ μητρὶ ἢ τῷ πατρί. Lact. *Opif. d.* 12, 'aiunt [Varro et Aristoteles] non tantum maribus inesse semen verum etiam feminis et inde plerumque matribus similes procreari, . . . cum semina inter se permixta coalescunt si virile superaverit patri similem provenire sive marem seu feminam; si muliebre praevaluerit progeniem cuiusque sexus ad imaginem respondere maternam,' etc. — **vicit**: Salmas. edd.; *ulcit*, OQ.

1211. **semine**: abl. of means, cf. 1229.

1212. **patribus patrio**: i.e. *ut similes patribus fiunt patrio semine.* For the variation between gen. and dat. with *similis*, see Roby, 1317, Madv. 219, 2, Harkness, 435 N. Cic. *ND.* 2, 149, 'plectri similem linguam . . . chordarum dentes, naris cornibus.' For Lucretian usage see Holtze, 45, 50.

1213. **vulta**: also in Enn. *Ann.* 464; *vultus*, 1224.

1214. Note chiasmus and omission of prep. with *sanguine*, which = *semine*, 1211.

1215. **artus**: cf. 1041 sq.

1216. **obvia conflixit**: 2, 86, *obvia conflixere;* and for *obvia* as predicate cf. 3, 383, *tenvia fila obvia.* *Conflixit* is transitive also in Cic. *Inv.* 2, 126. — **ardor**: 1077.

1217. **neque utrum**: *nec utrum*, 5, 839. He does not use *neuter.*

1218. **avorum**: atavism was a puzzle to the ancients: edd. quote Arist. *Gen. an.* 4, 3, 28, διὰ τίν' αἰτίαν ἐοικὸς γίνεται τοῖς προγόνοις ὡς ἐπὶ τὸ πολὺ καὶ τοῖς ἄποθεν;

1219. **referant**: 1, 597 n.

1220. **multa . . . multis**: 1, 341 n.

1221. **parentis**: nom., 1, 808 n.

1222. **quae** ⟨*primordia*⟩ *profecta ab stirpe*. — **pătribus pātres**: *Aen.* 2, 663, 'pătris pātrem'; Hor. *C.* 1, 32, 11, 'nīgris oculis nīgroque'; 3, 145 n. — **ab**: 6, 720, *ab stellis*, 4, 288, *ab speculo*; the change here by Lachm. edd. from *a* of OQ seems necessary; 2, 1135 n.

1223. **inde**: *primordiis*. — **producit**: *redducit*, 1, 228.

1224. **voltus voces comas**, by which persons are most easily recognized. *Voltus* signifies the play of expression on the face (3, 163); it is not a synonym of *facies*, 1226.

1225. **magis**: OQ, Lachm. M. Giuss.; *minus* Lamb. Br. Bail. van d. Valk; cf. 2, 533. — **haec**: *voltus*, etc. — **semine certo**: *virili aut muliebri*, Lachm. — 1227–1228 were transferred to follow 1224 by M. and Giuss., who would make *haec* in 1225 mean distinctions of sex, but van d. Valk insists that with the transposition it must refer to *muliebre saclum et mares*. Br. takes refuge in a lacuna after 1224, and says in *Phil.* 33, 448 that *haec* refers to moral traits, and that the lost verse was like *atque animorum naturam moresque sequaces*; but L. would surely give more than one line to such an important ethical principle.

1226. **facies**: 'facial outline'; *facies et corpora*, 452. Bock. would have a missing *tergora* displace *corpora*.

1227. **muliebre saeclum**: 5, 1021.

1228. **corpore creti**: 2, 906 n.

1229. M. cites Hippocr. *de Genit.* 8, *καὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ καὶ κουρογονίη καὶ θηλυγονίη*. — **partus**: 2, 935.

1230. **utri** ⟨*parenti*⟩. — **simile magis**: *similius* is unmetrical.

1231. **eius** ⟨*parentis*⟩. — **quod**: 'as.' — **cernere**: again *metr. gr.* for *videre*. — **possis**: 3, 213 n.

1232. **virum**: gen. pl. as in 2, 326; he might have used *virilis*. — **origo**: 'beginning' of *quodcumque creatur*.

1233–1277. 'Sterility is not due to divine displeasure, but to physical causes.'

1233. **divina**: *e.g.* Juno, Ceres, Venus; or merely *divinitus*, 1, 150.

1234. **absterrent**: cf. 1064. — **dulcibus**: 3, 895.

1235. **appelletur**: Ter. *Eun.* 651, 'hunc videre saepe optabimus diem, | quom ex te esset aliquis, qui te appellaret patrem.' — **exigat aevum**: a common phrase, but only here in L.

1236. **quod**: 'as,' 1, 1080; 3, 1057, 'ut nunc plerumque videmus.' Giuss. thinks that *quod* refers forward to 1238–1239, and punctuates accordingly, but the construction is loose in L.'s manner. — **maesti**, through discouragement.

1237. **aras . . . altaria**: 3, 432 n. *Aen.* 2, 514, 'arae . . . altaria'; *id.* 8, 284, 'cumulantque oneratis lancibus aras, | tum Salii . . . incensa altaria circum.' — **adolent**: ritual word for 'honor' (honor the Lord with thy substance, *Prov.* 3. 9); *Aen.* 7, 71, 'adolet . . . altaria taedis.' If the sacrifice were an unbloody one, the word would not necessarily mean burn. Vulg. *Levit.* 2, 11, 'nec quidquam fermenti ac mellis adolebitur in sacrificio Domino'; most frequent of incense in the Vulgate. Cf. *Thes.* 1, 793, 24.

1238. **gravidas**: 1275, and figuratively of *nubes*, 6, 400, of a storm, 6, 259.

1239. **nequiquam** again beginning the line: 464 n. — **sortis**: either by strips of wood or from consultation of books or through any other method of divination; see Mayor on Juv. 1, 82. — **fatigant**: 2, 1169.

1240. **steriles**: Pliny, 10, 78, 'hederae nigrae . . . steriles etiam viros faciunt.'

1241. **praeter iustum**: *plus iusto*, Hor. *C.* 3, 7, 24.

1242. **tenve** ⟨*semen*⟩. — **locis**: 1043, 1045, 1266. — **adhaesum**: 3, 381 n. Cf. *Georg.* 2, 317, 'nec semine iacto | concretum patitur radicem adfigere terrae.'

1243. **liquitur**: cf. 2, 1132. — **abortu**: Pliny, 28, 32, *fetus abortu vitiant*; Lamb. *ab ortu*, perhaps rightly; cf. *origo*, 1232, and *ortus*, 1, 212.

1244. **his**: i.e. *aliis*; join with *mittitur*. *Hic* OQ, *his* Lachm., editors. — **concretius**: 3, 191 n.

1245. **prolixo**: 'far reaching.'

1246. **penetratum**: 670.

1247. **semine semen**: for the collocation, 3, 71 n.

1248. **harmoniae**: sc. *seminis virilis et muliebris*.

1249. **magis**: 'preferably.'

1250. **succipiunt**: *suscipere*, 1253, *succepit*, 5, 402, where see n., and cf. lex. s. v. — **inque gravescunt**: unexampled use; for the tmesis on 3, 343.

1251. An indication of the frequency of divorce, and one of the reasons for it.

1252. **puellos** is anteclass.; the diminutive is one of endearment.

1253. Note alliteration. — **dulci**: Catull. 61, 219, 'dulce rideat ad patrem'; *dulci* is subjective. Cf. 1234. — **partu**: unborn as well as born; Pliny, 7, 42, *capillum germinante partu*. Cf. on 1, 476.

1254. **fecundae** in a former marriage or under other conditions; cf. Kraetsch, 65.

1255. **illis**: 3, 271 n.

1256. **gnatis**: so 1234; 6, 13, 1258; *nati*, 3, 895. — **munire**: Catull. 61, 66. 'nulla quit sine te domus | liberos dare, nec parens | stirpe nitier'; Stat. *Th.* 1, 394, 'gemino natarum pignore fultus.'

1257. **refert ut**, only here in L.; see Reisig, *Sprachw.* 3, p. 440.

1258. **genitaliter**, ἅπ. λεγ.

1259. **crassaque**: OQ, Lachm., Giuss. i.e. *refert ut crassa*, etc.; *crassane*, M. Br. Bail. — **liquidis et liquida**: 3, 145 n.

1260. **in eo**: the question touched on in 1248.

1261. **rebus**, sc. food. — **concrescunt**: cf. *concretius*, 1244. — **membris**: cf. 1041–1042.

1262. **extenvantur**: 3, 232 n.

1263. **blanda voluptas**: 1, 19 n.

1264. **permagni**: 1, 908. — **more ferarum**: 5, 932; *f. m.* 6, 198; cf. *Aen.* 4, 551; Livy, 5, 44, 6. — Cf. Ov. *AA.* 3, 771 sq.

1265. **ritu**: Livy, 3, 47, 7, 'pecudum ferarumque ritu promiscue in concubitus ruere'; *id.* 4, 2, 6, 'ut ferarum prope ritu vulgentur concubitus'; cf. *Archiv* 10, 77.

1266. **loca**: 1242 n.

1267. **positis** = *pronis*. Cf. on 3, 346.

1268. Cf. 1277. — **opu'** is unexampled elsewhere in OQ; see *APA.* 34, lxvi. — **hilum**: 3, 220 n.

1269. **prohibet** with inf.; cf. 3, 864.

1270. **Venerem**: cf. 1200.

1271. **exossato**: 'omni pectore seu corpore exossato, id est, ita inflexo et incurvato ut exosse videatur, fluctus commovet. Apuleius . . . exossem saltationem,' Lamb. — **fluctus**: cf. Arn. 5, 44, and *fluctuare, id.* 7, 33.

1272. **eicit**: 3, 639 n. — **sulcum,** *Georg.* 3, 136. — **recta regione**: 1, 958 n.

1273. **ictum**: 1245.

1274. **id . . . moveri**: 3, 569 n.

1275. **complerentur**: 1249. — **gravidae** in gender refers to *scorta; gravida* OQ.

1276. **Venus**: Ov. *M.* 3, 323.

1277. **coniugibus**: dat., as in 1268. — **nostris**: i.e. *Romanis;* 1, 117 n. There is no evidence of L.'s marriage. He speaks as a man of science, like any modern physician of integrity.

1278–1287. 'Yet with no divine influence women without beauty are loved on account of their deeds and character. Habit, too, is of great importance: drops wear away stone.'

1278. **Nec divinitus**: DL. 10, 118, *ἐρασθήσεσθαι τὸν σοφὸν οὐ δοκεῖ αὐτοῖς . . . οὐδὲ θεόπεμπτον εἶναι τὸν ἔρωτα.* — **sagittis**: cf. 1052, 1215.

1279. **muliercula**: not cited before L.; the word has generally a leaning *in malam partem.*

1280. **interdum**, under exceptional circumstances. — **femina**: metrical variant for *mŭlĭĕr* (so always in L.); notice alliteration also.

1281. Note alliteration. Voltaire translated: 'On peut, sans être belle, être toujours aimable: | L'attention, le goût, les soins, la propreté, | Un esprit naturel, un air toujours affable, | Donnent à la laideur les traits de la beauté.' Bentley quoted Afranius (380 R.): 'aetas et corpus tenerum et morigeratio, | haec sunt venena formosarum mulierum.' Prop. 2, 20, 19, 'quod si nec nomen nec me tua forma teneret, | posset servitium mite tenere tuum.'

1282. **te secum**: Bern. edd.; *secum nos,* Lachm. — **insuescat te**: Hor. *S.* 1, 4, 105, *insuevit pater optimus me.*

1283. **quod superest**: 'moreover,' 1, 50 n. — **consuetudo**: Sen. *Dial.* 9, 1, 3, 'tam malorum quam bonorum longa conversatio amorem induit.' Apul. *M.* 6, 8, 'una de famulitione Veneris nomine Consuetudo.'

1284. *πολλαῖσι πληγαῖς δρῦς δαμάζεται,* Diogen. 7, 77 a; Otto, *Sprichw.* 96. — **crebro . . . ictu**: 934.

1285. **labascit**: 1, 537 n. — Cf. on 1, 920.

1286. **guttas**: 1, 313 n.

1287. **longo in**: but *in longo,* 1285. — **pertundere,** 3, 936 n.

BOOK V

1–54. 'Who can praise Epicurus worthily for his great deeds? He was divine; his gift of philosophy was greater than the gift of any god, his protection greater than that of Hercules, for he alone gave relief from superstitious terrors.' — Cf. *laudes Epicuri* at the opening of Books III and VI, and the older *prooemium* of I (62 sq.).

1. **dignum**: absolute. There is no need of taking it closely with *pro* in 2 and 4. Hor. *Ep.* 1, 7, 24, 'dignum praestabo me etiam pro laude merentis'; Roby, 2075, gives many examples of *pro* without *dignus*. Cf. also Kritz on Sallust, *Cat.* 51, 8, 'in hac structura *dignum* absolute positum est ut saepe; cf. Cat. 35, 3.' — Sil. Ital. 12, 388, 'sperarim tanto digne pro nomine rerum | pandere,' in his eulogy of Ennius; L. may be under Ennian influence here. — Notice the parallelism: *potis est* with *valet*, *verbis* with *pollenti pectore*. Cic. *Caec.* 42, 'quae cum cogito iam nunc timeo quidnam pro offensione hominum qui illi inimici sunt et expectatione omnium et magnitudine rerum dignum eloqui possim.' — **pectore**: instrumental abl.; it is the seat of *animus* (3, 140) and synonymous with it. Cf. 1, 731, 'carmina divini pectoris eius'; 1, 413, 'haustus . . . diti de pectore fundet,' and 5, 18, 43 below. — **carmen condere**, 'build the lofty rhyme,' Milton, *Lycidas*. Ennius began his sixth book of Annals with *quis potis ingentis oras evolvere belli*. For *condere* see lex. A, c.

2. **pro**: 'in the face of.' — **maiestate hisque**: Lamb. edd.; *maiestatis atque* OQ; but cf. on 4, 1154. — **repertis**, *εὑρήματα*; used of Empedocles' philosophical discoveries in 1, 732, and of those of Epicurus again in 6, 7. — There is a list of cases of hendiadys in L. in Kraetsch, 36 sq.

3. **valet tantum**: cf. 561. — **fingere**: usually in L. of falsehood or insincerity; hence Lamb. proposed *depingere* or *fundere*, and Gif. *pingere*; but *fingere* here is a metaphor from plastic art.

4. **eius**: the name *Epicurus* avoided in his manner.

5. **parta quaesitaque**: strictly a *ὕστερον πρότερον*, but practically synonymous. — **suo**: 3, 2 n. — **liquit**: Val. Flacc. 5, 230, *monumentum . . . liquerat*.

6. **cretus**: 2, 906 n. — Lact. *Inst.* 3, 14, quotes and comments on this and the next two verses.

7. **si**: 2, 404 n. — **cognita**: i.e. *nobis per Epicurum*.

8. **deus**: Lact. *Inst.* 3, 17, 'et invenit homo divinus quae reprehenderet.' Boissier, *Rel. Rom.* 1, 181, says that L. here uses a very violent hyperbole intended to show the excess of his enthusiasm. 'We may say only "divine Plato," Epicurus becomes a god,' Caro, *Melanges*, 1, 276. — Cic. *Tusc.* 1, 48, 'soleo saepe mirari nonnullorum insolentiam philosophorum qui naturae cognitionem admirantur eiusque inventori et principi gratias exsultantes agunt eumque venerantur ut deum.' — **Memmi**: see *Introd.* 24.

9. **princeps**: 1, 94 n. — **vitae rationem**: 1, 105 n. — Conington, *Misc. Writings*, 1, 262, says this sentence is prose pure and simple, where the words must wonder how they ever got into metrical order.

10. **sapientia**: only here in L. Horace, repentant, *insanientis dum sapientiae* | *consultus erro*, *C.* 1, 34, 2. — **artem**: edd. comp. *Georg.* 1, 122, 'primusque per artem | movit agros,' and Manil. 1, 42, 'primique per artem | sideribus videre vagis pendentia fata.' *Ars* here = *ratio*.

11. **tantis tenebris**: 3, 1. — Note the chiasmus.

12. Note alliteration. — **tranquillo**: substantive; Juv. 13, 228, *dilata sereno*. — Gratt. *Cyn.* 96, 'deus ille an proxuma divos | mens fuit, in caecas aciem quae magna tenebras | egit et ignarum perfudit lumine vulgus.' Plut. *Philos. c. princ.* 3, 778 c (Usener, *Epic. Fr.* 544), Ἐπίκουρος τἀγαθὸν ἐν τῷ βαθυτάτῳ τῆς ἡσυχίας ὥσπερ ἐν

ἀκλύστῳ λιμένι καὶ κωφῷ τιθέμενος. Note that *tranquillo* is contrasted with *fluctibus* and *luce* with *tenebris*.

13. **divina antiqua reperta**: so *aurea fulgentia mala*, 32; cf. on 1, 258.

14. Note alliteration.

15. A clumsy verse with pentasyllabic close.—**vitigeni**: 6, 1072, *vitigeni latices*; quoted from no other author. *Laticis* of wine also in 2, 657. Langen, *Phil.* 34, 34, would write *calicem* here, but L. is lawless in his use of periphrasis.—**mortalibus**: *metr. gr.* for *hominibus*, as frequently.—**instituisse**: established by introducing and cultivating. Grasb. *indu didisse*.—Cic. *ND.* 1, 38, 'at Persaeus, eiusdem Zenonis auditor, eos dicit habitos deos a quibus magna utilitas ad vitae cultum esset inventa,' on which passage Mayor quotes Philodemus' (pp. 75, 76) reference to the allegorizing of Persaeus and Prodicus: τοὺς εὑρόντας ἢ τροφὰς ἢ σκέπας ἢ τὰς ἄλλας τέχνας, ὡς Δήμητρα καὶ Διόνυσον. Cf. Pascal, *Graecia Capta*, 64, and on 3, 221.

16. **his rebus**: because luxuries; cf. 939 sq.

17. **ut fama est**: 3, 981 n.—**gentis**, *e.g.* the Germans, Caesar, *BG.* 6, 22.

18. **bene**: emphatic. Cic. *Tusc.* 3, 49, 'negat Epicurus iucunde posse vivi nisi cum virtute vivatur,' from Epic. *Sententia* V (DL. 10, 139) οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως.

19. **magis**: with *videtur*; cf. 1, 481; 3, 954.

20. **ex quo**: elsewhere he has *e* before *q*; Hertz, 6; Lachm. on 5, 531.—**didita**, by the Greek writings of Epicureans.—**magnas gentis**, 1161.

21. **solacia**: 113; 6, 4.

22. **autem**: 'again.' He passes from gods to demigods.

23. **longius**: *i.e.* than by preferring Ceres and Liber to Epicurus.—**ferere**: in the sixth foot, similarly 2, 441, *experiare*; 6, 653, *contueare*; but 3, 1052, *vagaris*; 1, 80, 652, *rearis*; 1, 398, *moreris*.—For the thought cf. 3, 105 n.

24. **Nemeaeus . . . hiatus**: periphrasis, 1, 258 n. The hypallage *Nemeaeus* for *Nemeaei* is not uncommon in proper names; 1, 10 n. Cf. the depreciation of Hercules in comparison with Augustus in the *Aen.* 6, 801 sq. and the defence of the cult of Hercules in *Aen.* 8, 185 sq. Faber quotes *Anacreonta*, 24, 4, λέουσι χάσμ' ὀδόντων.—L. refers to eight of the labors of Hercules; he omits the horned hind, Augean stables, victory over Amazons, and journey to Hades, as these were not enemies of humanity. See Hercules' lament in Soph. *Trach.* 1090 sq., translated by Cic. *Tusc.* 2, 20 sq.

25. **ille**: 'renowned.'—**sus** closes the line in *Georg.* 3, 255, and *Aen.* 3, 390.

26. Br., after Kannengiesser, transfers this verse, with 27, to follow 36, but he would replace them in *App.*—**denique**: 'again,' *deinque*.—**Lernaea pestis**: *L. anguis*, *Aen.* 8, 300.

27. Sen. *Herc. Oet.* 1192, 'utinam meo cruore satiasset suos | Nemeaea rictus pestis aut centum anguibus | vallatus Hydram tabe pavissem mea.'

28. Bern. and edd. suppose a lacuna after 28 to be filled with something like *quid volucres pennis aeratis invia stagna*, proposed by M.—**tripectora**, ἅπ. λεγ. Cf. *tricorporis*, *Aen.* 6, 289; Sil. Ital. 3, 422.—Seitz, *De fixis Epithetis*, 14, shows that Geryon was called *tergeminus*, *tricorpor*, *triformis*, *triplex*, the first most frequently.—**Geryonai**: from *Geryones*. Masc. stems have rarely gen. in *-ai*; Bücheler, *Lat. Dekl.* 65.

29 (30) placed here by M. and recent edd. Lachm., following Itali, places the verse after 31 with no lacuna, and reads *et aves* for *nobis;* Bern. follows him in the transposition but keeps *nobis.* Early edd. inserted between *nobis* and *Stymphala* the words *uncisque timendae* | *unguibus Arcadiae volucres.* The need of a pl. subj. for *officerent* caused the order of the Mss. — **Stymphala** may be pl. of *Stymphalum,* like *Ismara,* or more probably an adj.

30 (29). *Georg.* 2, 140, 'haec loca non tauri spirantes naribus ignem,' and *id.* 3, 85, 'volvit sub naribus ignem.' *Aen.* 7, 281, 'spirantis naribus ignem.'

31. **Thracis**: M. edd.; *Thracia,* OQ; *Thracam,* Lachm. M. defended his reading by Ov. *M.* 9, 194, 'Thracis equos humano sanguine pinguis.' *Thracis* is emphatic to distinguish the Thracian king from the hero at Troy, Tydides. — **que . . . atque**: cf. 190; unexampled in Caes. and Cic., but occurs in poetical and silver Latin; Dr. § 322, 3; Lane, 1664. — **propter**: 1, 316 n.

32. **mala**: *aurantia,* oranges ?

33. **acerba**: cf. *torva tuentem, Aen.* 6, 467 and *Aen.* 9, 794, *asper acerba tuens* ('rough staring savageness,' Lane, 1142); *Georg.* 3, 149, *asper acerba sonans.* Notice that the internal rhyme is not kept by V.; 3, 6 n. — **immani corpore**: probably abl. of quality; 2, 498, 'inmani maximitate.' The abl. rather than the gen. is used with *immanis* until Velleius; by the poets, perhaps for metrical convenience, but it is also the usage of Caesar and Cicero; *Archiv* 11, 205.

34. **amplexus stirpem**: *robora complexus,* Luc. 9, 364. — **quid denique obesset**: 'what possible harm,' Duff.

35. **pelagique**: OQ, edd.; Br. 'nam 6, 619, pelage sunt pluria maria.' *Pelageque,* Lamb. Lachm. M. — **severa**: OQ, edd.; *sonora,* Itali, Lachm. M. For *pelagi severa* cf. *caeli serena,* 2, 1100; *Aen.* 6, 374, *amnemque severum,* Plaut. *Trin.* 825 ⟨*Neptunum*⟩ *saevomque severumque.* Discussion in *Jahrb.* 93, 393 and by Cartault, *Flex.* 44.

36. **noster**: L., then, regards himself as a Roman. *Noster* for *nostras,* a form not used.

37. **cetera de genere hoc**: 3, 481 n. — **portenta**: Hor. *Ep.* 2, 1, 11, 'notaque fatali portenta labore subegit.'

38. **sei** points to *sed* of OQ; most edd. *si,* after Flor. 30.

39. **satiatem,** 2, 1038 n. Wild beasts still destroy, but Epicurus' relief is permanent.

40. **scatit**: 6, 891, *dulcis aquai* | *qui scatit.* 5, 1162, *ararum compleverit.* — — **trepido terrore**: cf. 3, 834, and n. For *-re repleta,* 1, 385 n.

41. **montes magnos**: 1, 201 n. *Nemora . . . montis . . . silvas,* 955, 992. — **silvas profundas,** *Aen.* 7, 515.

42. **potestas**: 2, 53. The argument fails to notice that the beasts may take the initiative.

43. **at nisi** is rare; *Thes.* 2, 1002, 30 quotes only five instances, — two from Ovid. — **purgatumst,** 6, 24, 'veridicis igitur purgavit pectora dictis.' Lact. *Inst.* 1, 9, 'Hercules . . . orbem terrae . . . peragrasse ac purgasse narratur.' — **proelia**: acc.; 1, 111 n.

44. **pericula**: 3, 55 n. — **tumst**: Lachm. edd.; *sunt,* OQ. (Why not *sunt . . . insinuanda?* Prop. 3, 9, 28, 'omni tempore tam faciles insinuentur opes.') — **ingratis**: 3, 1069 n. — **insinuandum**: 3, 485 n. Cole, *Cl. R.* 19, 205, interprets: 'into what battles . . . must we find our way.'

45. **scindunt**: 3, 994, 'alia quavis scindunt cuppedine curae.' — **acres**: *acris*, Bergk, Br. The Mss. have *cuppedines*, unmetrical.

46. 3, 1049, 'sollicitamque geris cassa formidine mentem.'

47. **superbiă sp.**: 1, 372 n. — **spurcitia**: probably pecuniary meanness: Cic. *Verr.* 2, 1, 94, 'avarissime et spurcissime.' — **petulantia**: violence from avarice, insolence. Avarice and political ambition lead to any crime; 3, 59 sq. But the two last words ordinarily refer to impurity of life.

48. **luxus, desidiae**: plurals in relation to many concrete instances; Dr. § 7.

49. **ex . . . que**: as commonly; 1, 37 n.

50. **dictis non armis**: Cic. *ND.* 1, 115, 'nec manibus sed rationibus.' Note the disfavor of militarism.

51. **hominem**: 1, 66, *Graius homo.* — **numero**: Langen, *Phil.* 34, 34 would supply *in* with Bentley, cf. 180; but the preposition is sometimes omitted; see lex. *numerus* II. — **dignarier**: pass.; for inf. cf. 2, 1039.

52. **bene** is out of place owing to its quantity. — **divinitus**: because he was *deus*, 8; 1, 736, 'multa bene ac divinitus invenientes.'

53. See Epicurus *de Dis*, Usener *Epic.* p. 232, mostly from Cic. *ND.* 1, 43 sq.

54. **pandere**: 1, 55, *rerum primordia pandam.*

55–90. 'Following in his steps, as I have explained the nature of the soul and of images, I shall now show that the world is mortal; how it was made; and how animals and men have developed, and superstition originated; and how the heavenly bodies move; for such knowledge will banish fear of the gods.'

55. **vestigia**: 3, 3, 'te sequor, o Graiae gentis decus, inque tuis nunc | ficta pedum pono pressis vestigia signis.'

56. Martha, 346: 'on voit au Louvre dans le musée des antiques une tête de marbre, sorte de Ianus à deux faces, dont l'une est le portrait d'Epicure, l'autre celui de Métrodore, son disciple. L'artiste grec a-t-il voulu exprimer que les deux philosophes ne font qu'un ? '

57. **foedere**: 3, 416 n.

58. **nec** = *et quam non.* — **valeant**: sc. *quaeque. Validas valeant*, assonance, 1, 826 n. — **aevi leges**: *v. a. vires*, 314, 379, 1217.

59. **quo genere in primis**: 3, 296 n. — **reperta**: 1, 504 n. The reference is to the argument of Book III.

60. **nativo**: emphatic by position. 3, 417, 'nativos animantibus et mortalis | esse animos animasque.' — **consistere corpore creta**: 2, 906 n.

61. **incolumis**: 3, 608, *animam incolumem*; cf. 3, 696. — **durare per aevom**: 3, 605.

62. **simulacra**: cf. 1, 123.

63. **vita reliquit**: *Aen.* 6, 735; Ov. *M.* 11, 327. — 1, 134, 'cernere uti videamur eos.'

64. **quod superest**: 1, 50 n.

65. 1, 754 of *primordia*, 'nativa videmus | esse et mortali cum corpore.' The subject is discussed at 235 sq.

66. **ratio**: 1, 128 n.

67. **ille**: cf. 73. — **congressus**: 2, 1065 n. A dim foreshadowing of the nebular hypothesis. Discussion in 416 sq.

68. **fundarit**: cf. 161.

69. **lunai globum**: *Aen.* 6, 725. *Que* closes the enumerative asyndeton as in 75; 6, 529; cf. on 3, 692. — **animantes**: 3, 97 n. The fem. here as in 2, 669; 3, 666; Madv. *LG.* § 41 obs.

70. **nullo . . . natae**: *e.g.* chimaeras, etc., 783 sq.; especially 878 sq.

71. **quove** = *quoque*: 3, 34 n. Discussion in 1028 sq. — **variante loquella**: *varios linguae sonitus.*

72. **vesci**: cf. 857. — **per**: cf. 10; 1, 403, etc.

73. Discussion in 1161 sq.

74. **qui in**: 2, 404 n. — **sancta**: participle, as in 147; 'under divine protection.'

75. **lacus**: the most famous was the lake of Nemi. Wölfflin, *Allit. Verb.* 63 quotes *lacus luci* from Cic. *Verr.* 4, 107; 5, 188; *Georg.* 4, 364, *Aen.* 7, 697; Livy, 24, 38, 8.

76. 1, 128, 'solis lunaeque meatus'; 5, 418, 'solis lunai cursus.' 76 nearly = 774.

77. **expediam**: 1, 499 n. — **gubernans**: on 3, 550. Discussion in 509 sq.

78. **haec**: *sol et luna.* — **inter . . . que**: *que* is appended to *inter* in prose; see lex. It occurs also in *Eleg. ad Maec.* 21.

79. **liberā**: 1, 372 n. — **lustrare**: 'traverse,' 693, 1437.

80. **morigera**: 'obsequious'; ironical; an echo, as Giuss. noticed, of Epic. *ad Herod.* 76, ἐν τοῖς μετεώροις φορὰν καὶ τροπὴν καὶ ἔκλειψιν καὶ ἀνατολὴν καὶ δύσιν καὶ τὰ σύστοιχα τούτοις μήτε λειτουργοῦντος τινὸς νομίζειν δεῖ γενέσθαι . . . and Cic. *ND.* 1, 22, 'quid autem erat quod concupisceret deus mundum signis et luminibus tamquam aedilis ornare?'

81. **ratione**: 'forethought,' cf. 160. — **volvi**, of heavenly bodies, 514, 644.

82. Hor. *S.* 1, 5, 101, 'namque deos didici securum agere aevum.' — **agere aevom**: elision, 1, 409 n. *Aevom agere* occurs in Pacuv. 262 R. For the elision of *securum*, see 1, 350 n. This double elision is pre-Virgilian: Enn. *Ann.* 307, 'atque aevom agitabant'; Catull. 110, 3, 'mentita inimica es'; cf. L. 5, 547. 5, 82–90 is repeated in 6, 58–66. Many passages illustrating the sentiment are collected by Usener, *Epic.* 242.

83. **mirantur**: 6, 608, 'mare mirantur non reddere maius | naturam.' Horace's *nil admirari*, *Ep.* 1, 6, is used in a like connexion. — **interea**: 'notwithstanding, with *tamen*, Catull. 101, 7.

84. **praesertim**: Giuss. comp. Epic. *Sent.* XI (DL. 10, 142) εἰ μηθὲν ἡμᾶς αἱ τῶν μετεώρων ὑποψίαι ἠνώχλουν . . . οὐκ ἂν προσεδεόμεθα φυσιολογίας.

85. **supera**: 1, 429 n. — **aetheriis**: 4, 411.

86. **religiones**: 2, 44.

87. **dominos**: always of gods in L.; *superbis*, 2, 1091. — **adsciscunt**: needlessly. Cf. 473. — **posse**: 1, 586 n.

88. **miseri**: cf. 3, 51.

89–90 = 1, 76–77.

91–109. 'The world will sometime come to destruction — a stupendous topic; perhaps you may see this catastrophe which may fortune avert!'

91. **Quod superest**: 1, 50 n. — **promissis**: 6, 245, 'neque te in promissis plura morabor.' Kannengiesser and Br. *Jahrb.* 125, 833, interpret as 'vorbemerkugen.'

92. **maria ac terras caelumque**: 594; *Aen.* 1, 58.

93. **triplicem**: Ov. *Tr.* 2, 426, 'casurumque triplex vaticinatur opus.'

94. Cic. *ND.* 1, 15, 'lentiscus triplici solita grandescere fetu | ter fruges fundens tria tempora monstrat arandi.'

95. **una dies**: 3, 899 n. — **dabit exitio**: Ov. *Am.* 1, 15, 24 of L.'s poem, 'sunt peritura . . . exitio terras cum dabit una dies.' Cf. 5, 1000 and 2, 1144.

96. Ps.-Sen. *Anth.* 1, 131, 5, Meyer, 'moles pulcherrima caeli | ardebit flammis tota repente suis.' — **ruet**: for sing. cf. 1057, 1152, 1189, etc. — Ov. *M.* 1, 256, 'affore tempus | quo mare quo tellus correptaque regia caeli | ardeat et mundi moles operosa laboret,' *moles operosa* corresponding to *moles et machina.* Arn. 1, 2, 'numquid machinae huius et molis qua universi tegimur et continemur inclusi parte est in aliqua relaxata aut dissoluta constructio.' Prop. 3, 5, 31, 'sit ventura dies mundi quae subruat arces.'

97. **nec . . . fallit**: 1, 136 n. — **menti accidat**: 4, 882 n.

98. **exitium** is in apposition with *res nova miraque.* — **futurum**: 'the future.'

99. **pervincere**: 1, 72 n.

100. **ubi**: 3, 870 n. — **insolitam ante**: *Aetna,* 8, 'per insolitum Phoebo duce tutius itur.' — **rem adportes**: for elision, see on 1, 150 n.

101. **visu**: dative. — Quint. 1, 2, 11, *visus oculorum.*

102. **iacere indu** = *inicere;* 1, 82 n. — **via munita**: 3, 498 n. — **fidēi** occurs also in Plaut. Ter.; Lane, 160, Roby, 357. — Bentley first compared Empedocles, 356 (p. 222, 133 D.), *οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν ἐφικτὸν | ἡμετέροις ἢ χερσὶ λαβεῖν, ᾗπερ τε μεγίστη | πειθοῦς ἀνθρώποισιν ἀμαξιτὸς εἰς φρένα πίπτει.*

103. **proxima**: 'most speedily.' — **in pectus**: *hic mens animusquest,* 3, 142. — **templa**: 'regions,' 3, 25 n.

104. **effabor**: the form is said to occur only here — **dabit fidem** is unusual for *faciet fidem; fidem ducat,* 2, 479. — **res**: *exitium futurum.*

105. **graviter terrarum**: for symplosio, see on 1, 385.

106. **in**, 'within.' Note *-arī in;* 3, 167 n.

107. **a nobis**: L. has *a* before *n* about seven times, *ab,* five or six; cf. on 1, 554. — **fortuna gubernans**: Ter. *Eun.* 1046, 'fortunam conlaudem quae gubernatrix fuit'; Ov. *Tr.* 5, 14, 29, 'fortuna gubernet.' Cf. 77.

108. **ratio . . . res**, 'reason . . . reality,' M.

109. **fragore**: Duff quotes Sen. *NQ.* 2, 27, 3, where *fragor* is defined to be a thunder clap *subitus et vehemens.*

110–145. 'Before treating the subject, let me warn you against believing in the divinity of the world and its parts, and in any punishment for denying it; they are inanimate because mind cannot exist outside of the body' [as was proven in Book III]. Cf. Cic. *ND.* 1, 18–24, and Woltjer, *L. Phil.* p. 110. — 110–234 were bracketed by Lachm., Bern., and M. Dyroff, *Zur Quellenfrage bei L.* (*V Gesang*), 5, regards the passage as an excursus to prove that the world is not a divine work, and hence not subject to providential care.

110. 6, 979, 'ipsa quam dicere de re | adgredior quod dicendum prius esse videtur.' — **fundere**: 1, 40 n. Catull. 64, 321, 'fuderunt carmine fata.' Cic. *ND.* 1, 66, 'haec ego nunc physicorum oracula fundo.'

111–112 = 1, 738–739. Neumann, 24, would eject them as being a sarcastic gloss on *fata,* but they refer to Epicurus' wisdom; cf. Purmann (1849), 12.

113. **doctis dictis**: 2, 987 n.

114. Note the assonance; cf. 480.

115. Cudworth, 1, 678: 'Plato writes (*Legg.* X, 665) that the atheistic wits of his time therefore concluded the sun and moon and stars not to be gods because they were nothing but earth and stones (or a certain fiery matter), devoid of all understanding and sense, and for this cause . . . unable to take notice of any human affairs.' L. doubtless has the Stoics in mind, as they were his principal opponents, but the dogma was accepted by the Peripatetics and Academics as well. See Woltjer, 106 sq., who would have the reference to the Platonists.

116. **corpore** is logically abl. of cause, although syntactically an abl. of quality. — **manere** is generally accepted for the Ms. *meare*.

117. **ritu**: 1, 1102. — **Gigantum**: 4, 136.

118. **omnis**: emphatic.

119. **qui**, as Epic. himself.

120. **caeli solem** like *caeli signa*, 1, 2, which are all inferred here. But the sun was Phoebus Apollo to the unconverted reader. — **praeclarum**: rare in the literal use; 2, 1032, *p. luce;* Juv. 5, 42, *p. iaspis.*

121. Note the paronomasia in *inm. mort.* — **notantes**, 'branding,' censuring; such matters were too deep for explanation.

122. **distent**; Lachm. Bern. M.; *distant*, Madv. Christ, Bruno, Br. Giuss. Bail.; *bistent* OQ; cf. for the subj. 2, 87; 5, 316 with M. — St. Austin, *CD.* 18, 41, 'Epicurus . . . securus non solum solem vel ullum siderum deum esse non credens'; see Usener, *Fr.* 342.

123. **indigna videri**, see Dr. § 421; *videntur*, Madv. Br. etc. The Ms. reading, *videri*, is harsh, yet not intolerable. Madv. *Adv. Crit.* 2, 25, says that the syntax *distent . . . videri* is impossible, yet he cannot explain the corruption of *videntur* to *videri*. Postgate, *J. Ph.* 24, 141, *distent . . . putarim.* — **videri**: 'to be found.'

124. **notitiam**: a 'notion,' ἔννοιαν.

125. **vitali motu**: cf. 2, 942; *v. sensu*, 2, 916. — The common phrases, *bruta tellus*, *surda saxa*, and the like defend the principle.

126. **quovis**: Cic. *ND.* 1, 23, 'qui vero mundum ipsum animantem sapientemque esse dixerunt nullo modo viderunt animi natura intellegentis in quam figuram cadere posset.' — **est ut**: cf. on 3, 715.

127. **animi natura . . . consiliumque**: 3, 615, 'animi . . . mens consiliumque.'

128–141 nearly = 3, 784–797. *Sicut*, 128, *denique*, 784; *salso*, 128, *in alto*, 784; *neque*, 129, *nec*, 785; *seorsum*, 140, *sorsum*, 796; *formamque animalem*, 141, *durare genique*, 797. Br. omits 5, 128–137 as interpolated, regarding *in eodem homine*, 137, as absurd here. Goebel retained the first four verses and *sic animi natura nequit* of the fifth (132), adding *sine forma animali* and continuing with *putribus in glebis*, 142. Giuss. retains the verses, interpreting *sine corpore*, 132, as *sine corpore humano*. Lachm. Bern. M. Bail. retain them. Reisacker rejects them here, Neumann, 10, in the third book. Gneisse, 37, would eject 131–133; they are defended by Lohmann, 31. They had been doubted as early as Faber. The argument is an extravagant one, and no doubt repeated from Book III. Here again the poet, in revising, would probably have made some changes.

142. **putribus**: 'crumbling'; 2, 872, 'putorem cum sibi nacta est | intempestivis ex imbribus umida tellus'; *Georg.* 1, 44, 'Zephyro putris se gleba resolvit.'

143. **aetheris oris**: 2, 1000 n.

144. **constant praedita**: 1, 581 n.—**divino sensu**: 1172, 'his (dis) sensum tribuebant.'

145. **vitaliter**: elsewhere only in Chrys. *Serm.* 108, according to Neue.

146–194. 'The gods do not live in any parts of the world; their abodes, like their bodies, are attenuate, as I shall show later. And the world is not made by divine providence, and therefore no gratitude is due the gods for it. Why should the gods have troubled themselves to impair their blessedness for the sake of men? The world was made by natural causes.'

146. **est ut possis** = *potes;* 3, 715 n.—**sedes**: 3, 18 nn.

147. **sanctas**: because belonging to the gods; Purmann, *Jahrb.* 115, 278, *solidas.*

148. **tenvis natura**: 2, 232; 4, 731; 5, 561. 'Hunc (deum) igitur inseptum ingenti quidem et inexplicabili muro divisumque a contactu et a conspectu mortalium non habes quare verearis; nulla ibi nec tribuendi nec nocendi materia est,' Sen. *Ben.* 4, 19, 2.

149. **animi mente**: 3, 165 n. and cf. 1, 425, *animi ratione.* Cic. *ND.* 1, 105, 'speciem dei percipi cogitatione non sensu.'

150. **suffugit**, 'has always escaped'; Dr. § 127.—**tactum**: 2, 434, 'tactus corporis est sensus.'

151. *Natura deum debet contingere nil quod sit tactile nobis.*—**tactile** is not quoted elsewhere.—**contingere**: 'touch,' 2, 755, and on 1, 934.

152. The principle is universal, but he is thinking here of *manuum tactum* (150), not of the contact which is necessary for mental perception. On the difficult subject of the Epicurean constitution of the gods, see W. Scott in *J. Phil.* 12, 212 sq., Giuss. *Vol.* 1, p. 227 sq., with the criticisms of Masson, *Cl. R.* 16, 452.

153. **etiam quoque**: 3, 208 n.

154. **de**: OQ, M. Giuss. Bail.; *pro*, Lamb. Br.; *tenuest si corpu' deorum*, Lachm.; *tenuesque e corpore eorum*, Postgate, *J. Phil.* 24, 141. *Ceu corpu' deorum*, Bergk, *Jahrb.* 67, 330; *ceu corpora eorum*, id. 1865. Those who keep the Mss. explain *de* as *secundum;* Plaut. *Asin.* 210, 'meo de studio studia erunt vestra omnia'; Ap. *M.* 8, 8, 'Thrasyllus .... de ipso nomine temerarius'; lex. s. v. 7.

155. There is no fulfilment of this promise; perhaps he intended to close the poem with a description of the gods.

156. **dicere porro**: 3, 359. Vss. 156 and 165 sq. are quoted by Lact. *Inst.* 7, 3.

157. **praeclaram**: cf. 120.

158. **adlaudabile** occurs only here and in the dubious passage, Plaut. *Persa*, 673.

159. **atque** connects *aeternum* and *inmortale.* Strictly speaking, the Stoics held *eventurum ut ad extremum omnis mundus ignesceret* (Cic. *ND.* 2, 118), but as the immortality of the soul was practically accepted, so was the eternity of the world; the ἐκπύρωσις was too far distant to have any influence. Sen. *Ep.* 58, 26, 'si mundum ipsum non minus mortalem quam nos sumus providentia periculis eximit.'

160. **ratione vetusta**: πρόνοια; cf. 81.

161. **gentibus humanis**: 1, 727 n.—**fundatum perpetuo aevo**: 'established on everlasting foundations,' M.

162. **sollicitare**: Ov. *M.* 6, 699, 'sollicito manes totumque tremoribus orbem.' The metaphor is continued for several lines.

163. **nec** ⟨*fas esse*⟩. — **verbis vexare**: see lex. *vexo*, B. — **summa** apparently stands for *ad summa*, but I can cite no parallel. It is possible to make *summa* the direct object of *evertere*, in which case *summa* = τὸ πᾶν.

164. **adfingere et addere**: 'to accumulate errors on errors,' Giuss. Caes. *BG.* 7, 1, 'addunt ipsi et affingunt rumoribus Galli.' Cf. *Thes.* 1, 1216, 57.

165. **desiperest**: cf. on 3, 361. 'Quae utilitas deo in homine, inquit Epicurus, ut eum propter se faceret . . . quid ergo, inquit, deo cultus hominis confert beato et nulla re indigenti?' Lact. *Inst.* 7, 5. For the caesura, 3, 258 n.

166. **gratia**: only here in L. — **largirier**: 3, 67 n.

167. **gerere**: the gods were inactive because they had no motive for action; 2, 647 n.

168. **novi**: 'revolution': 6, 646, 'quid moliretur rerum natura novarum.' — **post ante**: note the juxtaposition; 3, 765 n. — **quietos**: 6, 73, '(deos) placida cum pace quietos'; *Aen.* 4, 379, 'scilicet is superis labor est, ea cura quietos | sollicitat.'

169. **inlicere**: 'beguile.' — **vitam priorem**: cf. 3, 935.

170. **gaudere**: *omne quo gaudemus voluptas est*, Cic. *Fin.* 1, 37, but the gods can receive no increase of pleasure.

171. **nil aegri**: 3, 832.

172. **tempore in anteacto**: 3, 832. — **degeret aevom**: 2, 1094, *placidum degunt aevom*; cf. on 3, 509.

173. *Aen.* 4, 54, 'animum inflammavit amore.' After L. this use of *accendere* is not uncommon; *Thes.* 1, 277, 65.

174, 175, 176 (175, 176, 174) transferred by Lamb. M. Br. Bail. Goebel. Lachm. placed 175–6 after 169; Giuss. and Giri, *Riv.* 30, keep the Ms. order. Langen, *Phil.* 34, 35 would transfer 174 to precede 177 because 175 cannot refer to men before birth. Neumann, 37, would reject 175–6 as a gloss on 172, and Edelbluth, 13, agrees with him. Bruno objects to the Ms. order because *rerum genitalis origo* cannot refer to men uncreated, but only to the gods before the creation of the world. The difficulty of the Ms. order seems insuperable in spite of Giuss.'s defence that intense irony is intended, *vita* being the life of men. M. discussed the passage in *J. Phil.* 4, 248. 174 and 177 certainly refer to men, and the intervening lines may be applied to either men or gods, but more likely to gods. [Perhaps *creatis* should be changed to *creatos* (*deos*) and the Ms. order retained with *an*, cf. 180. In that case the reference would be to gods throughout. (What do we care if the gods were not created?)]

174. **at**: Lachm. edd.; *an* O, M., *anc* Q. — **credo**: M. proposes *crepera*, Bergk, *Jahrb.* 67, 324, *an caeca*, Bruno, *haud credo*.

175. **genitalis origo**: 324, 1212.

176: Lamartine: 'si l'on m'eût consulté, j'aurais refusé l'être' quoted by Martha, 394. — **creatis**: in 180 there is no dat. to cause attraction.

177. **natus est** is emphatic; the involution is in his manner.

178. **in vita**: 'alive'; 3, 402; 6, 1211. — **donec**, 'so long as,' first here in this meaning, then in Horace: *Archiv* 11, 334. Gild.-Lodge, 569, 1; Lane, 2002. — **blanda voluptas**: 1, 19 n.

179. M. quotes Cic. *Tusc.* 1, 93, ***nondum gustaverat vitae suavitatem.***

180. **in numero** ⟨***viventium***⟩.

181. **exemplum**: 'model' = ***specimen***, 186.

182. **divis hominum**, M. Br. Bail.; ***hominum divis***, OQ; ***hominum dis***, Wakef. Lachm. Giuss. — **notities**, πρόληψις, 'idea'; 2, 745 n. Cudworth, 1, 141, 'how could the supposed deity have a pattern or platform in his mind to frame the world by, and whence should he receive it? How could he have any knowledge of men before they were made, as also what himself should will to do when there was nothing?' — **primum**: pleonastic; 2, 612 n.

183. Cf. 1047, 'unde insita notities est | utilitatis et unde data est huic prima potestas, | quid vellet facere ut sciret animoque videret'; 6, 532, 'animoque videre'; 4, 883, 'neque enim facere incipit ullam | rem quisquam, quam mens providit quid velit ante.'

184. **vis**, probably 'power,' as *possent* follows. 'Chemische Laboratorien gab es auch auf dem Olymp nicht,' Bock. But Lohmann, 33, would understand *nobis*, not *divis*, with *cognita*. — **principiorum**: 1, 55 n.

185. **sese**: Itali. — **permutato ordine**: 1, 827. — **possent**: 1, 586 n.

186. **specimen** (edd.): cf. 1361. *Speciem*, OQ, is thought by Reid, Cic. *Acad.* 307, to be possibly right as meaning *ἰδέαν*, *exemplar*. But Wakefield's π, a Brit. Mus. Ms., has *specimen* for *speciem* in 4, 141 (134), and in Prop. 4, 11, 67, *specimen*, two Mss. have *speciem*. Cf. 1, 321 and n.

187–188 = 1, 1024–1025, and are repeated in 422–423. Neumann suspects 187–191 here, defended by Lohmann, 32, who states the argument: 'non dei homines crearunt quoniam hoc neque ipsis profuit neque hominibus. Porro nonne natura specimen creandi dat, et nonne natura docet quid possint primordia, nec vero dei? Ergo non dei sed natura homines creavit.' — The reminiscence of verses caused the poet to put the argument less clearly.

189 = 424. 2, 239, 'aeque ponderibus non aequis concita ferri.'

190 = 425. **que . . . atque**: 31 n.

191 = 426. **possent**: edd. with 426; *possint*, OQ, retained by Langen, *Phil.* 34, 36. — **congressa**: 1, 760 n.

192. 1, 1027, 'deveniunt in talis dispositturas.'

193. **decidĕrunt**: 3, 86 n. — **quoque** modifies the clause, particularly *dispositturas*, 3, 349 n. — **meatus**: 2, 957. The 'courses' do not differ materially from *motus*, 'movements.'

194. 1, 1028, 'qualibus haec rerum consistit summa creata'; 2, 75, 'rerum summa novatur semper.'

195–234. 'The world is not a divine work for it is too faulty; much of it is uninhabitable, the rest naturally unfruitful; even after long toil the result is disappointment. Ravenous beasts, diseases, death abound; the infant's wail is premonitory of his coming misery. But beasts need no care; nature has provided for them.'

195–199 = 2, 177–181 with *nam quamvis*, 177, *creatam*, 180, *mundi . . . quanta*, 181. The promise given in 2, 182, he now fulfils. In 199 Bergk would read *tantast ea*. For *iam*, 195, see on 3, 540.

200. **principio**: *praeterea*, 218; *tum porro*, 222. — **impetus**: 'reach'; *dissipat in impetum caeli*, Vitr. 8, 1, 7; see on 4, 416. — This whole theodicy is imitated by

Voltaire in *Plato's Dream* (*Works*, tr. Smollett, 18, 220 ed. 1762). Cf. also Lactantius, *Inst.* — Watson quotes Young's *Night Thoughts*: 'A part how small of the terraqueous globe | Is tenanted by man! The rest a waste, | Rocks, deserts, frozen seas, and burning sands, | Wild haunts of monsters, poisons, stings, and death! | Such is earth's melancholy map!'

201. **avidam**: OQ, Giuss.; Val. Flacc. 1, 183, 'gressus avidos ad litora vertit'; so here 'a greedy half they hold'; not too bold for L. *Avidei*, M.; *avide*, Bern. Br. Bail.; *aliquam*, Lachm.; *dividuam* . . . *feraeque*, Bergk, *Jahrb.* 67, 324; *amplam*, Purmann, *id.* 677. — **inde** = *eius*, Fr. *en*. — **silvaeque ferarum**: 967, *silvestria saecla ferarum*, uninhabitable by men; cf. 41 and Engl. 'den of lions' (Duff). 'L. thinks of mountains as waste ground,' Hardie, *Lectures*, 3.

202. For the rhythm, cf. *Georg.* 2, 144, 'inplevere; tenent oleae armentaque laeta.'

203. **mare distinet**: *oceano dissociabili*, Hor. *C.* 1, 3, 22, and Bentl. there. Dyroff, *Quellenfrage V Gesang*, 24, sees here a reminiscence of Erastosthenes, and translates, 'Das Meer, das die Ökumene in Inseln zerreist'; cf. Berger, *Gesch. Erdkunde b. Griech.* 448.

204. **inde porro**: ἔπειτα. — **duas partis**: 'two thirds'; 1, 617 n. — **fervidus ardor**, again in 1099. — The ancients thought the torrid zone uninhabitable; Hor. *C.* 1, 22, 21, 'pone sub curru nimium propinqui | solis in terra domibus negata'; Ov. *M.* 1, 49, 'quarum ⟨zonarum⟩ quae media est, non est habitabilis aestu; nix tegit alta duas.' In general, Shaksp. *Merchant of V.* 2, 1, 'The shadowed livery of the burning sun | To whom I am a neighbor and near bred, | Where Phoebus' fire scarce thaws the icicles.'

205. **geli casus**: *nix cadens*, 3, 20–21; *nivis casus*, Livy, 21, 35, 6. — **mortalibus**, *metr. gr.* again for *hominibus*. — Pliny, 2, 173, 'terrae tris partis abstulit caelum, Oceani rapina in incerto est.'

206. **arvi**: for cultivation.

207. **sentibus**: *Georg.* 2, 411, 'segetem densis obducunt sentibus herbae.' — **vis humana**, *Georg.* 1, 198, 'ni vis humana . . . legeret.'

208. **vitai causa**: 1, 194, 'nec porro secreta cibo natura animantum | propagare genus possit vitamque tueri.' — **valido bidenti** occurs in Tib. 2, 3, 6. — **consueta** with *vis humana* = *homines fortes*. Langen, *Phil.* 34, 36, *cum sueta*.

209. **ingemere**: *Georg.* 1, 45, 'depresso incipiat iam tum mihi taurus aratro | ingemere.' *Ingemere agris*, Tac. *G.* 46. Note the pathetic tone. — **proscindere**: 1259, 'et ferro coepere solum proscindere terrae'; *Georg.* 2, 237, 'terram proscinde.' In Pliny, 18, 257, *terra proscinditur* occurs for the first plowing. Lucil. 1043, 'tune iugo iungas me? anne et succedere aratro | invitum et glebas subigas proscindere ferro'; Sil. 16, 551, 'impressis dociles terram proscindere aratris.'

210, 211 = 1, 211–212 with *si non* for *quae nos*. Br. and Giuss. infer a lacuna, after Christ, before 210, and Br. brackets the lacuna and what follows through 212. There is no expressed object of *cimus* and subject of *nequeant* unless *sentes* or *glebae* be supplied; and the connexion calls for *primordia*, not *fruges*. Br. regards the clause as a variant of the preceding. Kannengiesser would read *nam quae*, Grasberger, 56, *feturas*; Gneisse, 80, thinks the two verses are interpolated, and Munro that *omnia*, 214, supplies the missing subject and object. Lohmann, 35, would get the notion of *fruges* from *fecundas*; the omission of an object is common enough in

L.; cf. 225. The emphasis of the passage is human effort exerted against many difficulties. Bock. ejects the three lines, objecting to *fecundas* [the only encouragement for labor], *cimus* with *vis humana* [but *vis humana* = *homines* = *nos*; cf. *nobis*, 198], and the syntax. Orelli says, 'scil. fruges, germina, quod omittere poterat quia nulla omnino ambiguitas ex obiecti omissione oriebatur.'

212. **nequeant** after *cimus*: 1, 808 n. — **existere**: 2, 796 n.

213. **quaesita**: *Georg.* 1, 134, 'sulcis frumenti quaereret herbam.' L. 2, 730, 'dulci quaesita labore'; cf. 3, 419.

214. **per terras**: 1, 30 n. — **frondent . . . florent**: 'frondem ac flores addidit,' *Incert. Inc. Trag.* 220, R.

215. **fervoribus**: 605, 611. — **aetherius sol**: 3, 1044 n. — 'Qua parte debacchentur ignes, qua nebulae pluviique rores,' Hor. *C.* 3, 3, 55. The sun in a cloudless sky would probably be hot, and hottest at noon, *nam mediis fervoribus acrior instat*, *Georg.* 3, 154.

216. **subiti**, 'onrushing,' 1, 286 n. — **peremunt**: 1, 226 n. — **gelidaeque pruinae**: 2, 431 n.

217. **flabra**: 1, 275 n. **turbine**: cf. 1, 279. — For such agricultural misfortune cf. *Georg.* 1, 311 sq.

218. Cic. *Acad.* 2, 120, 'quaero cur deus omnia nostra causa cum faceret (sic enim vultis) tantam vim natricum viperarumque fecerit, cur mortifera tam multa ac perniciosa terra marique disperserit?' Reid there gives many references to this perennial controversy. St. Thos. à Kempis, *Imitation*, 3, 58, 'these things are beyond the reach of man, neither is it in the power of any reason or disputation to search out the judgments of God.'

219. **humanae genti** = *h. generi*, Cic. *Fin.* 5, 65, 'totius complexu gentis humanae'; 1, 727 n. — **terraque marique**: usually *terra marique*; see lex. 'terra' and cf. 3, 837.

220. **anni tempora**: 2, 32. Here, of course, the autumn particularly: Hor. *C.* 2, 14, 15, 'per auctumnos nocentem | corporibus metuemus Austrum.'

221. **mors inmatura**: so *interitus*, *obitus*, *funus*, but *mors* is most frequent. Claud. *de Rapt. Pros.* 2, 355, 'mors nulla vagatur | in terris.' To an Epicurean untimely death could be no evil, but L. is thinking of the popular feeling.

222. **proiectus**: usually of the dead: Bentl. on Hor. *Epod.* 10, 22; cf. 3, 882; so *iacet* in 223. — **ab**: 'from'; cf. *ex*, 225. Lact., *Opif. D.* 3, reviews this argument: 'hominem tamquam ex naufragio in huius vitae miseriis proici et expelli . . . itaque naturam non matrem esse humani generis, sed novercam,' etc. — This passage has been translated by Dryden. The general reply may be summed up in the phrase *Deus non tenetur ad optimum* (Cudworth, 2, 328). 'The point of view changes; the earth precisely by reason of its faults is the proper place of sojourn for the human race,' Royer, *Materialisme in L.* 35. The Stoic reply is found in Sen. *Ep.* 90, 18 sq., 'ad parata nati sumus: nos omnia nobis difficilia facilium fastidio fecimus . . . sufficit ad id natura quod poscit,' etc.

223. **indigus** takes the gen. elsewhere. — Pliny, 7, 2, 'hominem tantum nudum et in nuda humo natali die abicit ad vagitus statim et ploratum . . . flens, animal ceteris imperaturum,' etc.

224. **luminis oras**: 1, 22 n.

225. **profudit**: cf. 823. Ser. Sam. 1029, 'nudum hominem primo mundi natura profudit.'

226. Sen. *Dial.* 11, 4, 3, 'non vides qualem nobis vitam rerum natura promiserit, quae primum nascentium hominum fletum esse voluit? hoc principio edimur, huic omnis sequentium annorum ordo consentit'; *id.* 6, 11, 4, 'fletu vitam auspicatum'; *id. Ep.* 102, 26, 'hoc ipsum flere nascentis est, sed tunc debebat ignosci: rudis et imperitus omnium veneras . . . tenerque adhuc et nullius rei gnarus obstupuisti inter ignota.' Shaksp. *K. Lear*, 4, 6, 'Thou knows't the first time that we smell the air | We waul and cry.' Lange, *Materialism*, 3, 96: 'Kant makes the remark in the *Anthropology* [*II E.* Hart. vii, 652] that no creature except modern man has the habit of entering on life at birth with a cry. He believes that even in man this betraying and enemy-attracting cry cannot originally have occurred — that it belongs to the period of domestic life without our knowing through what coöperating causes such a development has taken place.' Some quotations from the Fathers may be found in Martha, *Poëme*, 395. *Aen.* 6, 427, 'infantumque animae flentes in limine primo,' because they could not live. Giuss. quotes Eurip. *Cresphontes* (*Fr.* 452), ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους | τὸν φύντα θρηνεῖν, εἰς ὅσ' ἔρχεται κακά. — **aecumst**: 1, 189 n.

227. **restat transire**: 1, 1005 n. The Epicurean, in striking the balance of good and evil in life, would surely find both, although the good might, and probably would, predominate. Lact. quotes this verse, *l.c.*

228. Cf. 2, 343. — Cudworth calls this passage a poetic flourish, the advantages of mankind being so notoriously conspicuous above those of brutes (Vol. 2, 322). Martha, 330, says the irascible poet, blinded by his teaching, does not see that this feebleness of man is proof of his strength, since the infant abandoned by nature finishes by ruling her; then follow quotations from Montaigne, Plutarch, and Bossuet.

229. **crepitacillis**: see woodcut of a rattle in Rich. *Crepitaculis obticuit auditis*, Arn. 4, 21. ('Festive Italus in margine E *nec crepitu ancillis*,' Orelli.)

230. **infracta**: 3, 155 n. Min. Felix 2, 'in liberis amabilius, adhuc annis innocentibus et adhuc dimidiata verba temptantibus, loquellam ipso offensantis linguae fragmine dulciorem.' Cf. *balbe*, 1022. Porph. on Hor. *S.* 1, 3, 47, 'blandientes infantibus infringere linguam solent ut quasi eos imitentur.'

231. **tempore caeli**: 1, 1066 n.

232. **alta**: common epithet of *moenia*, rather than *valida* or its synonyms.

233. **qui**: OQ, Lachm. M. Giuss. 1, 700 n.; *quis*, Pius, Christ, Br. Bail. — **omnibus omnia**: 3, 71 n. — **large**: cf. *larga pabula*, 869.

234. **daedala**: 1, 7 n.

235–246. 'The constituents of the world are mortal, hence the sum of them is mortal also.'

235. **Principio** recurs in thought to 109. — **terrai corpus**: 1, 770.

236. **animae**: 1, 715 n. — **calidi vapores**: 3, 126 n.

237. **consistere videtur**, 'apparently consists.' — **rerum summa**: 194.

238. Cf. 321.

239. **eodem** ⟨*corpore*⟩, *i.e.* mortal.

240. **quorum**: neuter.

241. **nativo ac**: Naug. edd., cf. 238; *nativom*, OQ; cf. 321 n. — **figuris**: 3, 190 n.

242. **ferme**: 3, 65 n.

243. **maxima,** *i.e.* those named in 235–236.

244. **regigni**: ἀπ. λεγ.

245. **item**: Bentley's emendation of *idem;* cf. 751; 6, 756, and on 3, 208.

246. **principiale**: 2, 423 n.

247–260. 'One can see earth turned to dust and blown away, or dissolved in water; what increases others is in turn replenished: the earth is wasted away and grows again.'

247. **Illud in his rebus,** in anticipation of an objection, as in 1, 370, etc. Gneisse, 44, thinks 247–250 interpolated.—**corripuisse,** 'appropriated.' Lachm. comp. συναρπάζειν τὸ ζητούμενον in Sextus.

248. **sumpsi**: 1, 876 n.

249. **dubitavi,** 'doubted,' with infinitive, occurs perhaps first in L., then in Nepos and later writers. See lex. and Dr. § 438, 7, c. Possibly an ellipsis of *dicere* may be understood, when *dubito* would mean 'hesitate'; so *dico* with *etiam atque etiam*, 1, 1049, etc., and notice *dixi* in the next line.

250. **rursus** seems to go with *gigni* as well as with *augescere.*

251. **principio** with an apparent ellipse ('listen now'), not infrequent: 1, 271; 3, 179, 425, etc.—**nonnulla** contrasted with 255.—**perusta solibus,** Hor. *Epod.* 2, 41.—*Solibus usta*, Ov. *Her.* 5, 112; *urente sole*, Livy, 44, 33, 10; *solibus icta*, 6, 1102. The plural denotes the continuation of the action; *Archiv* 14, 66.

252. **multa vi**: 3, 8 n.

253. *Georg.* 2, 217, 'quae tenuem exhalat nebulam fumosque volucris'; cf. 464 below. Pliny, 17, 25, 'terra . . . quae tenuis exhalat nebulas'; *Aen.* 8, 593, 'pulveream nubem.'

254. **validi**: 266 and 3, 509 n.—**venti**: wind is air in motion: 6, 685, 'ventus enim fit ubi est agitando percitus aer.' English usage agrees with Latin in a certain inaccuracy.

255. 6, 291, 'omnis uti videatur in imbrem vertier aether | atque ita praecipitans ad diluviem revocare.' The particle *re* is intensive sometimes also in *redundo refringo refugio remora reperio*, etc.

256. Note alliteration.—**radentia,** *Aen.* 8, 62, 'pleno quem flumine cernis | stringentem ripas.'—**rodunt,** Hor. *C.* 1, 31, 8, 'mordet aqua taciturnus amnis.' *Aetna*, 112, 'lympha perennis | edit humum, limo furtimque obstantia mollit.'

257. OQ have *alit* changed to *alid* by Lamb. ed. 1 and 2 and by modern edd. except Bock. Giuss. Br. and Giuss. infer a lacuna after this verse. Lachm. comp. *alit*, OQ, in 1, 263; 3, 970; and *alit*, Q, in 1, 407; 5, 1456. *Alit* may be defended by *auget alitque*, 322; Lamb. ed., 3, defends the asyndeton by 4, 1199.

258. **redditur**: OQ; *roditur*, old vulg. The action which corresponds to *recrescit* in 260 is represented: to keep the balance of nature, so much is received as is given out. Haeberlin would have *reccidit*, as *redditur* = *reficitur* = *restituitur* is hitherto unexampled; here again *do* = *facio* and the use of the word is technical. Van d. Valk, 108, takes *redditur* as = *amittitur*, comparing 5, 323; 6, 1198.—**dubio procul**: 1, 812 n.

259. **omniparens**: 2, 706 n.—**commune**: Xenoph. *Fr.* 8, ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα τελευτᾷ; Aesch. *Choeph.* 127, καὶ γαῖαν αὐτήν, ἣ τὰ πάντα τίκτε-

ται, | θρέψασά τ' αὖθις τῶνδε κῦμα λαμβάνει. Enn. *Varia*, 48, 'terris gentis omnis peperit et resumit denuo'; Hor. *S.* 1, 8, 10, 'hoc miserae plebi stabat commune sepulcrum'; *Romeo and Juliet*, 2, 3, 'The Earth, that's Nature's mother, is her tomb.' Cf. Patin, *Poésie Latine*, 2, 84.

260. **tibi**: eth. dat.; cf. 1, 673. — **libatur**: *limatur* Lamb.; cf. on 3, 11; 3, 213, 'nil ibi libatum de toto corpore.'

261–272. 'So again the waters abound, but are continually withdrawn into the air and earth.' This passage is placed after 305 by Br. on account of *quod superest;* Giuss. remarks rightly that the argument proceeds from the gross to the fine elements.

261. **Quod superest**: 1, 50 n. ('furthermore').

262. **perennis**: *fluviique perennes*, 463.

263. **verbis** = *dicere*. — **decursus**: 1, 283 n.

264. **undique** goes with *decursus*. — **primum quicquid** = *p. quidque;* cf. on 1, 389. The water in turn, successively, in the order in which it came, is evaporated. There seems to be no defence of *primum* 'on the surface,' as M. and others would have it. Duff explains τὸ ἀεὶ πρῶτον ὕδωρ, which is correct as a reference to order of succession.

265. **in summa**: 3, 84 n. — **que**: *tollitur fitque*.

266. **verrentes**: 1, 279 n.

267 = 389. **deminuunt** is a necessary change with Giuss. from *dim.* OQ and recent edd., as *diminuo*, 'break,' is not in point here. *Dem.* was read by Faber, Lamb. Creech, Wakef., and is the reading of OQ in 389. — **retexens**: *decomposing;* 'undoing its fabric,' Duff. See on 1, 529. Grasberger, 57, *retractans*, but cf. 94.

268. **supter**: *super*, 271..

269. 269–272 = 6, 635–638, rejected here by Neumann, 21. **virus**: 2, 476 and nn. — **retroque re-**: 1, 785 n. — **remanat** is a Lucr. word.

270. **amnibus**: dat.; 3, 129 n. Sen. *NQ.* 6, 7, 2, 'tot fontes tot capita fluminum.' *Georg.* 4, 319, *caput adstitit amnis;* Eng. 'riverhead': Dryden, 'In earth it first excessive saltness spends | Then to our springs and riverheads ascends.' — **omnis** (*materies umoris*).

271. **agmine**: the line of march or train of a river is the current. Enn. *Ann.* 177, 'leni fluit agmine flumen' and in later poets (here not *leni*, as there were doubtless rapids). Cf. on 1, 606. Humorously, Plaut. *Poen.* 627, 'viam qui nescit qua deveniat ad mare | eum oportet amnem quaerere comitem sibi' (Lamb.); and Milton, *P.L.* 7, 305, 'where rivers now | Stream and perpetual draw their humid train' (M.). — **dulci**: not salt; 2, 474 n.

272. Note the dactylic rhythm. — **via secta**, *Georg.* 1, 238. — **liquido pede**: *P.L.* 11, 847, 'from standing lake to tripping ebb, that stole | With soft foot toward the deep.' Hor. *Epod.* 16, 48, 'levis crepante lympha desilit pede'; *Culex*, 17, 'liquido pede labitur unda.'

273–280. 'And the air is continually receiving and giving back.'

273. Gneisse, 42, rejects 273–280 because *nunc igitur* does not introduce the premiss of a syllogism, and because he thinks it a statement inconsistent with 2, 1105 sq. Edelbluth, 18, says the poet would have revised later.

274. For the rhythm, 3, 907 n. — **privas**: 3, 372 n.

275. **fluit** is his word for what would be now called chemical change.

276. **aeris mare**: Enn. *Sc.* 382, *omnem pervolat caeli fretum.* Wakef. quotes Shaksp. *Timon*, 4, 2, 21, 'we must all part into this sea of air.'

277. **retribuet . . . resoluta forent**: Dr. § 549 c.—**recreet** ⟨*res*⟩. Cf. 4, 860.

278. **versa**: 'changed'; 2, 927, and frequently.

279. **cessat** ⟨*aer*⟩. Note the verse ending: 4, 29 n.

280. **reccidere**: 1, 228 n.

281–305. 'And likewise the light and heat from sun and stars are continually supplied: the old light is destroyed and is succeeded by the new.'

281. **liquidi luminis**: Curt. 7, 11, 21, *liquidior lux.*—**fons luminis**: cf. 598 and 293. *P.L.* 7, 364, 'Hither as to their fountain other stars | Repairing in their golden urns draw light' (M.).

282. **recenti**: cf. 907.—**inrigat caelum**: *caelumque rigando*, 594; cf. 4, 203.

283 = 4, 189 nearly.

284. **primum quicquid**, as in 264.—**ei**: 3, 556 n.

285. **licet . . . possis**: cf. 3, 181.

286. Cf. 6, 402.

287. **inter quasi rumpere**, so apologetically again in 299, but 767 *radios interrumpat lumenque.* For the tmesis see 3, 262 n., and notice *quacumque*, 289. He has *interrumpere* of light in three out of the four occurrences in the poem.—**coepere succedere** = *successerunt*, 1, 126 n.

288. **omnis**: emphatic.

289. **inumbratur**: on *umbra* see 4, 368 sq.

290. **splendore . . . fulgoris . . . lucis**: variety of expression.

291. **iactum**: *lucem iactare*, 303.

292. **in sole**: 1, 306 n.—**videri**: passive, 3, 182 n.

293. **caput**: *fons*, 281.

294. **nocturna lumina**: 6, 791, 900.—**terrestria**, not *caelestia*; cf. 2, 383, 'quam noster (ignis) fuat e taedis terrestribus ortus.'

295. **lychni**, O corr. Macr. edd.; *lyclini*, OQ; *lychini*, M., but *Aen.* 1, 726, 'dependent lychni laquearibus aureis.' For the spelling, see Ritschl, *Opusc.* 2, 480, 517. Langen, *Phil.* 34, 37, reads *coruscae* for *coruscis*, and rejects 296; 6, 283, *coruscis luminibus.*

296. **caligine**, OQ, Lachm. M. Bail.; *fuligine*, Bentl. Wakef. Br. Giuss. If *caligine* be retained it must be regarded as a synonym of *fuligine*, which would go well with *fulguribus*; the *ca* could have come from the *cl* of *clarae.* Wakef. comp. V. *Ecl.* 7, 49, 'hic focus et taedae pingues, hic plurimus ignis | semper et adsidua postes fuligine nigri'; but *Georg.* 2, 308 '(ignis) ruit atram | ad caelum picea crassus caligine nubem,' of the smoke.

297. Notice his careless use of ablatives in these lines; cf. on 1, 183.

298. **instant**: 4, 998 n., and for the epanalepsis, 3, 12 n.—**ignibus** must be an abl.; Wakef. defends by Cic. *Arat. Progn.* 220, 'et matutinis acredula vocibus instat, | vocibus instat.'

299. *lux quasi interrupta* is the order.

300. **properanter** is quoted also from Tacitus.—**ab omnibus**, OQ; *abortis* Bruno, Br.; but, as Giuss. remarks, *subortis* would have been the verb; cf. *subortu*,

303. *Ab omnibus* must be taken with *origine*. Hertz, 20, paraphrases *usque adeo properanter omnes ignes celeri origine flammae luci exitium celant.* — **ēi** ⟨*luci*⟩, as in 284. The dat. is like *amnibus*, 270.

301. **celeri celatur**: Madv. edd. for *celeri celeratur*.

302. **putandumst**: 1, 111 n. — **que**: 2, 457 n.

303. **alio atque alio**: cf. 2, 776. — **subortu**, 'generation,' or 'supply';. ἅπ. λεγ. unless for a dubious passage in Manilius. Cf. on 1, 1036.

304. **perdere**: 3, 357 n.

305. **inviolabilia**, 'imperishable'; here only in L. Apul. uses it with *elementum*.

306–317. 'And stones and rocks crumble with time, even the shrines of the gods.'

306. Bock. and Woltjer, *L. Phil.* etc., 112, would place this paragraph after 260, because the poet adds a fifth element. But here we have no element but an example of the decay of the strongest bodies. — **non**, not *nonne;* 2, 209 n. — **ab aevo**: 3, 323 n.

307. **saxa**, building stone; 6, 951, 'dissaepta domorum saxea.'

308. **fessa fatisci**: 3, 458 n.

309. Herod. 1, 91, τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῷ; 6, 419, 'et bene facta deum frangit simulacra suisque | demit imaginibus violento volnere honorem.'

310. **naturae foedera**: 3, 416 n.

311. **virum**, not *deorum*. Cf. 6, 242. Juv. 10, 146, 'quandoquidem data sunt ipsis quoque fata sepulcris' (M.).

312. **quaerere proporro sibi cumque senescere credas**, OQ; † Bail. † *proporro* † *cumque*, Br.; *quae fore proporro vetitumque senescere credas*, Lachm.; *q. p. s. sene senescere c.* M. Giuss.; *aeraque p. solidumque senescere ferrum*, M. 1860; *aeraque p. silicumque s. petras* Ellis, *Cl. R.* 8, 304; *cedere p. subitoque s. casu*, old vulg.; *quare p. s. c. s. c.*, Bern. bracketing the entire line; *quorsus senecta recedant*, Bock.; *vergere p. silicumque s. quadras*, Bergk, *Jahrb.* 67, 325; *q. p. ut sibi cunque s. c.*, Nencini; *cedere p. sola conque s. creta*, Schelling, *Werke*, I, 9, 312; *quare rem porro sibi quamque s. c.*, Goebel; *q. p. sibi qui de se quoque dicat*, Polle, *Jahrb.* 93, 757; *hiscere p. sensimque senescere tritu*, Albert, *Platon. Zahl*, 38; van d. Valk, 108, would read *quicque* for *cumque*.

313. **silices**, stone in its natural position and not used for buildings, and of the hardest kind.

314. **nec** = *et ne quidem;* cf. on 6, 1214. — **validas vires**: 1, 287 n. — **perferre patique**, *ferre p.*, 2, 291.

315. **finiti**, emphatic.

316. **pertolerassent**, also in Acc. 91. Cf. *tolerarit aevom*, 2, 1171.

317. **tormenta**, 'batteries,' literal in 6, 329. Duff quotes Shaksp. *Sonnet 65*, 'The wreckful siege of battering days.' But Wakef. thinks the metaphor is from the torture of slaves. — **privata**: 2, 649 n.

318–323. 'And the wide expanse of heaven, which is said to be continually receiving and giving up things, must be mortal for this very reason.'

318. Enn. *Sc.* 345, 'aspice hoc sublimen candens quem invocant omnes Iovem'; Pac. 86, 'hoc vide, circum supraque quod complexu continet | terram'; Ter. *HT.* 410, 'luciscit hoc iam.' — Woltjer, *L. Phil.* 112, would put this paragraph after 280. — **tuere**: cf. 92.

319. **procreat**: *pater aether*, 1, 250, cf. 2, 992. Pac. *l.c.* 'quidquid est hoc omnia animat format alit auget creat | sepelit recipitque in sese omnia, omniumque idem est pater.'

320. **quidam**: particularly Diogenes of Apollonia, Epicharmus, and Chrysippus. Cic. *ND.* 1, 29, 'aer, quo Diogenes Apolloniates utitur deo, quem sensum habere potest aut quam formam dei?' where see Mayor, who shows that Philodemus (p. 70 G.) referred to this Stoic principle. Cf. Pascal, *Graecia Capta*, 59.

321. **nativo ac**: Bern. Br. Giuss. Bail., cf. 238 (241), 65, where the copula is used; hence the change from *nativum*, OQ, Lachm. M., seems necessary.

322. **auget alitque**: 6, 946, and on 1, 229.

323. For the assonance, 3, 353 n., and for the principle, 5, 257 and 3, 517.

324–350. 'If the world had no beginning, why do not the poets go back of Thebes and Troy? The world has just begun, and many arts are being now developed. If there has been a new start following on a deluge or the like, that fact proves the mortality of the world.'

324. **genitalis origo**: 175 n.

325. **semper aeterna**: 3, 990, 'aeternum . . . perferre dolorem . . . praebere cibum semper'; 5, 1175, 'aeternamque dabant vitam quia semper . . .'; *id.* 1215, 'aeterna . . . salute | perpetuo possint . . .'

326. Tib. 1, 4, 63, 'carmina ni sint | ex humero Pelopis non nituisset ebur'; Hor. *C.* 4, 9, 25, 'vixere fortes ante Agamemnona | multi; sed omnes inlacrimabiles | urguentur ignotique longa | nocte carent quia vate sacro'; Ov. *AA.* 3, 397, 'quod latet ignotum est. ignoti nulla cupido . . . quid petitur sacris, nisi tantum fama, poetis?' etc. Macr. on *Somn. Scip.* 2, 10, 'quis non hinc aestimet mundum quandoque coepisse, nec longam retro eius aetatem, cum abhinc ultra duo retro annorum milia de excellenti rerum gestarum memoria ne Graeca quidem exstet historia' (Creech). — **funera Troiae**: Hor. *C.* 1, 8, 14, *sub lacrimosa Troiae | funera.* Cf. 1, 464, 473.

327. **alii**, than those who did sing.

328. **quo**, 'wherefore'; Hidén, *Synt.* II, 113, 'whither.' — **cecidere**: cf. 3, 969. Cf. the village Hampden and mute, inglorious Milton of Gray's *Elegy*.

329. **famae . . . insita**: Tac. *Dial.* 10, 'nomen inserere possunt famae.'

330. **verum, ut opinor**: 1, 684 n. — **summa**: 780, 'redeo ad mundi novitatem'; cf. 340. — **recens**: from another point of view it is old; 2, 1150 sq.

331. **exordia**: 1, 149 n.

332. **etiam nunc** go together.

333. **navigiis**: cf. 1006.

334. **organici**: 3, 132 n. — **melicos**: first used in Latin by L.; cf. *mele*, 2, 412. — **peperere**: 1, 83 n. — **sonores**, Ps.-Tib. 3, 4, 69, *cithara sonora* and Dissen's note. L. uses *sonor* frequently of a gentle sound; cf. 1, 644; 6, 1185. The imported Oriental religions brought with them strange music; 2, 618 sq.

335. **natura . . . ratioque**: hendiadys. — See on *Title*.

336. **nuper**: Epicurus opened his school in 305 B.C. — **primus**: *Introd.* 21. Amafinius, according to Cic. *Tusc.* 4, 6, appeared not long after the embassy of 156 B.C.; cf. Zeller, *Stoics, etc.*, 411. — **cum primis** strengthens *primus*.

337. **sum in**, harsh, but permissible, elision; cf. on 1, 150. — **patrias**: 4, 970 n.

338. **fuisse,** 'existed.' — Dyroff, *Quellenfrage V Gesang*, 31, imputes this view to Panaetius, and p. 34, maintains that the entire polemic is ultimately derived from Stoic sources, thus showing that L. followed here an Epicurean authority later than Epicurus himself.

339. **saecla,** 'generations,' **vapore,** heat; both frequent.

340. **vexamine,** ἅπ. λεγ. Justin. 17, 1, 3, *ruina vexatarum regionum*, of earthquake. See on 1, 435.

341. **ex imbribus**: cf. 2, 873. — **adsiduis**: frequent with *imbribus;* see *Thes.* 2, 884, 24. — **rapaces**: 1, 17 n.

342. **cooperuisse,** *coperiant*, 6, 491.

343. **tanto quique magis**: 3, 700 n. Albert, *quippe* (*Plat. Zahl*, 38). — **victus fateare necessest**: 1, 624.

344. **terrarum caelique**: 1, 152, *in terris . . . caeloque.*

345. Note the gravity of the spondees. — **periclis**: such as those in 339.

346. **ibi** = *eis.* Note *ibī* under the ictus, as in 2, 75. — **tristior causa**: 3, 485 and n. — **incubuisset**: 6, 1143, '(ratio morborum) incubuit . . . populo Pandionis.'

347. **darent . . . minas**: 2, 1145 n.

348. **videmur**: probably passive.

349. **inter nos** before Lachm. was taken with *videmur;* Br. and Bail. take it so still. The comparison is the common sickness, not the being seen; Giuss. would understand it with both clauses. — **quod,** causal. — **isdem,** Pius, edd.; cf. 2, 693; *idem* OQ, Lachm.

350. **atque,** 'as,' 1, 849 n.

351–379. 'What is eternal must be solid like atoms or yielding like void or have no room about it whence hostile forces may come in or into which it may retire, like the universe. But the world has none of these qualities and hence cannot endure the might of time.' — Part of this passage is repeated from 3, 806–818; see nn. there.

351. **manent**: 3, 341 n. — **necessust**: probably for *necessum est;* 2, 710 n.

352. **cum,** pleonastic; cf. 364 and on 1, 276. — **respuere ictus**: of diamonds, Plin. 37, 57 (M.).

353. **penetrare**: 1, 529, 'penitus penetrata retexi.' — **sibi,** for *se*, with *pati*, instead of *in se* with *penetrare.*

354. **dissociare,** 'unfellowship,' poetical.

355. **ante**: 1, 483 sq.

356. **aetatem**: 3, 847 n. — **durare**: L. does not use *perdurare;* 'longum probitas perdurat in aevum,' Ov. *Med.* 49.

357. **expertia,** 'exempt from'; 3, 712, 'natali die nec funeris expers.'

358. **intactum,** *intactile*, 1, 437. — **ab ictu**: 2, 99. — **fungitur**: 3, 168 n. — **hilum**: 3, 220 n.

359. **fit,** Lachm. edd.; *sit*, OQ, Heinze on 3, 814. Lachm. comp. *deficit* = *fit*, 371; *fit copia circum*, 6, 829. Heinze would have *sit* correspond to *sunt*, 357 and 352.

360. **quasi,** 'so to say.'

361. **sicut,** OQ, edd., but in 3, 816, *sicuti*, which is retained by Bern. Br. Heinze, Giuss.; the passage is not printed by Lachm. or edited by M. In 2, 536, OQ have *sicuti*, changed by Bentley, whom all follow. Lachm. there maintained that *sicuti* could not stand before a consonant; the occurrences of it in poetry are all in the

first foot and in antecl. authors. *Sicut* should be read, then, in all three places, as is done by Bailey. — **summarum summa**: the words also occur in Plaut. *Truc.* 25. L. 6, 679, *ad summam summai.* Cf. *haec rerum summa*, 'one world,' 5, 194. — **extra**, *extra summam*, 1, 963, and *sit extra*, 2, 785.

362. For the eternity of the sum of all worlds, see 2, 304–307 and nn. — **qui**, indef., very unusual for *quisquam;* perhaps unexampled; in 3, 817, *quis*, which was read here by the Aldine and vulg. — **dissiliant**, OQ, edd.; *dissiliat*, Bentl. Wakef. Br.

363. **incidere**: 6, 350, 'corpora fulminis ipsa | corporibus rerum inciderint.'

364. **docui**: 1, 329 sq.

365. Cf. 1, 655.

366. **ut**, 'like.'

367. 1, 997 (1000), 'ex infinito cita corpora materiai.'

368. **corruere**, transitive, is rare; lex. cites examples from Plaut. Varro, Apul. — **hanc** ⟨*nostram*⟩. — **violento turbine**: cf. 217, 1231.

369. **pericli**, OQ; *per ictus*, Bock. Br. Bail. *Cladem pericli* is a bold expression, more so than *Tartara leti* in 3, 42. Bruno rejects the verse as an interpolation; and Langen thinks the last word fell out and was replaced by *pericli*.

370. Cf. 1, 1002.

371. **deficit**, sing., as in 1, 238, 'vis causaque conficeret'; 4, 1091; 5, 775, 806, 1057, 1189, etc. — **exspargi**: 3, 539 n.

372. Rejected by Bruno, Bock. and Giuss. and now (*Append.*) by Br.; cf. Langen, *Phil.* 34, 38. It is a good Lucretian verse, even if hardly necessary; so 358 might be rejected and many other verses not absolutely necessary for the sense. Cf. 109 for the thought. Van. d. Valk would write *possint* with Ald. etc.

373. **leti ianua**: 1, 1112.

374. **aequoris undis** is a hexameter ending in Ov. *M.* 1, 341, *Am.* 2, 11, 1.

375. **immani**, OQ; *immane*, Bentl. Bock. Bruno, Bail. *Aen.* 10, 726, '(leo) hians immane'; but *Aen.* 6, 237, 'vastoque immanis hiatu.' Conway, *Cl. R.* 14, 359, would take *et* twice, as in Prop. 3, 4, 17, 'tela fugacis equi et braccati militis arcus.' Bruno rejects the construction *patet immani* (sc. *hiatu*) *et vasto respectat hiatu*, which is both easy and natural; yet *et* may connect the verbs, and *immani vasto* may be taken as another case of his frequent asyndeton. — **respectat**, waits for them. Cf. 975; 6, 1234.

376. **quare**: cf. 235 sq.

377. **haec**, heaven, sun, etc.

378. Cf. 315–318.

379 = 1217. Cf. 314.

380–415. 'The continual war of the elements must finally cease (with the victory of one); the waters may be dried up or may cover the earth, or fire burn everything. The stories of Phaethon and Deucalion represent a temporary victory.'

380. **maxima**, *i.e.* fire and water; cf. 244. 'The ocean and the sun will last our time, and we may leave posterity to shift for themselves,' Johnson, *Idler*, 3 (Watson).

381. **pio nequaquam**: Hor. *C.* 2, 1, 30, *impia proelia*, fought by brothers.

382. **ollis**: 3, 271 n. — **certaminis**: -*minis* in fifth foot, 1, 22 n.

383. **finem**: M. Giuss. Bail. put the interrogative after this word. — **vel**: the corresponding *vel cum hic umor omnia vicerit* is represented by 411 sq.; cf. Madv.

Fin. 795. — **omnis** is nom.; 1, 7 n. Postgate, *Cl. R.* 17, 30, *amnis*, object of *exsuperarint*, the adversaries of *sol* and *vapor* of 415; but *pontus*, 387, as well as *amnis*, 386, furnish the water and all of it is needed (*omnibus epotis*, 384).

384. **umoribus**, pl. in 1, 841; 6, 475, 1177.

385. **patrantur**: *patrarunt* Grasberger, 57; Goebel, *Obs.* 57; Bock. It is here middle; the verb is used only here in L.

386. **ultra**, 'moreover.' Marull. Postgate, *ultro*. — **minantur diluviare**: 1, 722 n. — Hor. *C.* 4, 14, 28, 'diluviem meditatur agris.'

387. **diluviare**, perhaps ἅπ. λεγ. Postgate, *Cl. R.* 14, 352, proposes *exalto*, 'overdeep,' ἅπ. λεγ. — **gurgite** in fifth foot, also in 4, 397; 5, 482; *Aen.* 6, 310; 7, 704; Ov. *M.* 15, 714.

388, 1–2 = 1–2 of 266.

389 = 267.

390. **confidunt**: note the personification.

391. **liquor**: cf. 4, 873. — **incepti**, 'undertaking'; 1, 55 n. — **contingere**, 1, 564 n.

392. **spirantes . . . bellum**: Cic. *Att.* 15, 11, *Martem spirare* (M.). Vulg. *Act. Apost.* 9, 1, 'spirans minarum et caedis.'

393. **cernere**, Sen. *Ep.* 58, 3, 'quaedam simplicia in usu erant, sicut cernere ferro inter se dicebant. idem Vergilius hoc probabit tibi: . . . cernere ferro [*Aen.* 12, 709] quod nunc decernere dicimus.' See lex. Enn. *Ann.* 555, 'olli cernebant magnis de rebus agentes.' Flor. 30 has *inter se* after *rebus;* Lachm. edd. after *magnis;* om. OQ.

394. **cum**, concessive. — **interea**: 83 n. — **superantior**, the comp. apparently ἅπ. λεγ.

395. **ut fama est** (cf. 412) applies to both fire and water.

396. **superat et lambens**, Lachm. M. Giuss.; *superavit et ambens*, OQ, *lambens*, Q corr.; *superavit et ardens*, Polle, *Phil.* 25, 280; Br. Bail.; *superavit amens et*, Bergk, *Emend.*, *avens*, *Jahrb.* 67, 325. *Lambens* is too well attested by Q corr., and so *superat* must be read; cf. on 1, 70. Ellis, *J. Phil.* 15, 10, would keep *ambens* (= encompassing); Bock. *angens*. Everett, *Harv. St.* 7, 34, favors *ardens*, which Housman rejects in *Cl. R.* 14, 367.

397. Ov. *M.* 2, 205, 'rapiuntque per avia currum.' — **avia rapax**: 13 and n. — **vis equorum**: 3, 8, and n.

398. Ov. *ib.* 204, 'altoque sub aethere fixis | incursant stellis.' For the abl. of place, cf. *toto aere*, 254.

399. **at pater omnipotens**, so Ov. 304; *Aen.* 6, 592. L. uses the myth in illustration, granting poetically its truth, just as he used that of Cybele, 2, 600 sq.; cf. also the invocation to Venus, 1, 1 sq.

400. **magnanimum**, Ov. 111, *m. Phaethon*. — **repenti**, elsewhere only in nom.; this may be another form of the adverb; cf. *tempore*, *tempori*. — **fulminis ictu**, 3, 488 n.

401. **deturbavit** usually has a preposition: *Aen.* 5, 175, 'in mare praecipitem puppi deturbat ab alta.' — **equis** = *curru*. — **sol** = Phoebus.

402. **aeternam**: according to the myth. Cf. *Aen.* 2, 154, *vos aeterni ignes*. — **succepit**, 'suscipimus ad animum et mentem refertur. succipimus corpore,' Caper, *GLK.* 7, 98. *Succipio* is to catch from underneath, *suscipio* to raise up; *Aen.* 1,

175; 4, 391; 6, 249; Nettleship, *J. Phil.* 13, 80. Cf. on 4, 1250.—**lampada**: 2, 79.

403. Ov. 398, 'colligit amentes et adhuc terrore paventes | Phoebus equos.'—**que . . . que**: probably a contemptuous enumeration.

404. **suum**, i.e. *equorum;* Lane, *LG.* 2337.—**recreavit cuncta gubernans** ⟨*equos*⟩.

405. **scilicet**, here with unusual sarcastic meaning; 3, 229 n.—**veteres . . . poetae**, 2, 600. Aeschylus wrote a *Heliads* and Euripides a *Phaethon.* Knaack, *Hermes*, 22, 637, thinks the reference is also to an unknown Alexandrian poet, which I doubt.

406. Cf. 1, 880 and n.

407. **potest**: the possibility of a conflagration is granted.

408. **plura**, sc. than usual. Br. and Giuss. infer a lacuna which should include specific mention of *ignea.*

409. Lachm. interchanges 409 and 410 and reads *et* for *aut.*—**inde**, 'then,' 1, 605; 2, 134, etc.—**cadunt**: 3, 452 n.—**revictae**: 1, 593 n.

410. **torrentibus**, OQ; cf. 339; *fūrentibus*, Br.—**aut**, 'or else'; M. comp. 1026, and other passages.

411. **coepit**, conative; cf. 4, 809; 6, 432.—**coortus**, of a hostile attack, as in 1002.

412. **multas . . . urbes**, recent edd. after Pontanus, except Giuss., who follows Purmann (*Jahrb.* 115, 278) in reading *vitas* for *multas* and retaining *undis*, OQ, for *urbes.* Should we write *homines multos . . . undis?*—**quando**, temporal, 3, 384 n.

413. Cf. 409 and his scientific indifference.

414. Cf. 367–415.

415. **constitĕrunt**: 3, 86 n.

416–431. 'The union of matter formed earth, heaven, and sea, through fortuitous combination.'

416 nearly = 67, and part of 417 nearly = part of 68. The cosmogony of Epicurus reported by Plutarch, *Plac.* 1, 4, p. 289 (Usener, *Epic. Fr.* 308), and V. *Ecl.* 6, 31, may be compared, and also Ovid, *M.* 1, 1 sq. and Manil. 1, 116 sq.

417. **profunda**, 'depths'; cf. *gurgite*, 387.

418. **solis lunai cursus** = *solem lunamque et cursus.*

419–421 = 1, 1021–1023.

422 = 1–2, 1, 1024 and 1–2, 5, 187.

423 = 5, 188.

424–426 = 189–191.

427. **volgata**, 'spread abroad'; cf. 4, 77 n.

428 = 1, 1026, with changed order.

429 = nearly 2, 1061.—**convecta**, Lachm. edd.; *conventa*, OQ.

430 = nearly 2, 1062.

431 = 2, 1063. These vss. are rejected by Gneisse, 72, because *primordia rerum* is repeated unnecessarily in 422 from 419, and because *tum* in 432 refers back to 416. Neumann, 16, and Giuss., arguing from Plutarch, think they were written here first; M. and Lohmann, 34, that they are repeated here. Editors would not find a 'patchwork' if the preceding books had been lost.

432–448. 'There was no sun, moon, or stars, no earth, heaven, or sea, but chaos of seething matter which gradually separated into earth, air, sky, and sea.'

432. **Hic**: Sauppe would change to *sic*, but *hic* = 'under these circumstances.' Cf. Emped. 27 D., ἔνθ' οὔτ' ἠελίοιο διείδεται ὠκέα γυῖα | οὐδὲ μὲν οὐδ' αἴης λάσιον μένος οὐδὲ θάλασσα. — **solis rota**: 564. Enn. *Ann.* 558, 'patefecit radios rota candida caelum'; Tib. 1, 9, 62, 'dum rota Luciferi provocet orta diem.' The metaphor 'chariot' is a common one: Ov. *AA.* 2, 230, 'si rota defuerit, tu pede carpe viam,' and lex. s.v. B. Aesch. *Pers.* 506, λαμπρὸς ἡλίου κύκλος.

433. **sidera mundi**: 1, 788 n.

434. **nec denique**, 'no, nor' (M.) — **caelum**, the blue heaven; **aer**, the atmosphere with clouds.

435. **nostris**, 'common,' 'ordinary'; 2, 383 n.

436. Ov. *M.* 1, 7, 'quem ⟨vultum⟩ dixere chaos: rudis indigestaque moles.' — **tempestas et moles**, for *tempestuosa moles*.

437 (440). 440–445 are transferred here by Reisacker and all edd. since Lachm. except Bock. — **genus**: 3, 221 n. — **omne genus de**, Lachm. edd.; cf. on 1, 1026; *omnigenis e*, O, *omnigenus e*, Q; *e* would be unmetrical.

438 = 2, 726.

439, 1–2 = 1–2, 2, 727.

440. Cf. 2, 778, 'ut saepe ex aliis formis variisque figuris.'

441. **sic**, as they were then; lex. s.v. V, 3. Stanley, *Cl. R.* 11, 27, interprets 'being thus unlike.'

442 (445). **convenientis**: 1, 1030 n.

443 (437). **inde loci** = *postea*; cf. 741, 791; Enn. *Ann.* 22, 530; Cic. *Arat.* 327. Lane, *LG.* 1253.

444. **cum paribus**: 2, 337, 'paria omnibus constant.' — **iungi cum**: 4, 1193 n. — **discludere**: V. *Ecl.* 6, 35, *discludere Nerea ponto*, which Macrob. 6, 4, comparing with this Lucretian passage, says, 'ferit aures nostras hoc verbum discludere ut novum.'

445 (439). **membra . . . et . . . partes**; cf. 244 and Ov. *l.c.* 33, 'congeriem secuit sectamque in membra redegit.'

446. **terris**, *metr. gr.* for *terra*. — **secernere**: 2, 728, 'terras et mare totum | secernunt caelumque a terris omne retentant'; Ov. 22, 'nam caelo terras et terris abscidit undas.'

447. A comma after *mare* seems necessary with Bock. Br. Bail. I cannot believe with Lachm. M. and Giuss. that *caelum* and *mare* are not both accusatives.

448. **seorsus**: 3, 631 n. — **ignes** ⟨*paterent*⟩.

449–494. 'The heavy bodies of earth first united and forced out the substance of the rest of the world: ether first because lightest; then the heavenly bodies between that and itself; finally the sea poured forth, the mountains rose, and the plains settled down.'

449. **Quippe etenim**: 3, 440 n.

450. **perplexa**: cf. 2, 102. Plut. *l.c.* (Usener, p. 215, 20) ἀθροιζομένων δ' ἐν ταύτῳ τούτων τὰ μὲν ὅσα μείζονα ἦν καὶ βαρύτερα πάντως ὑπεκάθιζεν.

451. **medio** ⟨*mundi*⟩, that is, what was the middle after the formation of the world. Epic. nowhere says that the world is spherical; see on 534 sq.

452. **quanto magis . . . tam magis**: 483, 'quanto . . . magis . . . tam magis . . . et tanto magis'; 6, 460, 'quam . . . quoque magis, tanto magis'; *Aen.* 7, 787, 'tam magis . . . quam magis'; Dr. § 519, 1, d.

453. **expressere**, Plut. *l.c.* (Usener, p. 215, 21) *ὅσα δὲ μικρὰ καὶ περιφερῆ καὶ λεῖα καὶ εὐόλισθα, ταῦτα καὶ ἐξεθλίβετο κατὰ τὴν σύνοδον τῶν ἀτόμων εἴς τε τὸ μετέωρον ἀνεφέρετο.*

454. **magni moenia mundi**, of ether; cf. 1, 73 n.

455. **magis levibus atque rutundis**: cf. 2, 451; *magis e parvis et levibus*, 3, 244; see on 3, 192.

456. **sunt**: 3, 216 n.

457. **tellus**, *metr. gr.*—**rara**, 'open'; pleonastic with *foramina.*—**terrae** goes in thought with both *foramina* and *partibus*, as suggested by the punctuation of the older editors.

458. Bentley proposed *protinus* and Wakef. *partubus* for **partibus**.

459. Edd. comp. Manil. 1, 149, 'ignis in aethereas volucer se sustulit auras | summaque complexus stellantis culmina caeli | flammarum vallo naturae moenia fecit.' *Aether* is *ignifer* in Cic. *Arat.* 88. Note that *aether ignifer* may be visible in its formative condition.

460. **videmus**, OQ; *videntur*, Lachm. Giuss. keeps *videmus*, but infers a lacuna following, and places 461–462 after 464 with Purmann, *Jahrb.* 115, 279, who reads *exhalare.* 5, 1030, 'non alia longe ratione atque ipsa videtur,' and cf. on 1, 281.

461. **aurea**, Enn. *Ann.* 92, *aureus exoritur sol.*—**gemmantis rore**: 2, 319 n.

462. **matutina** assists *cum* in designating the time.—**radiati**: 700, *radiatum insigne diei;* Ov. *Tr.* 2, 325, *radiantia lumina solis.* Br. has a lacuna after this verse to contain an object to *videmus*, but the action is the object: 'see occur, when,' etc. The slight anacoluthon is very excusable.

463. **exhalant**: *exhalare*, Lachm. Cf. on 253.

464. **fumare**: 6, 523, 'terraque cum fumans umorem tota redhalat.'

465. **in alto**: 4, 133, 'nubes . . . concrescere in alto'; 6, 527, 'sursum crescunt.' I restore the punctuation *conciliantur in alto* that obtained before Lachm. Here *conciliare* is used instead of *concrescere*, which L. needed in another connexion.

466. 6, 482, 'et quasi densendo subtexit caerula nimbis'; Sen. *Phoen.* 422, 'atra nube subtexens diem'; *Aen.* 3, 582, 'caelum subtexere fumo' and Forbiger there. The opposite, *retexere*, 267. Bruno would write *nubibu'* here.—**corpore concreto**: 468, 495.

467. **diffusilis**, 'expansive,' *ἀπ. λεγ.* Cic. *ND.* 3, 31, *aer . . . dissupabilis.*

468. **flexit**, 'arched,' Lachmann's correction of *saepsit*, which came from 470; *ἐπιέζετο*, Plut.

469. **omnis**: he usually has *cunctas* in such a connexion, *e.g.* 1, 1007.

470. **omnia cetera**, 'everything else.'—**avido complexu**: 2, 1066, 'avido complexu quem tenet aether.'—**saepsit**: Shaksp. *Sonnet* 21, 'That heaven's air in this huge rondure hems' (M.).

471. **hunc** ⟨*aethera*⟩.—**exordia**: cf. 2, 1062. Plut. *l.c.* (Usener, p. 216, 1) *τῆς δ' αὐτῆς ἐχόμεναι φύσεως αἱ ἄτομοι . . . τὴν τῶν ἀστέρων φύσιν ἀπετέλουν.*

472 and 476. **interutrasque**: 2, 518 n. Here the reference is to the earth and ether.—**globi**: 69.—**vertuntur**: 510, *caeli si vortitur orbis.*

473. **maximus,** *Aen.* 8, 239, *maximus intonat aether* (Wakef.).

474. **fuĕrunt**: 677; 3, 86 n.

475. **summas,** 'loftiest'; but Lamb. 'extremitates.'

476. **viva**: 1, 1034, 'vivant labentes aetheris ignes' and n. Bentl. and Lotze *priva* on account of 145, but the use is poetical here.

477. **versent**: cf. 720.

478. **quod genus**: 3, 221 n.

479. **manere** = *esse;* 1, 363 n. — **tamen cum**: 3, 107 n.

480. Note the assonance and cf. 114. — **his,** constituents of ether, sun, and moon.

481. **maxuma,** 'vast.'

482. **gurgite,** 'flood'; Juv. 13, 69, *amnis gurgitibus miris.* — **fossas,** κοίλους τόπους, Plut. *l.c.*

483. **inque dies**: 4, 1069 n. — **aetheris aestus,** 519; 6, 481; *a. ignes,* 5, 585.

484. **cogebant**: 1, 1020 n.

485. **verberibus**: 1104, 'verberibus radiorum atque aestu victa'; 613, 'radiorum ictum.' — **ad limina in artum,** M. edd.; *ad limina partem,* OQ; *a limini' parte,* Lachm. — **limina,** sc. *terrae* in its nebulous condition; the blows affect its outer surfaces. — **in artum**: cf. 6, 158.

486. **propulsa condensa coiret**: notice the compression of the statement.

487. **salsus sudor**: 2, 465 n.

488. **manando,** a frequent metaphor; lit. in 6, 944. — **camposque natantis**: 6, 405, 1142. *Georg.* 1, 372, 'rura natant fossis'; 3, 198, 'campique natantes.'

489. **foras,** without the earth.

490. **vaporis**: cf. 236.

491. **densebant,** Lamb. edd. for *densabant* OQ, to agree with usage elsewhere in the Mss. There is a Ms. variation between *densentur* and *densantur* in *Georg.* 1, 248. — **fulgentia templa** also in 6, 387–388; cf. *fulgentia mala,* 5, 32, and on 1, 258.

492. **sidebant**: Tac. *Ann.* 2, 47, 2, *sedisse immensos montes.* — **altis** is a constant epithet of mountains, *e.g.* 1, 283; 5, 663. — Ov. *M.* 1, 43, 'iussit et extendi campos, subsidere valles, | fronde tegi silvas, lapidosos surgere montes.'

493. **ascensus,** 6, 469, 'montis ascendimus altos'; Vulg. *Judith,* 4, 6, 'obtinerent ascensus montium.' Mountains are produced by the unequal contraction of the earth's surface.

494. **partis** ⟨*terrae*⟩.

495–508. 'Thus the earth settled and the sea air and ether were left separate; the ether, being most clear, whirls along in tranquil course.'

495. **concreto**: cf. 466. — **terrae pondus** = *terra ponderosa*: 1242, 'argenti pondus.' Ov. *M.* 1, 52, 'pondere terrae | pondus aquae levius'; Manil. 1, 159, 'ultima subsedit glomerato pondere tellus.' — For the rhythm, Cic. *Cons.* 2, 18, *concreto lumine luna.*

496. **constitit,** 'came to rest.' — Ov. *M.* 1, 29, 'densior his tellus, elementaque grandia traxit, | et pressa est gravitate sui.' — **atque,** explicative, 'that is to say,' as in 3, 993. — **limus**: Manil. 160, 'conveniitque vagis permixtus limus arenis.'

497. **gravis,** Catull. 17, 25, 'animum in gravi derelinquere caeno.' — The double

monosyllabic close, aided by the alliteration, has an unusual effect in L. — **faex**, Ov. 68, 'liquidum . . . aethera nec quicquam terrenae faecis habentem.' In its metaphorical sense, 5, 1141.

498. **inde**, noticeable anaphora; 4, 690 n. — **ipse**, 'by itself'; last of all from the earth.

499. **relicta**, not left by the earth (Bock.), but said of a resultant state; 1, 656, 'denseri poterunt ignes rarique relinqui.'

500. **alia** refers to *omnia*.

501. **aerias auras**: 3, 222 n.

502. **turbantibus**, 'heaving'; 3, 493 n.

503. **haec**, the heavier air and sea; *hic*, Lachm.

504. **incertis**, 'wayward'; cf. *incertis ventis*, 782.

505. **ignis**, the fiery substance of ether: *ignifer*, 498. — **certo**, 'sure'; cf. 507. — **impete**, 'sweep'; 2, 330 n. — **labens**: 1, 2 n.

506. **nisu**, 'effort'; poetical for *nixu*.

507. **Pontos**, Lachm. edd. for *ponto*. — **mare**: what is true of one element — sea — may be of another — ether. — **aestu**, 'current'; cf. 649 and 2, 562. — Sen. *NQ*. 4, 2, 29, 'ob hoc Pontus in infernum mare adsidue fluit rapidus, non ut cetera maria alternis ultro citroque aestibus, in unam partem semper pronus et torrens.' — Shaksp. *Othello*, 3, 3, 'like to the Pontick sea | Whose icy current and compulsive course Ne'er feels retiring ebb, but keeps due on | To the Propontick and the Hellespont' (M.).

508. **usque**, 'continually.'

509–533. 'Why the stars move: (*a*) If the heaven revolves, an air pushes it, stars and all, like a water wheel; (*b*) if it does not move, the stars may be impelled by fires contained in them, or an air may blow them along, or they may move in pursuit of food; any one of these causes may be acting.' — This section is bracketed by Lachm. M. Bail.; Br. Giuss. put it after 563, following Bock. and Ussing; Lachm. thought it could be placed there 'aptius.' Kannengiesser, *Jahrb*. 125, 833, and Woltjer, *Mnem*. 23, 324, think it in place as agreeing with Epicurus' order of discussion. The movement of the stars may well come between mention of the ether and the earth.

509. **astrorum**: the word does not occur before L., who has it only here and in 530. For the meaning, cf. *signis*, 532. This would seem to be contributory evidence that the passage is a later addition. For the rhythm, cf. V. *Ecl*. 4, 1, *paulo maiora canamus*.

510. **si**: this condition is inconsistent with 505 sq. — (Epic.) *ad Pyth*. 93, *τάς τὲ κινήσεις αὐτῶν οὐκ ἀδύνατον μὲν γίνεσθαι κατὰ τὴν τοῦ ὅλου οὐρανοῦ δίνην ἢ τούτου μὲν στάσιν, αὐτῶν δὲ δίνην κατὰ τὴν ἐξ ἀρχῆς ἐν τῇ γενέσει τοῦ κόσμου ἀνάγκην ἀπογεννηθεῖσαν ἐπ' ἀνατολῇ*. — **vortitur**: 1436, *mundi versatile templum*.

511. **polum**, the end of the axis. — **parti**: for the abl. ending, see 1, 978 n. — **premere**: 4, 286, 'alium prae se propellens aera.'

512. **utrimque**, apparently both ends of the axis.

513. **alium** ⟨*aera*⟩. — **eodem**, in the same direction; *deorsum*, Lachm.

514. Lachm. transposes to follow 516. — **volvenda**, equivalent to a pr. act. part.; 1276, *volvenda aetas*; 6, 179, *glans volvenda*; Roby, *LG*. II, lxxviii, compares *secun-*

dus and *rotundus*.—**aeterni**: poetically only; cf. on 476; *alterni*, Faber; *aeternum*, Bock.; *externi*, Wakef.—**sidera**: 1, 788 n.

515. **aut**: Lachm. *hinc*; Bruno, *atque*; but L. is imagining one or the other air currents to be at work, either above or below. They might work together, but he does not say so.

516. **haustra**, scoops on a water wheel; see Rich, Dict., 'rota aquaria.' The word is cited from no other author except Nonius in quotation. So in 3, 650, *rotas falcesque* = wheels with scythes.—**videmus**: again an appeal to experience; 3, 153 n.

517. **etiam quoque**: 3, 208 n.

518. **statione**: cf. 478, and on 4, 388.

519. **aestus**: cf. on 483. Woltjer, *L. Phil.* 120, quotes a theory of Anaximander in Plut. *Plac.* 2, 20, that the sun *ἔχοντα κοίλην περιφέρειαν πλήρη πυρός, κατὰ μέρος ἐκφαίνουσαν διὰ στομίου τὸ πῦρ*.

520. Repeated at 6, 200.—**quaerentes viam**: 2, 10 n.—**ignes** is acc.

521. **summania**, OQ, *ἅπ. λεγ.*; *immania*, Lachm. S. Austin, *CD.* 4, 23, 'Romani veteres nescio quem Summanum, cui nocturna fulmina tribuerunt coluerunt magis quam Iovem ad quem diurnum fulmina pertinerent'; hence *summania* = *nocturna*. See also Bergk, *Jahrb.* 83, 506, and Everett, *Harv. St.* 7, 34.

522. **aliunde alicunde extrinsecus**: notable pleonasm.—This was a theory of Anaxagoras and Anaximines.

523. **serpere**: *sol serpens*, 692; *aer serpere coepit*, 6, 1120.

524. **euntis**: *aventis*, Lachm. It is probably nom. pl.; cf. 692.—Cf. on 1, 231. Bergk, *voluntas*.

525. **pascentis**, like cattle grazing; (Epic.) *ad Pyth.* 93, *κατά τινα ἐπινέμησιν τοῦ πυρὸς ἀεὶ ἐπὶ τοὺς ἑξῆς τόπους ἰόντος*. Callim. *Del.* 176, *τείρεσιν, ἡνίκα πλεῖστα κατ' ἠέρα βουκολέονται*, quoted by the commentators on *Aen.* 1, 608.—He does not mean that the stars range about for food (Epic. *ad Herod.* 77, *μήτε . . . κατὰ βούλησιν τὰς κινήσεις ταύτας λαμβάνειν*), but that fire is drawn on by the substance it feeds upon; *ignium modo alimentum suum sequitur*, Sen. *NQ.* 7, 21, 2, of comets. This was a Stoic doctrine established by Heraclitus (Usener, p. 383).

526. Cf. on 4, 503, for the indefiniteness.—**ponere**: cf. 622.—**eorum**, i. q., *earum causarum*.

527. **omne**, *τὸ πᾶν*. Cf. Gneisse, *Jahrb.* 121, 843.

528. Cf. on 2, 1065.

529. **sequor disponere**, an unusual construction. Plaut. *As.* 159, 'tractare exequar' (M.). See on 3, 420.

530. **quae** ⟨*causae*⟩.—**possint**, because refuted neither by sense nor phenomena.

531. **una**, since in each case one of many causes must act, because there must be a cause for an act; it is immaterial which, and one is as probable as another, provided it *σύμφωνον ὂν τῷ φαινομένῳ*, *ad Pyth.* 87.—**siet hic**, Bern. edd.; *sit et hae*, O, *haec*, Q; *siet haec*, Lachm.; *sit in hoc*, M.; *sit et heic*, Nencini.—**siet**: 3, 101.—On this whole paragraph, see Woltjer, *L. Phil.* 117 sq.; Munro's note; and *Introd.* 34.

532. **vegeat**, used by Ennius and Varro.—**signis**: *astrorum*, 530.

533. Cf. 1453.—Keller, *Zur lat. Sprachg.* II, 279, thinks that *pedetemptim* is

from *pedem temptare* by popular etymology; *pedetentim* would be from *pedem tendere;* Cicero says *flumen pede temptare.*

534–563. 'The earth is at rest in the middle of the world and has atmosphere of allied nature in organic union beneath it to hold it up. The weight is not burdensome any more than that of the body to its members.' (Interesting, says Giussani, as a new example of Epicurean abuse of analogy.)

534. **media**: cf. 451. — As to the shape of the worlds, Epic. writes to Herod. (74), *τοὺς κόσμους οὔτε ἐξ ἀνάγκης δεῖ νομίζειν ἕνα σχηματισμὸν ἔχοντας* and the scholion, *οὓς μὲν γὰρ σφαιροειδεῖς, καὶ ᾠοειδεῖς ἄλλους, καὶ ἀλλοιοσχήμονας ἑτέρους· οὐ μέντοι πᾶν σχῆμα ἔχειν.* Perhaps he considered the earth flat; so Giuss. thinks. In a fragment of the Περὶ Φύσεως, xi, occurs *φημὶ ἐν μέσῳ εἶναι τὴν γῆν.* Sen. *NQ.* 7, 14, discusses *quomodo illa moles non descendit et se onere suo frangit,* and Koeler, in his excursus there, gives the opinions of the ancients on the subject.

535. **evanescere** probably through rarefaction. Cf. the only other certain cases of hysterologia — in 625 and 6, 1032.

536. **convenit**: by no means necessary, but a convenient explanation. — **naturam**, 'substance,' 3, 137 n.

537. Schol. on Ep. *ad Herod.* 74, *τὴν γῆν τῷ ἀέρι ἐποχεῖσθαι.* — **ex . . . aevo**: 3, 344 n. — **uniter aptam**: 3, 839 n.

538. **vivit**, as an organic body; cf. 476; *sidit,* Lamb.; *crevit,* Lachm.; *vi sit,* Bergk. — Ov. *M.* 1, 12, 'nec circumfuso pendebat in aere tellus | ponderibus librata suis.' — At first sight there is a contradiction with 145 and what precedes there; but to Epic. the world was a *ζῷον.*

539. **oneri**, pred. dat. not uncommon; Roby, *LG.* II, xlix.

540. **pondere**: but abnormally, *consequitur gravitas membrorum,* 3, 478.

541. **collo**: Cato, *Orat.* 77 (Jordan, p. 71), 'accipite, si vultis, hoc onus in vestros collos.' Prop. 4, 11, 76, 'omnis erit collo turba ferenda tuo . . . domus coepit nunc onus esse tuum.'

542. **pondus inesse**: 3, 1054, 'pondus inesse animo.'

543. **inposta**: Prop. 4, 2, 29, *inposta corona.*

544. **minora**, than the parts of the body.

545. **queat** (*quaeat*) OQ, edd.; cf. 1, 586; *aveat,* Lachm.; *obeat,* M.; *quoi quae adiaceat,* Lamb.; *vehat,* Gronov.; *quadret,* Christ, 24; *gerat,* Howard; *gravet,* Bergk. Wakef. explains 'quae sint primigeniae qualitates eius et potestates quibus sit natura praedita.'

546. **aliena**, as if *foris allata.*

547. **est allata** = *pervenit; Thes.* 1, 1205, 9. — **aliunde**, from somewhere else. — **auris**: cf. *partibus aeriis,* 538. — Note the elisions in this verse.

548. **ab origine**: 3, 331. The hexam. ending occurs in Ov. *M.* 1, 3; *Tr.* 2, 559 (Zingerle).

549. **videntur**: *videtur,* old vulg. Br. Bail. Unnecessary punctuation after *membra* makes *videntur* harsh. — **quasi**: 3, 493 n.

550. Giuss. bracketed 550–555 as a marginal note, but abandoned the view in his *Note L.* 197. The verses contain an argument to show that the air and the earth are united just as a man is to his limbs.

551. Note the interlocking in *supra quae se sunt.*

552. **nisi esset**, for the elision see on 1, 409.

553. **partibus aeriis**, the atmosphere.

554 = 3, 325 nearly.

555 = 537 nearly.

556. 4, 879, 'quae res tantum hoc oneris protrudere nostri | corporis insuerit.' — **pondere** is abl. of quality.

557. 3, 162, of the soul, *propellere membra, | corripere ex somno corpus mutareque vultum | atque hominem totum regere ac versare.* — **tenuissima**, cf. 3, 179.

558. Cf. 3, 331 and 4, 889.

559. **pernici**: correction of *pernice, metr. gr.* See on 2, 635. — **denique iam**: 2, 431; 5, 318, etc.

560. **animi**, Lachm. edd., cf. 563; *animae*, OQ, Br. Bail. *Animae* has been defended by 3, 143, 'cetera pars animae per totum dissita corpus | paret,' but the *animus* is the *dominus*, not the *anima*. And yet it is *anima* which immediately moves the limbs.

561. **iamne vides**: 1, 907 n.

562. **coniuncta cum**: 3, 159 n.

563. **terris**, pl. for metr. convenience. — **animi**, OQ, edd. except Bock. Br., who have *animae*, which is defended by 557–558, and may be right; the decision between these words is one of the most difficult in Lucretian criticism. Cf. 3, 421 sq. Perhaps, with Bailey, the Ms. readings *animai*, 557, *animae*, 560, *animi*, 563, should be retained; Giuss., *Note L.* 63, rather inclines to this opinion, and thinks *vis animai*, 557, may be due to metr. convenience.

564–591. 'The sun, moon, and stars are not very much larger than they appear to the senses, just as fires on the earth, so long as they are visible, do not change materially in size.'

564. **nimio . . . ardor**, OQ, edd.; *minimo . . . ardens*, Bock. Br.; but cf. 571 sq. *Orbis*, Polle, *Phil.* 26, 526; *re* for *rota*, Postgate, *J. Phil.* 24, 142; *autem* for *ardor*, Duff, *J. Phil.* 20, 317; cf. 1, 857; *auctus*, Purmann. — **nimio**: 3, 387 n. Cf. *quasi pedalis* in Cic. *Acad.*, *pedalis fortasse* in *de Fin.* — **rota**, disk, on 432. *Rota ardor* is in effect equivalent to *ardens rota* through hendiadys; cf. also *ardor*, 587. *Ep. ad Pyth.* 91, τὸ δὲ μέγεθος ἡλίου τε καὶ τῶν λοιπῶν ἄστρων κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτόν ἐστιν ἡλίκον φαίνεται· κατὰ δὲ τὸ καθ' αὑτὸ ἤτοι μεῖζον τοῦ ὁρωμένου ἢ μικρῷ ἔλαττον ἢ τηλικοῦτον τυγχάνει. Cic. *Acad.* 2, 82, 'Epicurus autem posse putat etiam minorem esse eum quam videatur, sed non multo,' and Reid there; *Fin.* 1, 20, 'vel paulo aut maiorem aut minorem.' Aetius, II, 21, 5 (Usener, *Fr.* 345), Ἐπίκουρος ⟨τὸν ἥλιον⟩ τηλικοῦτον ἡλίκος φαίνεται, ἢ μικρῷ τινι μείζω ἢ ἐλάττω. The size of the sun was estimated by Anaximander as 28 times greater than the earth, by Galen, 58, by Cic. (in *Acad.*) 18, Macrobius, 8, Ptolemy, 166⅜, according to Migne, *Lactant.* 353. Heraclitus made the sun εὖρος ποδὸς ἀνθρωπείου (Plut. *Plac.* 2, 21); for opinions of the ancients in general, see Koeler's excursus on Sen. *NQ.* 7, 1, 3, and Fay's excursus on L. 5, 565 in Lemaire's ed. p. 123.

565. **sensibus** = *oculis*; cf. *videri*, 572.

566. **ignes** is nom.

567. **adicere**, cf. *adiectus odoris*, 4, 673. — **calidum**: 3, 126 n.

568. **nil illa his**, Bern. edd., *illi*, Cartault, *Rev. Ph.* 29, 33; *nihil nisi*, OQ; *nil ea in his*, Lachm.; *nil visi his*, Christ, 24; *nil tenui his*, Grasberger, 58. There were many attempts before Lachm. — **illa** ⟨*spatia*⟩. — **libant** (*librant*, OQ): 3, 11 n.

569. **ad speciem**: 3, 214 n.

570 (573) transferred by Itali.

571 (570). **mulcent** = *tangunt*, edd. after Lachm.; *fulgent*, OQ, retained by Cartault; see on 3, 142.

572. **hinc**, *e terra*. — **filum**, 'size,' as in 581, 589; see on 2, 341. — **videri vere**, 'to appear as it really is.'

573. **nil adeo**, 'nothing at all'; cf. 6, 1170. — **plus aut minus**: 1, 240 n.

574 = 570 of codices; omitted by all.

575. **notho**, Catull. 34, 15, 'notho es | dicta lumine Luna.' — **lumine lustrans**: 693. *Ep. ad Pyth.* 94, ἔτι τε ἐνδέχεται τὴν σελήνην ἐξ ἑαυτῆς ἔχειν τὸ φῶς, ἐνδέχεται δὲ ἀπὸ τοῦ ἡλίου.

576. **iactat lucem**: cf. 303, and *Aen.* 7, 527, *lucem sub nubila iactant*; as frequently, the Virgilian passage is an entirely different connexion. — The opinion was held by Heraclitus (Plut. *Plac.* 2, 28), the former one by Pythagoras.

577. **quidquid id est**, 'however it be'; 1252; 3, 135. — **figura** = *filo*.

578. **qua** ⟨*figura*⟩. — **cernimus** ⟨*eam ferri*⟩.

579. **semota**: 4, 253, 'res quaeque remota videtur,' cf. 813.

580. **confusa videntur**: 2, 321, of sheep at a distance. — **aera per multum** *confundi verba necessest*, 4, 558.

581. **minui**, Bentley's emendation for *mi*, defended by the scholion to *ad Pyth.* 91, εἰ γὰρ τὸ μέγεθος διὰ τὸ διάστημα ἀπεβεβλήκει, πολλῷ μᾶλλον ἂν τὴν χρόαν.

582. 'Bright aspect and well-defined form,' M. (cf. τὴν χρόαν).

583. **utcumque** = *quocumque modo* or *qualis*. — **oris**, 'outline.'

584. **quanta quanta** (Eichstädt, edd.) = *quantacumque*; it occurs in Plaut., see lex.; OQ, *quanto quoque quantast*; Lotze, *quantaque tanta quoque*, refuted by Polle, *Phil.* 26. — **hinc**, *e terra*.

585. **ignea**, stars.

586. 586–589 are parenthetical. — **ignes** was added by Marull. followed by edd.; but *flammae*, Lachm.; *anceps* Lotze. — *Ep. ad Pyth.* 91, οὕτω γὰρ καὶ τὰ παρ' ἡμῖν πυρὰ ἐξ ἀποστήματος θεωρούμενα κατὰ τὴν αἴσθησιν θεωρεῖται.

587. **ardor**, i.e. *ardor flammae*, as in 1099.

588. **videtur**, O, Lachm. M. Giuss.; *videntur*, Q, Br. Bail. Here the authority alone of O over Q decides: so *filum videtur*, and not *ignes videntur*.

589. **alteram utram**, Cic. *Div.* 2, 62; *alterutrum*, 1, 974, 1012; *alterutra*, 5, 685. — **absunt**, Lachm. edd. for *absit*; Lamb. *adsint*; *absit* was due to *videtur*, sing.

590 (594) transferred after Marull. Cartault, *Rev. Phil.* 29, 34, would place it after 585. — **perquam**: 3, 180 n. — **minores** ⟨*ignes*⟩.

591. **parte** is abl. of degree of difference.

592–613. 'It is not strange that so small a sun should emit so much light; it is a fountain of light and heat, and covers much space, like a fountain of water. Perhaps it merely communicates fire to the air, just as a spark to a wheat field, or there is unseen heat about it which increases the force of its rays.'

592. 4, 858 and n.

593. **tantalus**: 3, 413 n. Cic. *Acad.* 2, 82, *quantulus nobis videtur* ⟨*sol*⟩*!* — **ille**, deictic; 2, 362 n.

594. Cf. 92 and 4, 203, with n.; and *inrigat*, 5, 282.

595 (593). **perfundat . . . vapore**: *perfusum frigore*, 4, 924.

596 = 584 nearly.

597. **patefactum**: *fontes aperiemus*, Cic. *Tusc.* 1, 6.

598. **largifluum**, ἀπ. λεγ. in class. authors. — **scatĕre**: 952, 40; 6, 891, 896 Diog. Enoand. 21, d, 2, πνευμάτων αἰθομένων πηγῆς τε ἐπέχειν τόπον.

599. **elementa vaporis**: 6, 312, 'confluere . . . elementa vaporis.' This theory was advocated by Anaximander (Usener, p. 383).

600. **coniectus**: 4, 959 n.

601. **capite**, i.e. *sole*, *fonte luminis*. Should *hoc* be read for *hic?* Cf. *hinc*, 597.

602. **nonne vides**: 2, 196 n.

603. **interdum**: 608; 3, 61 n. — **redundet**: 6, 712, 'Nilus campis redundat.'

604. **etiam quoque**: 3, 208 n. — **non magno**, that may not be great; note the lack of a present part. of *esse*.

605. **percipiat**, 'pervade,' 3, 80 n. — **fervoribus**: 215.

606. 6, 318, 'opportuna fuit si forte et idonea flammis.'

607. **ardoribus** here only in pl. in L.; several times in Cic.

608. **quod genus**: 3, 221 n. — **stipulam** with *segetes* shows that the poet. pl. *stipulas* was not established in L.'s time (*Archiv*, 12, 518).

609. **accidere**, Q; *accedere*, O; *accendere*, O corr.; *accendi*, Flor. 31. See on 2, 1025, and 4, 568. — **scintilla**: Hieron. *Ep.* 127, 10, 'cernentes haeretici de parva scintilla maxima saepe incendia concitari.' — Lotze proposed *passam* for *passim*.

610. **et**: 3, 234 n. Lachm. *e*. — **lampade**: 402.

611. **caecis**: this was noted by Tyndall as an anticipation of modern discoveries. See Adams' 'Lucretius and his Science' in *Gentleman's Magazine*, 53, 188 (= Littell's *Living Age*, 2620, 726).

612. **nullo fulgore** explains *caecis*.

613. **aestifer**, sc. *sol;* *aestiferiutantum*, Q, *-tantur*, O; *aestifer ut tantum*, Flor. 31, edd.; *aestiferum*, Avanc. Woltjer, *L. Phil.* 271. — **tantum** ⟨*quantum sit*⟩.

614–649. 'The reasons for the courses of the sun and moon are obscure. They may be retarded because near the earth; or currents of air may blow them along.'

614. **ratio simplex . . . patescit** for *simpliciter patet qua ratione*, etc.; so in Prop. 2, 4, 20, *unde tamen veniant tot mala caeca via est* for *obscura via est qua mala veniant;* see Hertzberg there. — **et recta**, Marull. Bock. *Recta ratio* is common enough in other authors, as = *vera ratio*, and *recta* here is intensive of *simplex*, which occurs alone in 620. *Recta*, OQ; *nec certa*, Lamb., *certa* being *recta* with the letters of the first syll. reversed in order. *Et certa* M. and recent edd.; *rellata*, Lachm., cf. 620; *reclusa*, Bern.; *reque tecta*, Nencini. — **patescit**: 1, 490 n.

615. **partibus** of the zodiac; so in 642. — **aegocerotis** = *căpricorni*, hence there is no metrical cogency. Lucan, 9, 537, *humidus Aegoceros.*

616. **flexus** = *metas*, 617.

617. **solstitialis**: this term was used only of the summer solstice by the ancients: Lucan, 10, 298, 'consurgere in ipsis | ius tibi solstitiis, aliena crescere bruma'; see Drakenb. on Livy, 35, 49, 6. — OQ have *canceris;* Lachm. edd. *cancri se.*

618. **mensibus**, 'in monthly periods'; cf. *menstrua*, 764.

619. 692, *annua sol in quo concludit tempora serpens.*

620. **simplex**: one explanation might not satisfy at all times: in fact any such certainty of the laws of natural phenomena was not desired and could not be hoped for. Peace of mind, not scientific accuracy, was the desideratum: *τὸ δὲ μίαν αἰτίαν τούτων ἀποδιδόναι, πλεοναχῶς τῶν φαινομένων ἐκκαλουμένων, μανικόν*, *Ep. ad Pyth.* 113.

621. **cum primis**, 'in all probability.'

622 = 3, 371. Aet. 2, 23, 7, *Δημόκριτος τροπὴν δὲ γίνεσθαι ἐκ τῆς περιφερούσης αὐτὸν δινήσεως.*

623. **propter**, local; 1, 90 n.

624. **caeli turbine**: 510 n.

625. **illius** ⟨*turbinis*⟩. For the hysteron proteron, see on 535.

626. **supter**, adv. — **ideoque**: 4, 490 n. — **relinqui**, 'left behind.'

627. **signis** of the zodiac. The sun being in Cancer one month, in the next will be found in Leo, so it will be 'left behind' in a constellation nearer the east; hence 'posteriori' as the heaven turns from east to west. See Woltjer, *L. Phil.* 129, who quotes Hippolytus *Philosophumena*, 13, 4 (= Diels, *Dox.* 565), *εἶναι τὴν μὲν σελήνην κάτω, ἔπειτα τὸν ἥλιον, εἶτα τοὺς ἀπλανεῖς ἀστέρας· τοὺς δὲ πλανήτας οὐδ' αὐτοὺς ἔχειν ἴσον ὕψος.*

628. **fervida** = *summa*, but in 642 = *aestiva*. The highest constellations move quickest, and hence are burning hot.

629. **hoc** ⟨*sole*⟩. — **lunam** ⟨*relinqui sententia D. ponit*⟩. — **eius**: 1, 782 n.

630. **abest procul**: 4, 251, 255; a Lucretian pleonasm. — **terrisque**: *terraeque* could have stood metrically: is the pl. generalizing, 'all the earth'? Cf. on 1, 3.

631. **tendere**, 'keep up.' *Aen.* 5, 834, 'cursum contendere iussi.'

632. **etiam**, OQ, defended by Woltjer, *Mnem.* 27, 54, as introducing a new argument, and also by Heinze on 3, 288. *Etenim*, Lachm. edd.

633. **magis**, i.e. *celeriter.*

634. **circum**, 'round about'; loosely with *signa.*

635. **haec** ⟨*luna*⟩.

636. **mobilius**: 2, 65 n. — **hanc** ⟨*mobilius quam solem*⟩. — **revisunt**: Cic. *Arat.* 337, *fugientia signa revisunt.* Cf. also on 2, 359. — M. quotes the following illustration from Geminus, *Astron.* 10: 'If twelve runners are going round in a circle at the same pace and a thirteenth is going the same round at a slower pace, he will appear to be running through those behind him, while in truth they are all passing him; the sun or the moon is this thirteenth; the twelve runners the signs of the zodiac, which are really passing the sun and moon, while these seem to be going through them in the contrary direction.'

637. **fit quoque ut . . . possit** = *potest fieri quoque ut*; 3, 715 n. This was a doctrine of Anaximenes and Anaximander; see references in Usener, p. 383, 5, b. *Ep. ad Pyth.* 93, *ὁμοίως δὲ καὶ κατὰ ἀέρος ἀντέξωσιν.* — **transversis**, *i.e.* that cross the sun's path; cf. on 2, 213.

638. **alternis . . . alter** imply two currents. — **alternis**: 1, 524 n.

639. **solem** and *lunam*, 643, were interchanged by Bentl. and Wakef.

640. 746, 'bruma nives adfert pigrumque rigorem.'

641. **frigoris umbris**: *Georg.* 3, 356, 'semper hiemps, semper spirantes frigora Cauri. | tum sol pallentis haud umquam discutit umbras.' Shade and cold go together in semitropical countries.

642. **fervida signa,** on 628.

643. **stellasque,** probably the planets; see Woltjer, 130. Epic. usually mentions the stars with the sun and moon; cf. on 564.

644. **volvunt**: *Aen.* 3, 284, 'magnum sol circumvolvitur annum.' There is no reference to the *magnus annus* of the Pythagoreans; see on 1, 1029.

645. **aeribus,** abl. of means; cf. on 4, 291. — **alternis** with *partibus* probably; possibly with *aeribus.*

646. **diversis**: 3, 105 n. — Cf. on 1, 920.

647. **inferna ⟨diversa⟩ supernis**: for the syntax, see on 3, 1038, and Roby, 1137; for the juxtaposition, 3, 765 n.

648. **qui**: 1, 765, *qui magis illa queunt* and n. — **aetheris,** carelessly for *aeris,* which Bock. writes.

649. **aestibus**: 507 n.

650–655. 'Night comes when the sun is extinguished, or because he retraces his way below the earth.'

650. **caligine terras**: same verse ending in Ov. *M.* 1, 599; 7, 528.

651. **de,** 'after,' 1, 384 n. — **ultima,** Cambr. edd.; *vetima* OQ.

652. **impulit**: Catull. 63, 41, '⟨sol⟩ pepulitque noctis umbris vegetis sonipedibus.' Albert, *appulit.* — **efflavit**: cf. 2, 832, and 5, 758. — This was a theory of Heraclitus; cf. Plato, *Rep.* 6, 498 a, and Usener, *Epic.* 383, 3. *Ep. ad Pyth.* 92, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων καὶ κατὰ ἄναψιν ⟨τε⟩ γενέσθαι δυνατὸν καὶ σβέσιν . . . οὐδὲν γὰρ τῶν φαινομένων ἀντιμαρτυρεῖ.

653. **itere** (for *ĭtinĕre*) also in Accius and Varro; see lex.; cf. *itiner,* 6, 339.

654. *ad Pyth. l.c.,* κατ' ἐκφάνειάν τε ὑπὲρ γῆς καὶ πάλιν ἐπιπροσθέτησιν τὸ προειρημένον δύναιτ' ἂν συντελεῖσθαι.

655. **vis,** i.e. *turbo,* 624.

656–679. 'Morning comes when the sun returns, or when a new sun is formed at a definite time, just as many other phenomena occur at recurring periods.'

656. **Matuta,** Pontanus, edd.; *matura,* OQ; *natura,* Bock. Br. On Matuta, identified with Aurora and Leucothea, see Wissova, *Relig. u. Cultus d. Römer,* 97. — **oras aetheris**: 2, 1000 n.

657. **differt**: *differre favillam,* 2, 676.

658. **ille,** pleonastic, as frequently in poetry; Dr. § 39.

659. **anticipat**: Creech paraphrases: radiis antequam ipse appareat praemissis, caelum accendere conatur. — **accendere,** 'to cause to glow'; Sil. 15, 678, 'clipeum . . . accenderet auro.' — **temptans** with inf. is poetical; cf. 1069 and Dr. § 416, 6.

660. Serv. on *Georg.* 1, 247, 'ab ortu colligi scintillas et fieri orbem solis'; Minuc. Felix, 5, 9, 'sic congregatis ignium seminibus solis alios atque alios semper splendere.'

661. 6, 181, 'dissipat ardoris quasi per vim expressa repente | semina quae faciunt nictantia fulgura flammae.'

662. **faciunt gigni**: cf. 703. — **semper**: *aliusque et idem* | *nasceris,* Hor. *CS.* 10.

663. **Idaeis,** in the Troad. — Mela, 94, 'ex summo vertice eius (Idaei montis) speculantibus paene a medio nocte sparsi ignes passim micare, et ut lux adpropin-

quat ita coire ac se coniungere videntur, donec magis magisque collecti pauciores subinde et una ad postremum flamma ardeant. ea cum diu clara et incendio similis effulsit, cogit se ac rotundat et fit ingens globus.' — **fama**: 3, 981 n. — L. had not been there; cf. *fertur*, 6, 756, and 1, 727 n.

664. **orienti lumine**, at sunrise; cf. *sol ortus*, 2, 147; *orienti luce*, Catull. 64, 376; see also on 1, 282. Lamb. quotes Diod. Sic. 17, 7, 4 (in Usener, *Epic.* 354), who describes at length this atmospheric phenomenon, due probably to refraction; *ὁρᾶσθαι δὲ τὸν ἥλιον ἔτι νυκτὸς οὔσης ἀνατέλλοντα, τὰς ἀκτῖνας οὐκ ἐν κυκλοτερεῖ σχήματι πέμποντα, ἀλλὰ τὴν φλόγα κατὰ πολλοὺς τόπους ἔχοντα διεσπαρμένην.* Cleomedes the Stoic (*apud* Usener, *l.c.*) ridicules these explanations: *ταῦτα ἡ ἱερὰ Ἐπικούρου σοφία ἐξεῦρεν* (2, 1, p. 107).

665. **orbem** ⟨*solis*⟩.

666. Cf. 2, 308 and n.

667. **possunt**, Lachm. edd. for *possit.* Lachmann shows that after *mirabile quod* and the like L. always has the indicative.

668. **nitorem**: 4, 538, 'aurorae . . . nitore.'

669. **certo**: 1, 192 n. Note the great skill in repeating the phrase *certo tempore* in the lines following.

670. **florescunt**, 'blossom.'

671. **arbusta**: 1, 187 n. — **dimittunt**: 3, 339 n. — **florem**, 'flowering.'

672. **in certo**: mistaken for *incerto* in some inf. Mss.; see on 1, 93. — **imperat** with active inf. occurs first here; the verb only here in L. Cf. Dr. § 441, 6, d. Lamb. comp. *suadente*, 1, 175. — **aetas**: 4, 1038, 'adulta aetas . . . roborat artus.'

673. **veste**: 889, 'molli vestit lanugine malas'; *Aen.* 8, 160, 'genas vestibat.' Cf. *vesticeps*, *investis*.

674. **pariter**: *pari parte*, 1, 88 and n.

675. Accumulative asynd.; cf. 1192 and on 3, 156.

676. **non nimis**: see lex. *nimis*, B. — **partibus anni**: 1, 181.

677. **fuĕrunt**: 474; 3, 86 n.

678. **origine prima**: 3, 331 n. In general, Epic. *ad Herod.* 77, *ὅθεν δὴ κατὰ τὰς ἐξ ἀρχῆς ἐναπολήψεις τῶν συστροφῶν τούτων ἐν τῇ τοῦ κόσμου γενέσει δεῖ δοξάζειν καὶ τὴν ἀνάγκην ταύτην καὶ περίοδον συντελεῖσθαι*; *Ep. ad Pyth.* 92, *κατὰ τὴν ἐξ ἀρχῆς ἐν τῇ γενέσει τοῦ κόσμου ἀνάγκην ἀπογεννηθεῖσαν.*

679. **conseque**, 'in due sequence'; a brilliant emendation by Lachm. for *consequiae*, although *ἅπ. λεγ.* Cf. on 3, 648. — **redeunt**, Lachm. edd.; *rerum* OQ.

680–704. 'The days and nights increase and diminish during the year because either the sun describes a longer or shorter curve in his course below the earth, or because the air is more dense and delays his course, or because fires stream together more slowly at certain parts of the year.'

680. **tabescere**, an unusual metaphor; Plaut. *Stich.* 648, *quasi nix tabescit dies* (Wakef.). — Virgil states the problem, *Georg.* 2, 481, 'quid tantum Oceano properent se tinguere soles | hiberni, vel quae tardis mora noctibus obstet.'

681. **luces**, *lucibus*, 688; the pl. is uncommon in the sense 'days,' but occurs several times in Ov. *Fasti*, and in Manil. — **cum**: 3, 422 n. — **sumant augmina**: 2, 188.

682. **superne**: 1, 496 n.; here = *super terras.* — Cf. 658.

683. amfractibus: 1, 718 n. *Ep. ad Pyth.* 98, μήκη νυκτῶν καὶ ἡμερῶν παραλλάττοντα καὶ παρὰ τὸ ταχείας ἡλίου κινήσεις γίνεσθαι καὶ πάλιν βραδείας ὑπὲρ γῆς.

684. orbem, 'orbit.'

685. alterutra, on 589.

686. eius ⟨*orbis*⟩. — **adversa parte**: Quint. 5, 6, 6, 'partis adversae iudex eligendus.' Manil. 3, 619, 'partibus adversis quae surgunt condita signa | divisumque tenent aequo discrimine caelum; | quae tropica adpellant, quod in illis quattuor anni | tempora vertuntur signis nodosque resolvunt . . . et quanto fraudavit tempore luces | in tantum noctes auget'; *id.* 637, 'parte ex adversa brumam Capricornus inertem | per minimas cogit luces et maxima noctis | tempora.'

687. signum of the zodiac where the equator and the ecliptic cross, *i.e.* Aries, 20th March, Libra, 22d Sept.; see, *e.g.* Newcomb and Holden, *Astron.* p. 101 sq.

688. nodus is the knot made by crossing; σύνδεσμος; cf. Manil. — **lucibus umbras**: *Georg.* 1, 209, 'et medium luci atque umbris iam dividit orbem.' For the juxtaposition, 3, 765 n.

689. medio cursu, loc. abl., 'in midcourse between'; Madv. *LG.* 273 b. — **flatus aquilonis**: the winds are put for north and south; that is, for the summer and winter solstices.

690. caelum, OQ, is nom.; *caeli*, Marull. Br. Purmann, *Jahrb.* 115, 279 sq. — **metas** ⟨*solis*⟩, at the solstices; cf. 617; so Giuss. *Note L.* 63 sq. Pont. Lachm. Bock., *metans.*

691. signiferi orbis: Cic. *Arat.* 317, 'zodiacum hunc Graeci vocitant, nostrique Latini | orbem signiferum perhibebunt.'

692. quo, the zodiac. — **concludit**, Lachm. edd.; *contudit* OQ. See on 3, 574. Lachm. and Br. invert the order of 692–693. Goebel, 42, shows that the Ms. order is correct, with whom M. Giuss. Bail. agree. — For the verse, cf. 619. — Cic. *Arat.* 332, 'haec sol aeterno convestit lumine lustrans, | annua conficiens vertenti tempora cursu.' — **serpens**: cf. on 524.

693. obliquo, OQ, M. Giuss. Bail.; *obliqui*, Lachm. Br. The sun's rays would be 'slanting' as regards the ecliptic and equator. Giuss. observes that the adjective should have been expressed with *posituram*, to which it properly belongs, and thus is another proof that the poet is not discussing the cause of the equinoxes, but of the varying length of day and night; that is, the variation in length of the arc described by the sun above and beneath the earth.

694. eorum: perhaps Hipparchus among other astronomers; his celestial sphere was described by Ptolemy (Flammarion, *Astronomical Myths*, p. 57).

695. notarunt, 'mapped'.

696. partibus of the sun's course beneath the earth. — **aer**, OQ; *anni * sub*, Br.

697. tremulum iubar: 4, 404 n. — 5, 298, *tremere ignibus.*

698. penetrare potest: common alliteration; 2, 460; 3, 252. This doctrine was Anaximenes'; Stob. 1, 524, ὑπὸ πεπυκνωμένου ἀέρος καὶ ἀντιτύπου ἐξωθούμενα τὰ ἄστρα τὰς τροπὰς ποιεῖσθαι (Woltjer, *L. Phil.* 130).

699. *Georg.* 2, 482, 'quae tardis mora noctibus obstet.'

700. 'Ere the day star rears his radiant front,' Good. The sun is the diadem of the day. Cf. on 2, 608.

701. sic refers immediately to *crassior aer*, 696, but ultimately to the hypothesis in 660 sq.

702. **et**, at one time *tardius* and at another, *citius*.

703. **faciunt**, as in 662. — **de surgere**, Lamb. Hand, Winck. Hertz (44), Postgate (*J. Phil.* 19, 288), Cartault (26), Br. in *Append.;* Giuss.; ed. in *AJP.* 21, 185. What *desurgere* (Lachm. M. Bail.) means may be learned by consulting Scrib. Largus, 140, 142.

704. M. infers a lacuna following, like *qui faciunt solis nova semper lumina gigni*, approved by Br. Giuss. Bail. I do not think L. intended to approve this last hypothesis so strongly. Woltjer, *Jahrb.* 123, 781, ejects the verse, after Goebel, and earlier still, Gifanius. The vulg. before Lachm. put it after 714, changing to *faciant*. I incline to the spuriousness of the verse.

705–750. 'The moon may shine with reflected rays of the sun; as she recedes from the sun with light increasing, and diminishing as she reverses her course; or she may shine with her own light, at times being obscured by another body; or she may roll like a ball bright on one side, which may be wholly or partially presented to view; or a new moon may be born every day, just as the seasons come in regular succession.'

705. **percussa**, Flor. 31, edd.; *perculsa*, OQ; see on 2, 800. — Cf. the quotation in 575 n.

706. **inque dies**: 4, 1069 n. — **id**, supplied by Lachm. edd.; *maius*, old vulg. Could *allumen* be written? There is a rare verb *alluceo;* cf. the analogous forms *affamen*, *cognomen*, *discrimen*, *examen*, *adaugmen*, 6, 614, *adactus*, 5, 1330; there is also a mediaeval verb *allumino*.

707. **ad speciem**, 'to look at,' 724; 4, 236 n. — **orbi**, also abl. quoted from Varro; cf. on 1, 978. This theory was attributed to Democritus by Woltjer, 133.

708. **donique**: 2, 1116 n. — **eum contra**: 4, 484 n. — **bene**, probably with *fulsit*, according to his usual interlocking; cf. 3, 1071, *bene videat*, 2, 1090, *bene teneas*.

709. **obitus**, acc.; pl. *metr. gr.*

710. **minutatim**: 2, 1131 n. — **retro** ⟨*revertens*⟩. — **quasi**, probably with *retro*, rather than with *condere lumen;* cf. 4, 433 and n.

711. **propius ad**: 2, 135 n.

712. **orbem**, *signiferi orbis*, 691.

713. **faciunt**: cf. 1, 783. — **fingunt**: 1, 371 n.

714. **consimilem**: 3, 74 n. — **cursus viam**: 1124, *iter viai*.

715. **est etiam quare possit**: cf. 6, 1087, 295, 132. — **cum**, pleonastic, 1, 287 n. The doctrine of the moon's independent light was taught by Anaximander, Xenophanes, and others.

716. **et** = *et tamen*. — **formas**, 'phases,' 732.

717. The originator of the hypothesis of a dark satellite of the moon is unknown. It is alluded to in *Ep. ad Pyth.* 94, ἔτι τε καὶ ἐπιπροσθετήσεις. It was a doctrine of Anaximenes and Anaxagoras.

718. Note the alliteration. — **occursans officiensque**: 1, 337 n.

719. **cerni**, 'distinguished.' — **cassum**: 4, 368 n.

720. **versari**: cf. 477. — **si**, OQ, edd.; *sit*, Lachm. after Dousa. *Si forte = fortasse.* This doctrine was held by Berosus (Vitr. 9, 2, 1), 'qui ab Chaldaeorum civitate sive natione progressus in Asia etiam disciplinam Chaldaicam patefecit, ita est professus ⟨lunam⟩ pilam esse ex dimidia parte candentem, reliqua habere caeruleo

colore. cum autem cursum itineris sui peragens subierit sub orbem solis, tunc eam radiis et impetu caloris corripi convertique candentem propter eius proprietatem lumina ad lunam. cum autem evocata ab solis orbi superiore spectet, tum inferiorem partem eius quod candens non sit propter aeris similitudinem obscurare videri'; *ad Pyth. l.c.*, κατὰ στροφὴν τοῦ σώματος.

721. **parti**: 1, 1111 n. — **tinctus**: 6, 173, *lumine tingunt; Aen.* 11, 913, *gurgite Phoebus Hibero | tinguat equos.*

722. **edere**, 'present.'

723. **quaecumque**, Christ, 25, *quae cuncta;* cf. on 2, 905. — **aucta**: 3, 626 n.

724. **ad speciem**: cf. 707. — **vertit**, perfect; cf. *convertit*, 6, 643. — **oculosque patentis**, 3, 655.

725. Cf. 710.

726. **glomeraminis**: cf. on 2, 453. Note the hendiadys.

727. **Babylonica**: Hor. *C.* 1, 11, 2, 'nec Babylonios | temptaris numeros.' — **Chaldaeum**, gen., 1, 1 n.; the reference is to Berosus, and his followers in Italy. — **refutans**: 1, 623, 'ratio reclamat vera.'

728. **astrologorum**, 'astronomers'; the meaning 'astrologers' was later differentiated. — **artem**, 'system.'

729. **proinde quasi**: cf. 4, 812, and for the sentiment, 4, 499, 'proinde quod in quoquest his visum tempore, verumst.' Albert, *quasi haud.* — **pugnat**, 'fights for,' see lex. B, and cf. 2, 205, the nearest Lucretian parallel.

730. **hoc**, acc. — **ausis**, 6, 412, *ausis contendere.* Epicurean indifference to either explanation, provided either one be correct. 735 might well be taken with 730.

731. **nova**: Epic. mentions the sun and moon together for this hypothesis; see on 652. Heraclitus had taught the same, if the inference is justified from Aetius, 2, 28, 6, Ἡράκλειτος τὸ αὐτὸ πεπονθέναι τὸν ἥλιον καὶ τὴν σελήνην. Martha, 244, comments on L.'s skill in treating this ridiculous assumption, and avoidance of the inevitable question as to what becomes of the old moons.

732. **ordine**, 'succession.' — **figuris**, 'phases.' — Notice the chiasmus and tautology.

733. **inque**: 3, 3 n. — **privos**: 3, 372 n. — **aborisci**, OQ, Camb. Gif. Wakef. edd. after the analogy of *fatisci*, *ulcisci*, etc., although ἅπ. λεγ. Q corr. has *abolisci*. Cf. on 3, 155. — **quaeque** ⟨*luna*⟩.

734. **parte locoque**, 'place and stead.' For *pars*, 'function,' see lex., but *in parte* in this sense seems unexampled.

735. **difficilest**: cf. 1168. — **vincere**: 2, 748 n.; *pervincere dictis* above, 99, *Georg.* 3, 289, 'verbis ea vincere magnum.'

736. **possint**, supplied by Lachm. from 750; *videas* before him. A repetition of the argument in 669 sq.

737. **Veneris**, OQ, edd. Kraetsch, 76; *veris*, Bentl. Wakef. Lachm. — **praenuntius**, Cupid. In general cf. Hor. *C.* 4, 7, 9, 'frigora mitescunt Zephyris, ver proterit aestas, | interitura simul | pomifer autumnus fruges effuderit, et mox | bruma recurrit iners.' Bryant, *Order of Nature*: 'Still sweet with blossoms is the year's fresh prime; | Her harvests still the ripening summer yields, | Fruit-laden Autumn follows in his time, | And rainy Winter waters still the fields'; and for Lessing's criticism, see *Introd.* 43. Siebelis, *QL.* 54, well interprets: 'it ver et Venus eiusque

praenuntius Cupido quibus Flora colores suos praespargit, ipsa rursus Zephyri vestigiis adhaerens'; Horace mentions (*C.* 1, 32, 9) *Veneremque et illi semper haerentem puerum.* For the relation of Venus to spring, cf. 1, 10 sq. 'The seasons pass like figures in some frieze of Mantegna, to which, by divine accident, has been added the glow of Titian's colouring,' Symonds, *South. Europe*, 364.

738. **pennatus,** 1075, *pinnigeri amoris;* Cic. *ND.* 3, 58, *pinnatum Cupidinem.* — **zephyri,** OQ, edd.; *zephyrus*, Marull. vulg. Lachm. *Genitabilis aura favoni*, 1, 11. Cf. Unger, *Jahrb.* 141, 494, who defends the Ms. reading. Symonds, *l.c.*, criticises unfavorably Botticelli's painting of Primavera in the Academy at Florence, which was suggested by this Lucretian passage: 'graceful and subtle, but not Lucretian.' (Photograph of Primavera in *Masters in Art*, Boston, 1900.) — **propter**: 1, 90 n.

739. **Flora mater,** also in Cic. *Verr.* 5, 36. — **quibus,** Ver, Venus, and Cupid. — **praespargens,** ἅπ. λεγ. — **viai cuncta**: 1, 86 n.

740. Note the beauty of the rhythm due to diaeresis after the 2d and 5th feet, with caesuras in the 1st and 4th accompanied by alliteration in the first two, middle two, and last two words, and the assonance *coloribus, odoribus.*

741. **inde loci**: 443 n. — **calor,** for 'summer'; 1, 174 n.

742. **pulverulenta Ceres**: *Georg.* 1, 66, *pulverulenta aestas.* — **et,** Marull. edd. — **etesia flabra aquilonum** is repeated in 6, 730. — **etesia,** reversal to the adject. of *etesiae*, sc. *animae*, 'trade winds from the north,' on which see 6, 716.

743. **graditur,** walks in procession; cf. 738. — **Euhius Euan**: on the occurrence of this title of Dionysus, see Lachmann's note. Enn. *Ann.* 424 had 'aestatem autumnus sequitur, post acer hiemps it,' and *Sc.* 125, 'tum pariter euhan euhoe euhium.' Perhaps we should write *Euhan* here for *Euan.*

744. **inde** following *inde* in 743: see on 3, 822. — **tempestates,** ('windy) seasons': 1, 178 n.

745. **altitonans** had been used by Ennius; so *altivolans*, 433; both failed to meet with general approval. — **Volturnus**: Sen. *N.Q.* 5, 16, 'ab oriente hiberno eurus exit quem nostri vocavere volturnum . . . venti adiutorio ac fulgoris praestringentis oculos . . . eurus iam civitate donatus est.' Although Volturnus was a sirocco in summer, it was after 17 Sept. a storm wind with thunder and lightning; cf. Preller, *Röm. Myth.*[2] 1, 330, 1, and 2, 143, 1. So in L.'s manner *altivolans* and *fulmine pollens* are synonymous.

746. **pigrumque rigorem**: *gelidum* in 640. Hor. *C.* 1, 22, 17, *pigris campis; id.* 4, 7, 12, *bruma iners.*

747. **reddit,** Flor. 31, Camb. M. Giuss. Bail.; *didit*, Bergk, Br.; *prodit* Lachm.; *redit*, OQ. *Reddit*, 'brings again'; the cold increases after Christmas. — **crepitans dentibus**: *crepito dentibus*, Plaut. Rud. 536 (Lamb.). — **hanc,** Q, *ac*, O. — **algor,** Lachm. Br. Bail., cf. 3, 623; *algi* OQ, cf. 3, 732; *algu*, Wakef. Bergk, M. Giuss.; *algus*, Lamb. — Spenser, *F. Q.* 7, 31, 'Lastly came Winter cloathed all in frize | Chattering his teeth for cold that did him chill; | Whilst in his hoary beard his breath did freese'; cf. also Cantos 28–39. — *Laus Pisonis*, 149, 'cessat hiems madidos et siccat vere capillos; | ver fugit aestates; aestatum terga lacessit | pomifer autumnus, nivibus cessurus et undis.' (*Algor* may have displaced some anteclass. adj. meaning 'icy,' now lost — unless it be that *hiemps algi* = *hiemps gelida* be retained; the

thought then would be, 'finally winter brings the snow again and numbing frost restores: her the icy winter storm follows with teeth rattling with cold'; the punctuation would then be *rigorem reddit; hiemps sequitur . . . † algi.*)

748. **minus mirum,** 'by no means certain,' but merely possible. — **certo tempore** marks the return to the main argument.

749. **rusus**: 3, 1001 n.

750. **tam** modifies *multa;* cf. 736.

751–770. 'Eclipses of the sun and moon may be due to several causes: the one may be obscured by the moon or the other by the earth; or unknown dark bodies may shut off their light that may be quenched at certain times or in certain places.' (They do not come *divinitus* — the most important matter.)

751. **item quoque**: cf. 6, 756–757. — *Georg.* 2, 478, 'defectus solis varios lunaeque labores.'

752. **pluribus,** emphatic.

753. This theory is ascribed to Thales, and was generally followed in antiquity.

754. **a terris,** 'earthwards'; cf. 1332, and on 1, 693. Other examples in *Thes.* 1, 22, 7 sq. — **caput** ⟨*lunae*⟩. — **ei** ⟨*soli*⟩. For the spondee *ei*, see on 3, 556 n.

755. **orbem** ⟨*lunae*⟩.

756. 1045, 'tempore eodem alii facere id non quisse putentur,' and 765 below. — **aliut corpus**: *Ep. ad Pyth.* 96, Ἔκλειψις ἡλίου καὶ σελήνης δύναται μὲν γίνεσθαι καὶ κατὰ σβέσιν, καθάπερ καὶ παρ' ἡμῖν τοῦτο θεωρεῖται γινόμενον· καὶ ἤδη κατ' ἐπιπροσθέτησιν ἄλλων τινῶν, ἢ γῆς ἢ οὐρανοῦ ἢ (ἀοράτου, *coni.* Usener) τινος ἑτέρου τοιούτου and the scholion ἥλιον ἐκλείπειν σελήνης ἐπισκοτούσης, σελήνην δὲ τοῦ τῆς γῆς σκιάσματος, ἀλλὰ καὶ κατ' ἀναχώρησιν. This theory of dark bodies was advocated by Anaximenes and Anaxagoras; cf. Usener, p. 385. — **tempore eodem,** merely logical = *tamen;* cf. *interea,* 394.

757. **cassum lumine**: cf. 719 and n. — **labatur**: 1, 2 n.

758. **sol languidus**: Chamisso's 'entnervte Sonne' is compared by Schwartz, *Jahrb.* 109, 370. Cf. also on 1, 651. — **dimittere**: κατὰ σβέσιν, *ad Pyth.* and cf. 652. — The theory was advocated by Xenophanes and Metrodorus (Usener, 385).

759. **tempore certo,** because eclipses were sometimes predicted.

760. **flammis infesta**: cf. 770, and 2, 521 n.

761. **faciunt interstingui**: 3, 100 n. Except in Ap. *M.* 4, 12, only the pf. partic. occurs, and the Lucretian meaning 'extinguish' is found also but once, and that in the Apuleian passage.

762. **spoliare lumine**: 4, 377 n.

763. **super,** adv.; 1, 649 n. (Perhaps *supera* — suggested by Gif. — should be read, thus referring to the position of the earth and contrasted with *oppressum*: the earth is 'on top' in the combat.) — **ipsa** ⟨*terra*⟩. — **tenere,** 'keep' from illuminating the moon.

764. **menstrua**: the nights during every month when there is no moon, and the occasional eclipse of the full moon. L. is superbly careless of astronomical accuracy and of his own consistency. 'If her orbit lay in the plane of the ecliptic, there would be an eclipse every full moon.' — It is possible that *menstrua* may mean here *luna;* cf. *Georg.* 1, 353, 'quid menstrua luna moneret.' Duff, p. xxviii, conveniently summarizes the doctrine of modern astronomers: 'Eclipses can only occur when the

moon happens to be near one of the nodes of her orbit, *i.e.* those points where her orbit intersects the ecliptic. An eclipse of the sun can only occur at new moon, when the moon is between the sun and the earth; an eclipse of the moon, at full moon, when the moon is on the side of the earth opposite to the sun, and passes through the cone of the earth's shadow.'—**rigidas**, 'rigid,' *i.e.* well defined. Wakef. comp. Poet in Cic. *Tusc.* 1, 37, 'ubi rigida constat crassa caligo inferum,' and also Septuagint, *Exodus* 10, 21, ψηλαφητὸν σκότος.—**coni**, formed by the shadow of the earth.

765. **succurrere**, 'pass under,' an unexampled meaning, but somewhat similar to the use in Varro, *LL.* 5, 48, 'pagus Succusanus quod succurrit Carinis.'

766. **perlabier** in the 5th foot; 3, 67 n.

767. **interrumpat**: 287 n.—**lumenque profusum**: 570.

768. **et tamen**: 3, 51 n.—**fulget**: 2, 27 n. *Fulgit*, Lamb. Lachm.

769. **languescere**, *sol languidus*, 758. Tac. *Ann.* 1, 28, *luna . . . visa languescere.*

770. Cf. 760.—**per** is postpositive in 4, 597; 6, 1264; cf. on 3, 24.

771 = 764, omitted by most edd. Van d. Valk would retain 771 and omit 764 for the symmetry of 753–757, 758–761, 762–767, 768–771.

772–782. 'Having explained the courses of the sun and moon, I now return to the infancy of the earth and its first fruits.'

772. **caerula mundi**: cf. 1, 1090 and n. and *Introd.* 44.—**magni mundi**: 2, 1144; 5, 433, 454, 1204; 6, 493, 565.

773. **quicquid** = *quicque*: 3, 619 n.—**resolvi**: cf. *exsolvere*, 2, 381; *dissolui*, OQ, 6, 46.

774. Cf. 76.

775. **vis et causa cieret**: 1, 238, 'vis causaque conficeret,' and n.

776. **quove** = *quoque*, 3, 34 n.—**possent**, Brix. edd.—**offecto**: 2, 156 n.—**obire**: 4, 433.

777. **neque opinantis**: *neque op.* for *nec op.* is said to occur in the continuators of Caesar, but is otherwise very rare.—**obducere**: 207 and n.

778. **quasi conivent**, unexampled metaphor.—**lumine**, here 'eye'; cf. 4, 1143.

779. Note alliteration.—**convisunt**: 1, 145 n.—**candida** is predicate, 'made brilliant.'

780. **redeo** with reference to 330 and the astronomical interruption, 509 sq.—**mundi novitatem**: 818, 943.—**mollia**, 'tender.'

781. **fetu**: 1, 193 n.—**luminis oras**, 'existence,' 1, 22 n. *Tellus cuncta creavit*, 2, 1151.

782. **incertis**: cf. 504.—**crerint**, Orelli, edd. for *credunt;* archaic for *decreverint*, 393 n. *Georg.* 2, 332, 'inque novos soles audent se germina tuto | credere'; *Aen.* 11, 560, 'dubiis committitur auris'; *id.* 10, 69, 'vitam committere ventis.'

783–820. 'First came the grass and trees; then animals were produced by mother earth; birds were hatched and infants were born and nourished.'

783. **Principio**, at the beginning of a great division of the argument; cf. 1, 271 n.—**genus herbarum**, all green verdure.

784. **collis**, 'the hillsides'; cf. 1373.—**camposque per omnes**: the same verse close in *Aen.* 2, 498; Ov. *Hal.* 81.

785. **florida**, *novitas florida mundi*, 943.—**viridanti**: 2, 33 n.—This theory, which was advocated by Oken, attempts to account for the production of flora and

fauna by the process of development; all existing substances are derived from atoms under the action of natural law; cf. Buchanan, *Mod. Atheism*, 62.

786. **arboribus**: 'Εμπεδοκλῆς πρῶτα τὰ δένδρα τῶν ζῴων ἐκ γῆς ἀναδῦναι φησι, Aetius, 5, 26. — **exinde** may be local, but is probably temporal; cf. *ubi*, 809.

787. **inmissis habenis**: *Georg.* 2, 363, 'dum se laetus ad auras | palmes agit laxis per purum inmissis habenis'; cf. *Aen.* 5, 662; 6, 1; Ov. *M.* 1, 280. — 'In the ancient teachings of Empedocles we find the germ of the theory of the Survival of the Fittest, or of Natural Selection. Empedocles was an evolutionist only in so far as he taught the gradual succession of the less by the more perfect forms of life. He had a dim adumbration of the truth. . . . He modified the abiogenetic hypothesis, and by happy conjecture gave his theory a semblance of modern evolution with four sparks of truth: first, that the development of life was a gradual process; second, that plants were evolved before animals; third, that imperfect forms were gradually replaced (not succeeded) by perfect forms; fourth, that the natural cause of the production of perfect forms was the extinction of the imperfect,' Osborn, *From the Greeks to Darwin*, 39 sq. 'It has been suggested that the origin of flora may be first accounted for by the action of some element on a certain mucus generated at the point where the ocean comes into contact with the earth and air; that is, on the shore at low-water mark,' Buchanan, 65.

788. **primum . . . creantur**, *i.e.* the first growth. — This is a comparison, not a reason.

789. **membris . . . corpore**, synonymous; 3, 112 n. — **pennipotentum**: 2, 878 n. Note the chiasmus.

790. **nova tellus**: *primis terris*, Hor. *S.* 1, 3, 99.

791. **inde loci**: 443 n. — **mortalia saecla**, 'living beings'; 2, 1153 n. *Animalia*, Br., because elsewhere in L. *mortalia* refers to men; *volantia*, Cartault; Cic. *ND.* 3, 29, 'mortale igitur omne animal.' — **creavit**: 1, 709. S. Austin, *CD.* 12, 12, 'sicut ipsum mundum ex materia sua renasci existimant ita in illo ex elementis eius genus humanum ac deinde a parentibus progeniem pullulare mortalium, sicut aliorum animalium.' Martineau, *Ethical Theory*, 1, 393, speaks of 'atoms practising their first experiments in morphology and working up their patent organic cells into seaweed, ferns, and forests.'

792. **multa modis multis varia ratione**: 1, 341. — **coorta**, 3, 15 n.

793. **de caelo**: cf. 2, 1154.

794. **salsis lacunis**: in the Borgian biography it is said that Cicero warned L. to avoid bold metaphors, one being *Neptuni lacunas*, which is nowhere found in the poem. It is noticeable that *salsis* might have replaced *Neptuni* in this verse; *ad Her.* 4, 15, 'si praeceps in Neptunias depulsus erit lacunas.' Cf. *Cl. R.* 10, 19. — The theory was advanced by Anaximander and later expressed by the phrase *omne vivum ex aqua*: the fish lost their scales after becoming land animals; the first beginnings of the theory of descent are found in him: Gomperz, *Greek Thinkers*, 1, 534; Ueberweg-Heinze, *Gesch. Phil.* 1, § 13. — Vahlen, *Sitzb. Berl. Akad.* 32, 717, arguing from Serv. *Aen.* 2, 173, finds a reminiscence of Ennius here.

795. **linquitur ut**: cf. 2, 914. — The poet has not really exhausted all hypotheses. — **maternum**: 'Sacred Goddess, Mother Earth, | Thou from whose immortal bosom | Gods and men and beasts have birth, | Leaf and blade and bud and blossom,'

Shelley. Cf. on 2, 598, and the close parallel, 2, 998. Gneisse and Tohte, *Jahrb.* 119, 546, reject 795–796 as an interpolation; refuted by Lohmann, 44.

796. Vulgate, *Genesis*, 1, 24, 'producat terra animam viventem in genere suo, iumenta et reptilia et bestias terrae.'

797. On spontaneous generation, see 3, 719 n.

798. **calido vapore**: 3, 126 n. — **concreta**: 3, 20 n.

799. **minus mirum**: cf. 748.

800. **aethere**: 907, *caeloque recenti*. — **adulta** with *plura*; 'alescendi summum tetigere cacumen,' 2, 1130.

801. **genus alituum**: 2, 928 n. — **variaeque volucres**: 1, 589 n. — Giuss. brackets 801–804 as interrupting the argument, and 805 as a variant of 791; and in his *Note L.* 65 compares 2, 76–79, an interjected reference to men. Martha, 233, well remarks that in these problems science is no more wise than fable, and philosophy may be permitted to err.

802. **ova**: where did they come from? Aristotle, *Gen. Anim.* 3, p. 655, says if the earth generated animals, they were either produced as worms out of putrefaction or formed of eggs growing out of the earth (Cudworth, 2, 99). — **exclusae**: Cic. *ND.* 2, 124, and Col. 8, 5, 'pulli . . . exclusi.' — Duff quotes Shaksp. *Hamlet*, 5, 1, 310, 'The female dove, when that her golden couplets are disclosed.' — **verno**, the time of birth, 1, 10 sq.; continuous in the *novitas mundi*.

803. 4, 58, 'cum teretis ponunt tunicas aestate cicadae.

804. **victum vitamque**: 1080, 1105; Plaut. *Capt.* 493; a frequent alliterative combination; Wölfflin, *Allit. Verbind.* and Kraetsch, 36.

805. **mortalia saecla** here includes men; cf. 823. — **primum**, *i.e. tempore verno*; *passim*, Lachm.; *proavum*, Christ, 25; *partu*, Bock. Polle, *A V.* 60, would transfer the verse to follow 796; Masson, *At. Th.* 73, finds a lacuna after 804. L. is again circling about his subject.

806. **superabat**: note the continuous action throughout the description. — **arvis**: he has *agros* at the close of the verse in 973, 1104, 1366; 6, 642, 1139; in *Aen.* 8, 695, the unploughed sea is called *arva Neptunia*. Cf. L. 2, 1154; 3, 785.

807. **hoc**, 'therefore'; 4, 360 n.

808. **uteri**: Empedocles, 439 D., *αὔξεσθαι δὲ ὑπὸ τοῦ ἐν τῇ γῇ θερμοῦ διαιρόμενα, ὥστε γῆς εἶναι μέρη, καθάπερ καὶ τὰ ἔμβρυα τὰ ἐν τῇ γαστρὶ τῆς μήτρας μέρη.* Censorinus, 4, 9, 'Epicurus credidit limo calfacto uteros nescio quos radicibus terrae cohaerentes primum increvisse et infantibus ex se editis ingenitum lactis umorem natura ministrante praebuisse, quos ita educatos et adultos genus humanum propagasse.' Anaximander, Parmenides, Diogenes of Apollonia, and Democritus all taught the procreation of living beings from the earth (Zeller, *Stoics, etc.*, 451). Critolaus observed (Philo, *Quod Mund. Incorr.* p. 945) that he might as well have feigned the earth to have had breasts and nipples too as wombs and milk; and then what should hinder but that she might have arms and hands and swaddling bands to boot? (Cudworth, 2, 101). — **apti** = *adepti*; cf. 1, 448.

809. **aetas**, Marull. edd.; *aestas*, OQ; *aestus*, Lachm. M. There was no summer in the spring of the world, and *aetas* (= maturity) seems the easiest correction.

810. **infantum**, the form here only in L. — **petessens**, 3, 648 n. Note its agreement with the periphrasis; it could not well go with *aestus*.

811. **ibī**: 2, 75 n.; it is local. — **foramina**: cf. 457.

812. **cogebat** ⟨*terram*⟩ **fundere**: 3, 197 n.

813. **lactis**: Archelaus, who had great influence on Epicurus (DL. 10, 12), taught (DL. 2, 17), *γεννᾶσθαι τὰ ζῷα ἐκ θερμῆς τῆς γῆς καὶ ἰλὺν παραπλησίαν γάλακτι οἷον τροφὴν ἀνιείσης. οὕτω δὲ καὶ ἀνθρώπους ποιῆσαι.* In the golden age, *flumina iam lactis, iam flumina nectaris ibant*, Ov. *M.* 1, 111. Lact. *Inst.* 2, 11, quotes 808 and paraphrases the rest: *terram ipsam humore quodam, qui esset lacti similis, exuberasse*, etc.; and he goes on to show that *omnis illa ratio impossibilis et vana est.* See also Masson, *At. Th.* 74.

814. **dulci**, an occasional epithet of *lacte; γλυκύ* in Homer. Cf. on 1, 886.

815. **impetus**, 'rush,' current. — **alimenti**, here only in L.; usually *cibus atque umor*, as in 4, 1091. Vitr. 2, 9, 1, 'ex omnibus cibi potestatibus detrahit alimentum in se.' — 'But if men had been at first formed after this manner, there is no reason imaginable why it should not sometimes so happen now, the motions of the atoms being as brisk and vigorous as they were, and so to continue to all eternity; so that there is not the least ground at all for that precarious fancy and pretence of Epicurus, that the earth, as a child-bearing woman growing old, became at length effete and barren,' Cudworth, 2, 100.

816. **pueris**, the next step in age from *infantum*, 810. Wakef. comp. Ov. *AA.* 2, 475, 'silva domus fuerat, cibus herba, cubilia frondes.' Gudeman regards Tac. *Germ.* 46, *vestitui pelles cubile humus*, as showing common imitation of Posidonius, of which I see only possibility but not certainty; cf. 1243 n. and *APA.* 31, 108.

817. **abundans**: neuter.

818. **at**, 'but ⟨as some may have thought⟩'; cf. 18. — **dura**, the cold was young and tender like everything else. — *Aen.* 4, 563, 'res dura et regni novitas.'

819. **viribus** is abl. of quality.

820. **pariter crescunt**: *p. crescit*, 3, 747.

821–836. 'So the earth was and is mother, but now she is effete, for all things change.' This does not seem finished in its relation to the context, and Giuss. suspects that it does not belong to the first redaction.

821. Cf. 2, 998. — **etiam atque etiam**, 3, 228 n.

822. **tenet**: 4, 972, *frustrata tenere.*

823. **animal**: here only as sing. noun in L. (unless in 4, 740); *animalia* in 917. The Mss. have *anima*, Marull. edd. *animal*, but Wakef. *animans.* — **prope**: Hor. *S.* 1, 3, 98, 'iusti prope mater et aequi.' — **fudit**: cf. 225.

824. **magnis montibus**: 1, 201 n. V. *Ecl.* 6, 40, 'rara per ignaros errent animalia montis.'

825. **aerias volucres**: 1, 12 and n. — **formis**, probably with reference to their beauty; cf. 801.

826. Why spontaneous generation is now limited. — **debet**: this begs the question.

827. 2, 1150, 'effetaque tellus | vix animalia parva creat quae cuncta creavit.'

828. **totius**: 3, 97 n.

829. **status**: 3, 1074 n. and 835 below. — **excipere**: the preposition is pregnant, 'in succession'; cf. *extollere*, 3, 1.

830. **sui similis**: 6, 1124. — **migrant**: 3, 757 n. For the epanalepsis, cf. Catull. 64, 186, 'omnia muta | omnia sunt deserta.'

831. Cf. 1276.—**vertere**: 4, 1130 n.

832. 2, 77, 'augescunt aliae gentes, aliae minuuntur.'—**putrescit**: 307.—**debile languet**: 4, 951, 'debile fit corpus languescunt omnia membra.'

833. **succrescit**, Lachm. in notes for *crescit*, OQ, adopted by Crouslé, Bail. *Clarescit*, edd. after Lachm., cf. *clarescere*, 1456, for *crescere*. But cf. also *succedit*, 1278, and consider the great rarity of *succresco*.—**e**, Itali.

834. Cf. 828.

835. Cf. 829.—**alter**, 4, 688 n.

836. **tulit ut**, Bentl. Br. Giuss. Bail. Christ; *potuit nequeat*, OQ, Lamb. Wakef.; *pote uti nequeat*, Lachm.; *quod potuit nequit ut*, M.; *potuit negitat, potis est*, Bergk, *Jahrb.* 67, 325; *potuit nequit et potis est*, L. Müller, *Phil.* 15, 162, and Paulson with *at* for *et*.—**nequeat** ⟨*ferre*⟩ . . . **possit** ⟨*ferre*⟩.

837–854. 'Nature at first produced many deformed and incomplete beings, which passed away because incapable of life and propagation [being out of harmony with their environment].'

837. **portenta** are also described in 2, 700 sq.—Empedocles, Epicurus, and L. seek the explanation of progress in the union of heterogeneous forms, while the modern evolutionists find it rather in the successive differentiation of simple forms. Nature tried all possible combinations until one was found capable of life and propagation; see Lange, *Materialism*, 2, 35. Paley, *Nat. Theol.* Vol. 5, p. 44 (*Works*, 1825), on the other hand, says there is no foundation whatever for this conjecture in anything which we observe in the works of nature; no such experiments are going on at present . . . nor are there any appearances to support an opinion that every possible combination of vegetable or animal structure has formerly been tried.

838. **conatast**, she tried her 'prentice hand. So the atoms, 190 sq.—**coorta**, 3, 15 n.—Ov. *M.* 1, 436, 'edidit innumeras species, partimque figuras | rettulit antiquas, partim nova monstra creavit.'

839. **androgynum**, the man-woman, ἀνδρόγυνος: 'hermaphroditos vocamus, olim androgynos vocatos et in prodigiis habitos,' Pliny, 7, 34. The Mss. have here *androgynem inter utras nec utramque utrumque;* the reading adopted is due to Lachm. and his predecessors, except *interutrasque*, M., for which see on 2, 518.—**nec utrum**: 4, 1217 n.—Ov. *M.* 4, 378, 'nec femina dici | nec puer ut possit, neutrumque et utrumque videntur.'—**utrimque**: cf. 3, 335.—Hor. *Ep.* 1, 18, 9, *utrimque reductum*. Grasberger proposed *neutroque*.—'Res monstrosas versu monstroso,' Wakef.

840. **orba**, etc.: 2, 838 n.—*Georg.* 4, 310, *trunca pedum*.—**partim**: 3, 78 n.—**viduata**, lex. quotes Vitr. 5, 7, 7, *ingeni viduatus; Georg.* 4, 518, *viduata pruinis*. This theory goes back to Parmenides, Anaximander, and Empedocles. Parmenides thought that single limbs were first produced which afterwards formed junctions together (Ritter, *Hist. Phil.* tr. Morrison, 1838, p. 464). Empedocles, 238 (61 D.) πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι, | βουγενῆ ἀνδρόπρῳρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν | ἀνδροφυῆ βούκρανα, μεμειγμένα τῇ μὲν ἀπ' ἀνδρῶν, | τῇ δὲ γυναικοφυῆ, σκιεροῖς ἠσκημένα γυίοις.

841. **voltu**, 'face,' *i.e.* eyes. Emped. 234, ὄμματα θ' οἶα πλανᾶτο πενητεύοντα μετώπων. Lamb. suggested *visu*.—**reperta**, here a substitute for the missing participle of *esse;* cf. 1, 247.

842. *vincla membrorum adhaesu* is the order. — **adhaesu**: 3, 381 n.

843. **nec ut . . . nec**: cf. 871–872.

844. **foret usus**: 1, 184 n.

845 nearly = 4, 590.

846. **nequiquam**: 4, 464 n. — **absterruit**: 4, 1064 n. — 2, 1121, 'hic natura suis refrenat viribus auctum.'

847. **cupitum**: the implication is that of 1, 20, 'ut cupide generatim saecla propagent'; *cupio* and its derivatives frequently have this suggestion in L. — **aetatis tangere florem**, repeated from 3, 770, where see nn.

848. **Veneris res**: 2, 173. Lact. *Op. D.* 6, 'eas permanere non potuisse quod illas aut sumendi cibi facultas aut coeundi generandique ratio defecisset.'

849. The only hypermetric verse in L.; for other poets, see Gild.-Lodge, *LG.* 784, 13; L. Müller, *RM.* 295.

850. **prŏpagando**: 1, 195 n. — **procudere saecla**: cf. 856 and on 3, 1081.

851. **pabula**, probably *metr. gr.* for *cĭbus*, 848; cf. 944. It stands for means of existence generally, and therefore of continuance in life. Val. Fl. 4, 450, 'Harpyiae semper mea pabula servant.'

852. **remissa**, Lachm. edd.; *remissis*, OQ, Lamb. M. Lambin's interpretation was *deinde ut sit via qua genitalia semina per artus, membris relaxatis, manare possint.* For *remissa* is cited, 4, 1041; for *remissis*, 4, 1114, Ov. *M.* 4, 229: according to the Mss. the thought would have been *deinde qua genitalia semina per artus possint* ⟨*eiecta sedibus*⟩ *membris manare* ⟨*membris*⟩ *remissis*, which is grotesque; hence the correction seems necessary.

853. **habere** ⟨*utrumque*⟩, OQ, M. Giuss. Bail.; *avere*, Lachm. Br.

854. Cf. 1, 167. — **mutua gaudia**: 4, 1205. — **qui**, abl.; 1, 700 n. — **mutent**, Bern. edd.; *metuent*, OQ; *mutuaque insinuent*, Lachm. — **inter se mutent**: 1, 787.

855–877. 'Many races of animals have perished because they could not protect themselves, and were not protected by men.' — 855–877 is bracketed by Br. after Woltjer as interrupting the argument. It is an episode.

855. **tum**, later within the early period. — **animantum**, more indefinite than *animalium*: Polle, *A V.* 36. — 'There is here no implication of the peculiarly Darwinian doctrine of descent or development of kind from kind, with structure modified and complicated to meet changing circumstances. Natural selection of those species which were favored by their qualities or by circumstances in the competition for life is no doubt affirmed by Epicurus as it had been by Empedocles and others before him'; Wallace, *Epic.* 114. — **saecla** = *genera*; 2, 1079 n.

856. Cf. 850. Note alliteration, and cf. on 1, 257.

857. **vitalibus auris**: 3, 577. *Aen.* 1, 546, 'si vescitur aura | aetheria'; *id.* 1, 387, 'auras | vitalis carpis.' — Cf. 2, 1127 and n.

858. **dolus aut virtus**: cf. 3, 741–742. — **denique**, 'at least'; cf. on 1, 278. Hor. *S.* 1, 2, 133, 'ne nummi pereant aut puga aut denique fama' (M.). — **mobilitas**, 'swiftness,' 2, 65 n.

859. **ex ineunte aevo**: 3, 344 n. — *Tutata est reservans id genus* is the order. *Tutata*, Itali.

860. **multaque** ⟨*saecla*⟩.

861. **commendata**: cf. 1021 and Cic. *Fam.* 7, 17, 2, 'ei te commodavi et tradidi.' — **manent**, 'live'; 1, 363 n.

862. **genus acre leonum**: 3, 741, 'acris violentia triste leonum | seminium sequitur'; Ov. *F.* 4, 215, 'genus acre leones'; *Georg.* 3, 264, 'g. a. luporum.' — **saecla** ⟨*alia*⟩, e.g. *apri*, 1326.

863. Cic. *ND.* 2, 127, 'cornibus tauri apri dentibus morsu leones; aliae fuga se, aliae occultatione tutantur.' See 3, 741 and n.

864. **levisomna**, ἀπ. λεγ. — **fido**: 6, 1222, *fida canum vis.* Hor. *C.* 1, 1, 27, *catulis fidelibus.* L. liked dogs. — **corda**, 'courageous hearts.' Cf. 3, 294–295, 'acria corda | iracundaque mens' and nn. there. — **cum**: 1, 287 n.

865. **veterino**, of beasts of burden (*veho*), particularly of horses; cf. 890.

866 = 6, 1237 (1245) nearly. — **bucera**: 2, 663 n.

867. **tradita** ⟨*a natura*⟩.

868. **fugere** ⟨*pecudes et saecla*⟩, but *secutae* of OQ is retained by Wakef. Orelli; **secuta**, Lamb. edd. — V. *Ecl.* 2, 64, 'cytisum sequitur lasciva capella.' See on 1, 156.

869. **pabula**, acc. — **suo sine labore**: the food was given as a reward for their service.

870. **praemia**, 'recompense.'

871. **quis**: 4, 798 n. — **horum**: means of self-preservation or usefulness to man. — **ipsa** ⟨*saecla*⟩.

872. **sponte sua**: 1, 214 n. — **ut** is deferred for metrical convenience and to keep *ipsa* with *sponte sua.* Cf. also 6, 784, 887, 1064, 1214 (*e coni.* 2, 547).

873. **qua re** = *ut propter eam rem.* — **eorum**, with *genus.*

874. **esseque**: 1, 973 n.

875. **scilicet**, 'I say.' — **iacebant**, 'lay exposed.' There are some remarks on this struggle for existence in Martha, 254.

876. **indupedita**: 1, 240 n. — **fatalibus** = *naturalibus;* only here in L.; cf. on 2, 254.

877. **genus id**: cf. 859.

878–924. 'Animals of a twofold nature are impossible, for each nature has its own law of development and conditions of existence. The earth in its freshness produced much, but not such as these.'

878. **Centauri**: cf. 4, 732, 739; 2, 921 sq. — **fuĕrunt**: 3, 86 n. — **témpore in ullo**: 1, 26 n. Cic. *ND.* 1, 108, 'quid quod earum rerum quae numquam omnino fuerunt neque esse potuerunt ut Syllae ut Chimaerae?' The argument is directed against Empedocles as well as against popular fallacies of 'mixedly boviform and hominiform — biform and triform animals'; Cudworth, 2, 80.

879. **bino**: 4, 451 n. Simplicius, *Aenigm.* 39, 'Centaurus: Quattuor insignis pedibus manibusque duabus, | dissimilis mihi sum, quia sum non unus et unus, | et vehor et gradior, quia me duo corpora portant.' Manil. 4, 230, 'bifero centauri corpore.'

880. **alienigenis**: 1, 865 n. — **compacta**: 2, 446; 5, 919.

881. **partis ut non par**, Br.; *parvis ut non sit pars*, O, *sat*, Q; *partis ut si par*, Lachm.; *parilis quis non superesse*, Bern.; *visque ut non sat par*, M.; *par, vis ut sat par*, Giuss.; *parilis quibu' non parta*, Purmann, *Jahrb.* 115, 280; *animantum hinc illinc partis ut par vis*, Leutsch, *Phil.* 12, 292 and 26, 528; *animantum hinc*

illinc par vis ut partibus, Brandt; *parti ut par si pars*, Polle, *A V.* 35; *h. i. par vis ut non* (or *sat*) *par e. p.*, Ellis, *Cl.R.* 11, 205; *parvis ut sat par*, Cartault, 90. 'Si varias scripturas proponere vellem totam paginam implerem,' Lamb., who suggests *par vis ut non pari*, and approves Turnèbe's *par vis ut non sic*. No proposed emendation is altogether satisfactory: the objection to Brieger's is the ambiguity of *partis* and *non*, and the omission of *sat*, but all the other suggestions are unintelligible; Bailey †. — **partis** is the participle, sc. *membris*. Howard, *J. Phil.* 1, 133, thinks that either 879 or 881 is interpolated; if 879 be rejected, he would read 881 *h. i. par vis ut non sit e. p.*

882 = 4, 44 (53).

883. Note the interlocking.

884. **ecus**: 1, 477 n. — **etiam nunc**, of past time; see lex.

885. Ov. *M.* 7, 321, 'lactantia ubera quaeret' and *id.* 6, 342.

886. **validae vires**: 3, 451 n. — **senecta**: 3, 772 n. Tib. 1, 4, 31, 'quam iacet, infirmae venere ubi fata senectae, | qui prior Eleo est carcere missus equus.'

887. **deficiunt**: 3, 454 n. — **fugienti**: 1, 282 n. Lucan, 2, 25, 'sed cum membra premit fugiente rigentia vita.' — **languida**: cf. 6, 1268.

888. **pueris**, Avanc. edd.; *puerili*, OQ, Wakef. perhaps rightly; *puero illi*, M.; *puero levi*, Everett, *Harv. St.* 7, 34. — **iuventas** for *decus iuventutis* occurs first here; a poetical use. In prose it means the religious personification of youth; Hey, *Semas. Studien*, 179.

889. **molli lanugine** occurred in 817. The verse ending *lanugine malas* occurs in *Aen.* 10, 324; Ov. *M.* 9, 398; 12, 291; 13, 754; Zingerle, 25: add Lucan, 10, 135.

890. **homine et veterino semine**: for the order, 3, 201 n. — **ne**: 2, 410 n.

891. **confieri**: 4, 738 and n. — **neque esse**: 3, 552 n.; and for the negative (= *or*), Lane, *LG.* 1661.

892. **rabidis**, *Scyllaeam rabiem*, *Aen.* 1, 200; *caeruleis canibus resonantibus saxa*, id. 3, 432; *succictam latrantibus inguina monstris*, *Ecl.* 6, 75; cf. Catull. 60, 2; Sen. *Medea*, 351. — **semimarinis**, perhaps ἀπ. λεγ.

893. **Scyllas**: pl. of a supposed class; 4, 732 n. — **cetera de genere horum**: cf. on 3, 481.

894. **discordia**: Ov. *M.* 1, 9, *discordia semina rerum*.

895. **robora sumunt**: 820.

896. **proiciunt**, the opposite of *sumunt;* so Turnèbe and edd. for *proficiunt*, but still corrupt.

897. **unis**: 3, 616 n. The word is pleonastic; so 508.

898. **iucunda**, of suitable food; cf. 2, 31, 'iucunde corpora curant' and n. there. — **per artus** as in 851.

899. Cf. 4, 640 sq.

900. **barbigeras**: 6, 970; 3, 11 n.

901. **vero**, added by Ald., old vulg., and M.; *denique flamma*, Lachm. edd. *Quidem vero* occurs in 2, 652; 1, 1001, and several times in other connexions; *denique* would correspond as usual to *principio*, 883, but is too long a word to drop out. *Ignea flamma* of Avancius and others is more probable if something had fallen out at the beginning. *Multaque*, Bock.; *fervida*, Orelli, cf. 1099.

902. **omne**, 'every.'

903. **visceris**: 3, 566 n.

904. **qui**, adv. — **una**, with *Chimaera*.

905. 6, 576, 'summa magis mediis, media imis, ima perhilum.' — Hom. Z 181, *πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα· | δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο*; Ov. *M.* 9, 647, 'Chimaera iugo mediis in partibus ignem, | pectus et ora leae, caudam serpentis habebat.' Hyginus, *Fab.* 57, quotes the Lucretian line, and in part also in *Fab.* 151. Lang, *Myth, Ritual, and Religion*, 1, 73, compares the league of Iroquois totem tribes represented by a wolf, turtle, and bear. Some mythologists regard the thundercloud as the origin of the myth, but Keller, *Thiere*, etc., 44, thinks the chimaera was suggested by naphtha springs. — **prima**: *Aen.* 3, 426, 'prima hominis facies . . ., postrema . . . pistrix.' — **ipsa**, *i.e.* χίμαιρα. *Georg.* 2, 297, 'media ipsa ingentem sustinet umbram.'

906. **ore foras**: 3, 497 n.

907. Juv. 6, 11, 'tunc orbe novo caeloque recenti' (M.).

908. Cf. the argument in 2, 700 sq. — **fingit**: 1, 104 n.

909. **nixus in**, perhaps *metr. gr.*, or, as Hertz, 62, thinks, for emphasis.

910. **ore**, *orta*, Bock.

911. **aurea**, as Pactolus. *Georg.* 2, 166, 'auro plurima fluxit' (Wakef.).

912. **arbusta**: 1, 187 n. The reference is to the trees of the Hesperides. — **suēsse**: 1, 60 n.

913. **hominem**, Cyclops, Atlas, and the like. — **impete**: 4, 416 n. 'Giant force of frame,' M.

914. Cf. 1, 199 and nn. — **trans**: not only through, but across, with giant strides. *Trans* uncompounded occurs only here in L., and probably is used as a participle; cf. *intrare, penetrare*. — **pedum nisus**: 6, 834, *pinnarum nisus*.

915. **manibus**, 'arms.' *Aen.* 6, 796, 'caelifer Atlas | axem humero torquet.'

916. Here L. returns to the main argument left at 877. — **terris . . . tellus**: 1, 30 n.

917. **animalia**: cf. 823 and n.

918. **nil signi**: see examples in lex.

919. **compacta**: cf. 880. — **animantum**: 'v. 917, *animalia* dicit quia singulas species respicit, v. autem 919, *animantum*, primum quod non de certis quibusdam generibus agitur, sed de fictis . . .; deinde, quia rem similitudine stirpium probat, quarum eadem sit atque animantum condicio,' Polle, *A V.* 34. — **pecudes**: 1, 14 n.

920. **nunc quoque**, as is not the case with animals.

921 is an adaptation of 2, 699 and 1, 889.

922. **complexa**, 'united in one'; 2, 154 n.

923. **sed res**, M. edd.; cf. 545; *et res*, Goebel; *sed si*, OQ; *res sic*, Lamb.; *sed vis*, Lachm.; *sed sibi quicque . . . omnia*, Purmann, *Jahrb.* 115, 281.

924. **foedere naturae**: 3, 416 n. L. maintains the permanence of species, contrary to modern materialism; see Martha, 243.

925–987. 'And man was rude and strong: agriculture was unknown; his food was acorns and his drink was from the running brook; his home was the forest cave. There was no law, no regard for common good; marriage was the prize of the stronger. Day and night were expected without anxiety; wild beasts, rather

than darkness, were feared.' — See, in general, Guyau, *Morale d'Épicure*, 158 sq.; Euphorion *Fr.* 140 ed. Didot (in Benn's *Greek Philos.* 2, 99).

925. **illud** refers back to 821. — **in arvis**: cf. 2, 1154.

926. Note alliteration. — **durius**, *Georg.* 1, 63, *homines . . . durum genus*, id. 2, 341, *terrea progenies duris caput extulit arvis;* opposite of *mollescere*, 1014. — **ut decuit**: cf. *ut aecumst*, 226. — **tellus**, but *terra*, 937. — **creasset**: cf. 796.

927. **solidis magis**: the comparative, inadmissible *metr. gr.*, occurs in Columella, 7, 8; *solidissima*, 1, 565 and n.

928. **fundatum**: 4, 828 n. — **aptum**: 2, 479 and n. — **nervis**, 'sinews'; cf. 3, 697. 'This state of nature is to be regarded as a mere fiction, not unlike that of the Golden Age, which poets have invented,' etc., Hume, *Human Nature* (1886), 2, 266 sq.

929. **quod** corresponds to *quod* in 926. — **caperetur**, 'affected.'

930. **labi**: 3, 132 n. Primitive man suffered neither from indigestion nor from any other disease.

931. **solis lustra**: 1, 311 n. — **volventia**, neut.; 6, 345, 'omnia coniciens in eum volventia cursum'; see lex. s. v.

932. **volgivago**: 4, 1071. — The next stage of homes, 948. — **ferarum**, 'brutes,' 3, 753 n.

933 = 6, 1253. Note the recurrence of *r*. The description of the primitive ages in Ov. *M.* 1, 89 sq.; *Aen.* 8, 314; *Georg.* 1, 125 sq.; Tibull. 1, 3, 35, etc., may be compared. — **curvi** with *aratri* first occurs here; afterwards frequent in the poets (*Archiv*, 3, 119).

934. **scibat**: *scibant*, 949, 953, 959; *poenibat*, 6, 1241. — **ferro**, 1295, 'ferro solum proscindere terrae.' — **molirier**: *Georg.* 1, 494, 'agricola incurvo terram molitus aratro.'

935. **virgulta**, *Georg.* 2, 346, 'quaecumque premes virgulta per agros.'

936. Hor. *Epod.* 2, 13, 'inutilisque falce ramos amputans.'

937. Macr. *Sat.* 5, 1, noticed the Virgilian borrowing, *Georg.* 2, 500, 'quos rami fructus, quos ipsa volentia rura | sponte tulere sua, carpsit.'

938. Note alliteration. — **placabat**: Hor. *S.* 2, 8, 5, 'quae prima iratum ventrem placaverit esca' (Wakef.).

939. **inter**: thoughtless of the future. — **curabant corpora**: 2, 31 n. — **quercus**: Tib. 2, 1, 38, 'desuevit querna pellere glande famen'; Hor. *S.* 1, 3, 100, 'glandem atque cubilia propter . . . pugnabant'; Pliny, 16, 1, 'glandiferas quoque, quae primae victum mortalium aluerunt nutrices inopis ac ferae sortis'; *Georg.* 1, 7, 'tellus | Chaoniam pingui glandem mutavit arista'; Ov. *M.* 1, 106, 'quae deciderant patula Iovis arbore glandes.'

940. **plerumque**: unusual metrical position, perhaps for emphasis.

941. **arbita**: this spelling for *arbuta* does not occur outside of L. — **puniceo**, 'crimson,' 2, 830 n.

942. **plurima**, Bentl. *pluria*. — **etiam**, Bock. *et iam*.

943. **multa pabula dura**: 1, 11 n. *Dura* is a necessary and early correction for *dira;* Albert, *Phil.* 56, 246, *mira*. — **novitas**: 780.

944. *Georg.* 1, 127, 'ipsaque tellus | omnia liberius nullo poscente ferebat'; Just. *Inst.* 2, 1, 37, 'omnes fructus rerum natura hominum gratia comparavit.' — **miseris**: it was no golden age. *Miseris mortalibus*, *Georg.* 3, 66; cf. L. 3, 60 and 6, 1.

945. **sedare sitim**: 4, 850. Macr. compared *Georg.* 3, 529, 'pocula sunt fontes liquidi atque exercita cursu | flumina.' — **vocabant** with inf. is poetical; cf. on 3, 86.

946. **montibus magnis**: 1, 201 n. — **decursus aquai**: 1, 283 n.

947. **claru' citat late**, Forb. edd.; *claricitatiate*, OQ; *clarigitat late*, Lachm.; *clarior accitat*, old vulg.; *largu' citat*, Ritschl, *Opusc.* 2, 435, Goeb. Br. Polle, *AV.* 42; but *largus* is unnecessary with *magnis*, and connotes quiet abundance rather than the torrential rush of a mountain stream; cf. on 1, 1031. — Lachmann's arrogant note is worth reading, 'pro more suo cavillans,' as Forb. says on *Aen.* 5, 139. Cf. Wolff, 9. — Albert, *Phil.* 56, *allicit adsidue.* — **clarus** of sound, 1, 97 n. — **citat**, 'invites' by this sound.

948. **vagi**, in roaming (Mss. *vagis*), 'ut ipsi illi primi mortales indicentur,' Lachm. — **templa nympharum**: cf. 4, 580 and on 3, 25. — *Aen.* 1, 166, 'antrum | intus aquae dulces vivoque sedilia saxo | Nympharum domus.' — **tenebant**, OQ, edd.; *petebant*, Br. Giuss. Pascal (cf. *WKP.* 17, 693) would make *tenebant* = *obtinebant*, conat. imp.

949. **e** in caesura, 1, 664 n. — **umori'** = *umore* of OQ; 2, 623 n. — **fluenta**, noun.

950. Note alliteration throughout this passage. — **lavere** means usually to lave, often metaphorically; *lavare* refers to actual washing: so Ellis on Catull. 39, 14. — **umida saxa**: see on 3, 12, for the epanalepsis.

951. **musco**: Hor. *Ep.* 1, 10, 7, *musco circumlita saxa.*

952. **partim** refers to springs on the plain in contrast to those in the caves.

953. Diod. Sic. 1, 8, τοὺς οὖν πρώτους τῶν ἀνθρώπων, μηδενὸς τῶν πρὸς βίον χρησίμων εὑρημένου, ἐπιπόνως διάγειν, γυμνοὺς μὲν ἐσθῆτος ὄντας, οἰκήσεως δὲ καὶ πυρὸς ἀήθεις, τροφῆς δ' ἡμέρου παντελῶς ἀνεννοήτους.

954. **et** is apparently explicative. — **spoliis**: cf. 4, 62.

955. **nemora . . . montis silvas**: 41 n.

956. **frutices**: Varro, *RR.* 2, 1, speaks of *montuosis locis et fruticibus* ('chapparal'). — **inter**, anastrophic, 1, 316 n. — **squalida**, probably 'rude'; cf. 2, 467 n.; possibly = *horrida*, by wind and rain; cf. 5, 25.

957. **verbera ventorum**: cf. 6, 115.

958. **commune bonum**: Manil. 1, 83, 'et quodcunque sagax tentando repperit usus, | in commune bonum commentum laeta dederunt.'

959. **moribus**: *Aen.* 8, 315, 'gensque virum truncis et duro robore nata | quis neque mos neque cultus erat.'

960. **praedae**, gen.

961. **sponte sua**: *Aen.* 7, 203, 'Saturni gentem, haut vinclo nec legibus aequam, | sponte sua veterisque dei se more tenentem' (Wakef.). — **valere et vivere**: coupled by Plaut. and Ter.; Wölfflin, *Allit. Verb.* 87. — 'Tel est donc l'état de nature, que Hobbes peindra plus tard sous les mêmes couleurs: c'est l'état d'egoïsme, c'est la vie pour soi seul; c'est aussi l'état de guerre, ou règne le droit du plus fort,' Guyau, 160.

962. 4, 1071 n., 1265 n.

963. **conciliabat**: Catull. 68, 130, 'semel es flavo conciliata viro.' — **mutua**, 'correspondent'; cf. 4, 1195 sq.

964. **inpensa**, 'vehement.' — The rhyme, *cupido libido*, is probably unintentional: alliteration excludes end-rhyme; cf. on 3, 52 and *Archiv*, 1, 366, 371.

965. **atque . . . vel**: 3, 551 n.

966. **virtute**: Cic. *Fin.* 5, 38, speaks of *corporis virtuti*, and Enn. in *Ann.* 537, has *freti virtute quiescunt.* Cf. Morris on Plaut. *Pseud.* 581.

967. For rhythm, cf. on 1, 85.

968 (975) transferred by Naug. M. Br. Bail. Goebel, Grasb.; Avanc. Marull. place it after 961. Lachm. prints 968, 969 to *subus*, 975, 969 *silv. mem.*, 970. He would fill in his lacuna with *ardorique leonum* and *inde cavis temere abiecti.* Giuss. imagines a lacuna after 968 of the Mss., which is followed by 975, then 969, etc. Lotze placed the verse after 966. — **pondere clavae**: Sil. Ital. 2, 246, 'nodosae pondera clavae' (M.).

969. Note the chiasmus. — **latebris** ⟨*hominum*⟩, so Lamb.; but Creech ⟨*ferarum*⟩; cf. 984.

970. **subus**, OQ, Wakef. Br. Giuss. Bail., defended by Müller, *RM.* 350; *subu' sic*, M.; *subu' tum*, Purmann, *Jahrb.* 115, 282; *parilesque subus*, Lotze, Bouterwek; *subus hic*, Polle, *Phil.* 26, 529. — **sūbus** (from * *sūbhos*, Sommer, 418), but *sŭbus*, 6, 974, 977, after analogy of *sŭes*; cf. on 3, 145. — **saetigeris**: 3, 11 n. — **silvestria membra**, 'savage bodies.'

971. **nuda dabant**: the symplosio caused the omission of the syllable restored by Lamb. Cf. on 1, 385. — Ov. *F.* 2, 366, 'campo corpora nuda dabant.'

972. **foliis ac frondibus**: Aus. *Par.* 15, 9, *foliis et flore.* — Cf. Diog. Enoanda, quoted on 1350.

973. **plangore magno**: *Aen.* 4, 668, *magnis plangoribus.* — Stat. *Th.* 4, 282, 'hi lucis stupuisse vices noctisque feruntur | nubila et occiduum longe Titana secuti | desperasse diem'; Manil. 1, 69, 'velut amissis maerens tum laeta renatis | sideribus' (Wakef.). Shorey, *Harv. St.* 12, 209, mentions Plato's derivation of *ἡμέρα* from *ἱμέρα . . . ὅτι ἀσμένοις τοῖς ἀνθρώποις καὶ ἱμείρουσιν ἐκ τοῦ σκότους τὸ φῶς ἐγίγνετο* (*Cratylus*, 418 d).

974. **quaerebant palantes**: 2, 10 and n. — **in umbris**: *in tenebris metuunt*, 3, 88.

975 (974). **respectabant**: 375 n. Suet. *Calig.* 50, 'expectare lucem consuerat.' — **somnoque sepulti**: 1, 133 n.

976. **rosea face**: see on 2, 206. — **inferret caelo**: 1246, *hostibus intulerant;* see lex. for examples of the terminal dative. — The imperf. tense is due to the sequence; elsewhere he has the present; see Richardson, *Dum*, 66, and *Archiv*, 11, 344.

977. **a parvis**: Cic. *Leg.* 2, 9, *a parvis . . . didicimus.*

978. **alterno**: elsewhere he has *alternis.*

979. **non erat ut . . . posset**: see Dr. § 404; *possent*, Br. Giuss. after Madv. *Adv. Crit.* 2, 26, who calls the Ms. reading *mera barbaries;* but cf. *erat*, 982 and on 3, 715.

980. **diffidere ne**, 'misgiving,' perhaps unexampled; probably after the analogy of *vereor ne.* Cf. also 1157.

981. **in perpetuum**: 4, 427 n.

982. Gratt. *Cyn.* 1, 13, 'trepidam bello vitam . . . ferino.'

983. **infestam faciebant**: cf. 1124.

984. **saxea tecta**: Ov. *Her.* 10, 128.

985. **spumigeri**: 3, 11 n. — **validique**, OQ; *-ve*, Lachm. cf. 4, 1016; yet *hospitibus*, 987, shows that both beasts may have been considered together. *Ve* and *que* are often interchanged; see Edelbluth, 26 and on 3, 284.

986. **intempesta** had been used by Ennius, *Ann.* 102. The antiquarians explained it as 'unseasonable for work.' See Forb. on *Georg.* 1, 247.

987. **cubilia**: 816, 1417.

988–1010. 'And death came then from the attack of wild beasts, not from war; the crafty deep was harmless, for navigation was unknown. Then lack of food or unsuspected poison brought death; now the contrary.'

988. **nimio . . . plus,** 'much more'; 3, 387 n.

989. **labentis,** Muretus, edd.; *lamentis,* OQ, Bail.; *lăbantis,* Giuss.; *clamantis,* ed. in *AJP.* 21, 183; cf. on 1, 808, and 1, 189; *plorantis,* Simonds; cf. 2, 580. — **linquebant lumina**: 3, 542 n.

990. **magis,** 'more likely (then than now).'

991. **haustus**: cf. 1324.

992. 41 n.

993. The alliteration of *v* in this verse is regarded as extraordinarily pathetic, but *v* does not always have this effect; cf. 4, 1071. — Watson quotes ἔμψυχοι τάφοι, said of vultures by Gorgias, and Milton, *Samson Ag.* 102, 'Myself my sepulchre, a moving grave,' and Pope, *Essay on Man,* 3, 162, 'Of half that lives the butcher and the tomb.' M. cites Accius, 226, 'natis sepulcro ipse est parens,' and Shaksp. *Macbeth,* 3, 4, 'Our monuments shall be the maws of kites.' Aesch. *Sept.* 1020, ὑπ' οἰωνῶν ταφέντα. The prophet Jonah had a *vitale sepulcrum,* according to Sedulius, 1, 178 (Wakef.). Prächter, in *Phil.* 56, 551, compares from *Cod. Vat. gr.* 952, Ἐπίκουρος ὁ φιλόσοφος ἰδών ποτέ τινα ὑπὸ πτηνῶν διασπώμενον καὶ θηρίων αἱμοβόρων καὶ αἱμοχαρῶν εἰρήκει ὁδὶ οὐχ τὴν γῆν ἠρίον ἀφ' ἧς ἐγεγόνει, ἀλλὰ κοιλίας ὀρνέων καὶ θηρίων. See Norden's comment on this specimen of Asian rhetoric in his *Antike Kunstprosa,* 1, 384.

994. **effugium**: 1, 975 n. — **at,** OQ; *ac,* Sauppe, *Cod. Vict.* 16; *et,* Br. Bail. on account of *at,* 999, but cf. 2, 150, 157; 4, 609, 611, 1165, 1168, and Edelbluth, 9.

995. Note the dactyls and alliteration. — **ulcera taetra**: 6, 1200.

996. **accibant**: cf. *saevibat,* 1003, *hauribant,* 1324, and on 934. — Soph. *Philoct.* 797, ὦ θάνατε θάνατε, πῶς ἀεὶ καλούμενος | . . . οὐ δύνᾳ μολεῖν ποτε (Wakef.). Arn. 4, 11, '⟨dei⟩ suis acciti nominibus veniunt.'

997. **donique,** Voss for *denique;* 2, 1116 n. — **privarant,** OQ; *privarunt,* Creech, Br. Sauppe, because the tense is unexampled (Dr. § 509), Edelbluth, 62. 'Vermina eos vita privarant antequam ullam opem reperissent,' Orelli. — **vermina,** 'writhings': a rare word: *quasi a vermibus scindatur,* Festus. Sanderson, *Cl. R.* 10, 246, interprets *vermina* as *vermes,* 'maggots' (suggested by Creech).

998. **expertis opis**: 6, 1242. — Aesch. *Prom.* 478, εἴ τις εἰς νόσον πέσοι, | οὐκ ἦν ἀλέξημ' οὐδὲν, οὔτε βρώσιμον | οὐ χριστὸν οὔτε πιστὸν, etc.

999. Tib. 1, 10, 3, 'tum proelia nata, | tum brevior dirae mortis aperta viast.' Prop. 3, 11, 5, 'venturam melius praesagit navita mortem, | volneribus didicit miles habere metum'; *id.* 2, 25, 7, 'putris et in vacua requiescit navis arena | et vetus in templo bellica parma vacat.' See on 1, 272.

1000. **una dies**: 95. Ennius, *Ann.* 287, '⟨milia⟩ multa dies in bello conficit unus' (Wakef.).

1001. **lidebant,** OQ, Grasberg. 59, Howard, *J. Phil.* 1, 130, Giuss. Bail. Br. in *Append.* *Fligebant,* Lachm. (see his n.), M.; *laedebant,* Ald., vulg. — *Lido* is attested

by Gloss. Labb. *lido*, *κρούω*. L. has *adlidat*, 4, 297, *adlisa*, *id.* 570; the compound is not unusual to describe shipwreck.

1002. **hic** (cf. 432), Lachm.; *sed*, Lamb. Giuss.; *nec*, OQ, cf. 3, 252 and n. — **temere incassum frustra**: 2, 1060 n.

1003. **saevibat . . . ponebat**, edd. for *saevidat . . . potebas*, OQ. Prop. 3, 10, 6, 'ponat et in sicco molliter unda minas' (Wakef.). — **que** connecting a contrasted thought is frequent; see lex.

1004. **placidi . . . ponti**: 2, 559 n.

1005. **ridentibus undis**, Minnehaha, laughing water; 1, 8 n. — **in fraudem**, *Aen.* 10, 72, 'quis deus in fraudem . . . egit?' Cf. 4, 817 n.

1006. **navigii . . . tum**, OQ, Br.; *naucleri . . . cum*, M. The verse was rejected by Lachm. and bracketed by Giuss. and Br., who says in *Prol.* 'si L. scripsit hora non fausta scripsit': *navigiis*, Bothe, Cartault, Bail., which Housman, *Cl. R.* 14, 367, pronounces futile. Lachm., after Suerdsiö, objects to the use of *improba* and *navigium* and the form *navigii*. Cf. on 1, 313. Bock. reads *cum proba navigiis*. — Prop. 3, 7, 31, 'terra parum fuerat fatis, adiecimus undas.' M. thinks that Manil. 1, 87, 'et vagus in caecum penetravit navita pontum' is a reminiscence of L., which I fear is a commonplace in Manilius' pedantic style.

1007. **tum deinde**, see lex. 'tum,' III, A 4. — **penuria cibi**: *Aen.* 7, 113, *p. edendi*; Hor. *S.* 1, 1, 98, *p. victus*.

1008. **mersat**, a bold metaphor; cf. 6, 1176, 'sitis arida corpora mersans.' *Mergere* is not uncommon: Livy, 9, 18, 'de Alexandro nondum merso secundis rebus.'

1009. **inprudentes** (Itali), 'off their guard,' through ignorance. Cartault, *ipsis* for *ipsi*.

1010. **nunc dant aliis sollertius ipsi**, Juntine, Giuss. Bail. *ipsum*, Bern. Br., but *ipsi* in *Append.*; *vergebant nudant sollertius ipsi*, OQ; *v. nunc se nudant s. i.* Lachm.; *v. nurui nunc dant s. i.* M.; *v. nuptis nunc dant sollertiu' sponsi*, M. 1860; *nunc dant letum s. ipso*, Marull.; *notum nunc dant sollertius ultro*, Häberlin; *nunc dant alii s. ipsis*, Cartault; *nunc mutua dant s. i.*, Nencini; *nunc dant patribus s. ipsis*, Purmann, *Jahrb.* 67, 677; *n. dant aliis s. isti*, Sauppe, 16; *n. dant Marsis s. ipsis*, Bergk; *n. pocula d. s. aequo*, Polle, *Phil.* 25, 281; *medici n. d. s. usu*, Palmer; *at nunc tractant s. i.* Grasberg.; *medicis n. d. s. ipsis*, Postgate, *Cl. R.* 14, 352, and 17, 30.

1011–1027. 'Then came home wife and children, fire and shelter and gentler ways, friendships, and protection of the weak.'

1011. **postquam pararunt** is subordinate to *coepit*, 1014. — Kant thought it more probable for man naturally to be a neighbor-shunning animal (Lange, *Mater.* 3, 86). — **ignem**: 'This discovery, probably the greatest, excepting language, made by man, dates from the dawn of history.' Darwin, *Descent of Man*, 1, 132 (M.).

1012. Cf. 962.

1013. **cognita sunt** makes no sense with the preceding, hence there must be a lacuna, although Lachm., to avoid it, changed to *conubium*, and Bernays to *coniugium*. Marull. supplied *castaque privatae Veneris connubia laeta*; M. *hospitium ac lecti socialia iura duobus*. Albert, *Phil.* 56, 247, absurdly, *cognita iam* with no lacuna. — **videre**, with certainty of paternity.

1014. **mollescere**: 2, 604, 'quamvis effera proles | officiis debet molliri victa parentum.'

1015. **curavit ut**: 3, 127 n. — **alsia** is found only here and twice in Cicero.

1016. **caeli sub tegmine**: 1, 988 n.

1017. Note alliteration. — **Venus inminuit viris**: cf. 4, 1121. — **pueri parentum** imply a relation of age: cf. 6, 1256, *Aen.* 11, 216; *Archiv*, 7, 80.

1018. 'Few men are so completely selfish . . . as not occasionally to seek the general good of some smaller or larger community, from natural sympathetic impulse, unsupported by Epicurean calculation,' Sidgwick, *Methods of Ethics*, 78.

1019. **tunc**: 1419, 1423. — **amicitiem**, ἀπ. λεγ.; 1, 58 n. — **aventes**: 4, 1023.

1020. Epic. *Sent.* 33 (DL. 10, 150), *οὐκ ἦν τι καθ' ἑαυτὸ δικαιοσύνη, ἀλλ' ἐν ταῖς μετ' ἀλλήλων συστροφαῖς καθ ὁπηλίκους δή ποτε ἀεὶ τόπους συνθήκη τις ὑπὲρ τοῦ μὴ βλάπτειν ἢ βλάπτεσθαι.* Horace maintained, *S.* 1, 3, 98, *ipsa utilitas iusti prope mater et aequi*, but there is no real inconsistency between him and L. Guyau, 162, well shows that Epicurus avoided the supposition of a duly executed contract which would postulate accurate language. On the Social Contract, cf. Plato, *Rep.* 2, 358–359. — **finitimi** is an adjective with almost adverbial force: 'in a neighborly manner.'

1021. **commendarunt**, *i.e. finitimi finitimis.* — **muliebreque saeclum**, 'womankind.'

1022. **vocibus et gestu**: 'the oldest words seem to have been imperfectly expressed conceptions partaking of an interjectional character . . . gesture language developed side by side with the language of sounds,' Strong, Logeman and Wheeler, *Hist. Language*, 166. — **balbe**, inarticulate.

1023. **aecum**, because of mutual advantage. — **omnis** ⟨*homines*⟩.

1024. **omnimodis**: 1, 683 n.

1025. **bona magnaque pars**: Ter. *Eun.* 123, 'bonam magnamque partem ad te attulit.' — **caste**, Flor. 31, edd.; *casti*, OQ, which Grasberger would keep with the old vulgate, but changing to *servabant.*

1026. **aut**, 'otherwise,' 410. — **iam tum**, 'even then' in the beginning.

1027. **propago**, 'propagation'; cf. 850. — **perducere**, 'continue.'

1028–1090. 'Then language was invented which began with gestures and inarticulate cries. It is absurd to think that any one person gave names to things: man developed language naturally for its usefulness, just as beasts and birds did to a less degree.'

1028. Giussani places this section after 1160, following Bock. — **varios linguae sonitus**: cf. 1044. — **subegit mittere**: 3, 1077 n. Hor. *S.* 1, 3, 103 followed the Epicurean doctrine: 'donec verba quibus voces sensusque notarent, | nominaque invenere,' cf. Darwin, *Descent of Man*, 87: 'I cannot doubt that language owes its origin to the imitation and modification of various natural sounds, the voices of other animals, and man's own instinctive cries, aided by signs and gestures.' But James Beattie, *Theory of Language*, 1788, p. 99, said that the theory of natural development of language was simply due to the beauty of Lucretius' poetry, and makes the following paraphrase of the (to him) ridiculous doctrine: 'When men out of the earth of old | A dumb and beastly vermin crawled: | For acorns first, and holes of shelter, | They tooth and nail, and helter skelter, | Fought fist to fist; then with a

club | Each learned his brother brute to drub; Till more experienced grown, these cattle | Forged fit accoutrements for battle. At last (Lucretius says, and Creech) | They set their wits to work on *speech* | And that their thoughts might all have marks | To make them known, these learned clerks | Left off the trade of cracking crowns, | And manufactured verbs and nouns,' quoted by A. D. White, *Pop. Sc. Monthly*, 38, 440. — Cf. Guyau, 162 sq.; Usener, p. 380, 4; and Epic. *ad Herod.* 75, *καὶ τὰ ὀνόματα ἐξ ἀρχῆς μὴ θέσει γενέσθαι, ἀλλ' αὐτὰς τὰς φύσεις τῶν ἀνθρώπων καθ' ἕκαστα ἔθνη ἴδια πασχούσας πάθη καὶ ἴδια λαμβανούσας φαντάσματα ἰδίως τὸν ἀέρα ἐκπέμπειν στελλόμενον ὑφ' ἑκάστων τῶν παθῶν καὶ τῶν φαντασμάτων, ὡς ἄν ποτε καὶ ἡ παρὰ τοὺς τόπους τῶν ἐθνῶν διαφορὰ ᾖ. ὕστερον δὲ κοινῶς καθ' ἕκαστα ἔθνη τὰ ἴδια τεθῆναι πρὸς τὸ τὰς δηλώσεις ἧττον ἀμφιβόλους γενέσθαι ἀλλήλοις καὶ συντομωτέρως δηλουμένας· τινὰ δὲ καὶ οὐ συνορώμενα πράγματα εἰσφέροντας τοὺς συνειδότας παρεγγυῆσαι τινὰς φθόγγους ἀναγκασθέντας ἀναφωνῆσαι, τοὺς δὲ τῷ λογισμῷ ἑλομένους κατὰ τὴν πλείστην αἰτίαν οὕτως ἑρμηνεῦσαι.*

1029. Vitruv. 2, 1, 1, 'in eo hominum congressu cum profundebatur aliter spiritu voces, cotidiana consuetudine vocabula ut obtigerant constituerunt, deinde significando res saepius in usu ex eventu fari fortuito coeperunt et ita sermones inter se procreaverunt.' (Note that V., like L., mentions fire, then language, then fire again, as in the Ms. order of L.) — Reid, *Works*, 1, 172, maintained the existence of a natural language before an artificial one. — **utilitas**, 'advantage,' cf. 1048; 4, 835, 'quod natumst id procreat usum'; 4, 854, 'notitiam utilitatis.' — **expressit** is a metaphor from coining. Hor. *S.* 1, 3, 102, 'verba quibus voces sensusque notarent | nominaque invenere.'

1030. Cf. 460.

1031. **infantia** for actual inability to speak is rare; cf. *infans*, 223.

1032. **facit**, sc. *infantia*. *Monstret*, OQ, may be right, but all but Wakef. read *monstrent*, sc. *pueri*. Note also *digito*, not *digitis*. — This theory of gestures preceding signs mutually agreed on was advocated by Locke, Adam Smith, and Dugald Stewart: see Max Müller, *Science of Language* (1862), p. 40.

1033. **vis**, OQ; *vim*, Avanc. edd.; **suas**, L. Müller, *RM.* 381, Bail.; cf. 2, 586; 3, 265. The rarity of the form caused the corruption. *Suam*, OQ, edd. — **quoad**, 2, 850 n. — **abuti** occurred in 2, 656 in the sense 'misuse,' but construed with the abl.; here it is used as in Cic. *ND.* 2, 151, 'nos sagacitate canum ad utilitatem nostram abutimur.' *Corpus Gloss.* 5, 3, 2, 'abuti et bene uti est et male uti': *Thes.* 1, 240, 56.

1034. **extent**, 'stand out.' — Ov. *Hal.* 2, 'vitulus sic namque minatur, | qui nondum gerit in tenera iam cornua fronte,' etc.

1035. Note alliteration. — **illis** ⟨frontibus⟩. — **inurget** is quoted elsewhere only from Apul. — **illis** ⟨*frontibus*⟩.

1036. Cf. 4, 1016, and n. — **scymni**, *σκύμνοι*, 'cubs.' These beasts were of foreign origin, hence the Greek names.

1037. **iam tum**, while whelps. — **morsu** = *dentibus*; cf. 1068; 3, 663, 888; 4, 1016. — Cic. *ND.* 2, 127, 'suis se armis quaeque defendant, cornibus tauri, apri dentibus, morsu leones.'

1038. **vix . . . creati**, 'hardly grown.'

1039. **alituum**: 2, 928 n. — Note the interlocking.

1040. **auxiliatum**, ἀπ. λεγ.; 1, 795 n. — **tremulum** perhaps with *genus*, as Bock. suggests.

1041. **aliquem . . . inde . . . hic . . . huic . . . unus**: Plato in the *Cratylus*, 388 e, maintained that names were given by an ὀνοματουργός who was an ὀνοματοθέτης, following the Pythagorean tradition. Diog. of Enoanda (*Rh. M.* 47, 440), 24, c, 4, μήτε τὸν Ἑρμῆν παραλαμβάνωμεν εἰς διδασκαλίαν, ὥς φασίν τινες (περιφανὴς γὰρ αὕτη γ' ἡ ἀδολεσχία) μήτε τῶν φιλοσόφων πιστεύωμεν τοῖς λέγουσι κατὰ θέσιν καὶ διδαχὴν ἐπιτεθῆναι τὰ ὀνόματα τοῖς πράγμασιν, ἵν' αὐτῶν ἔχωσι σημεῖα κτλ. Steinthal gives the modern view 'Die Sprache ist ein Geschöpf des Volksgeistes, in welchem er zuerst individuell offenbar wird,' and Bluntschli, while acknowledging the leadership of individuals in the introduction of new words, maintains that the language, with its laws, is the work of the common national *Sprachkraft*: cf. Weise, *Characteristik d. lat. Spr.* 3, 121, and see, in general, Gomperz, *Greek Thinkers*, 1, 394 sq.; Gerber, *Sprache als Kunst*, 1, 118 sq.

1042. **inde**, probably = *ex eo*, but possibly may refer to *distribuisse*. — **homine**: Christ, 25, *omnes*, unnecessarily.

1043. **desiperest**: 3, 361 n. Diog. En. *l. c.* γελοῖον γάρ ἐστι, μᾶλλον δὲ παντὸς γελοίου γελοιότερον πλὴν τοῦ καὶ τὸ ἀδύνατον αὐτῷ προσεῖναι, συναγαγεῖν μέν τινα τὰ τοσάδε πλήθη ἕνα τυγχάνοντα.

1044. **varios sonitus**: 1028. — **emittere**: Hor. *Ep.* 1, 18, 71, 'et semel emissum volat irrevocabile verbum'; cf. *AP.* 390. L. 4, 548, 795.

1045. **tempore eodem**, 'while'; cf. 756, 765.

1046. **vocibus usi**: *Aen.* 1, 64, *his vocibus usa est.*

1047. Cf. 182 sq.

1048. **prima**, 'original.' Albert, *priva*.

1049. **sciret**: 2, 27 n. Lachm. changes to *scirent* and *viderent.*

1050. **item**, Bock. *idem*.

1051. **perdiscere**, 'to learn by heart from a master.'

1052. **surdis**, because they could not understand and would not listen: Ter. *HT.* 222, 'quam mihi nunc surdo narret fabulam.'

1053. **quid . . . opus facto**: Roby, 1255.

1054. **amplius**, 'long.'

1055. **inauditos**, 'unheard of,' *i.e.* unintelligible. — **obtundere auris** is common from Plaut. on.

1056. **tantoperest**: 3, 186 n.

1057. Cic. *Inv.* 1, 5, 'hac re maxime ⟨homines⟩ bestiis praestare, quod loqui possunt'; *Orat.* 1, 32, 'hoc enim uno praestamus vel maxime feris quod colloquimur inter nos.'

1058. **notaret**, OQ; *notavit*, Br. after Frerichs, 15. L. usually has the indic. after *si* with expressions of wonder (4, 814; 5, 192, 748, 799, 1238; 6, 375, 1012). Dr. *Synt.* § 550 c, regards *notaret* as a potential of the past; Schroeter, 18, thinks that it was used to avoid *notarit*; it is probably a case of attraction to *vigeret*. — By a voluntary imposition a word is made arbitrarily the mark of an idea; cf. Locke, *Works*, 2, p. 4.

1059. 'The language of beasts suffices only for the expression of a simple and definite feeling. The language of man consists in the grouping of several words so

as to form a sentence,' Strong, Logeman, and Wheeler, *Hist. Lang.* 168. — **mutae**, 'inarticulate'; Juv. 8, 56, *animalia muta;* cf. 1088; 2, 1082.

1060. **ciere**, 'emit,' not *notare*, 'coin.' Val. Fl. 3, 156, *verba ciens.* — Quint. 10, 1, 10, 'verba quaedam emisisse traduntur, tamen loquendi facultate caruerunt.'

1061. **iam**, in a series, 2, 175, 426; 4, 150, 690; 5, 1069; 6, 1132; cf. also on 1, 601. — **gliscunt**: 3, 480 n.

1062. **rebus apertis**: 1, 915 n.

1063. Note the heaviness of the *m* and cf. 1, 723, and the alliteration. — **magna**, Lachm. *immane*. Wakef. took *magna* as an adverbial acc., but it more probably goes asyndetically with *ricta* in his manner (1, 258 n.). — **inritata**: Donat. on *Andria*, 3, 4, 18, 'ducitur autem verbum a canibus, qui restrictis dentibus hanc literam r imitantur' (Wakef.). — **Molossum**: *Georg.* 3, 405, 'velocis Spartae catulos acremque Molossum | pasci.' Nem. *Cyn.* 107, 'natam seu rure Molosso | non humili de gente canem.' For the gen. cf. on 727.

1064. **ricta**: strictly the opening of the mouth, here *mollia rictu* = 'flabby lips.' Purmann, *Jahrb.* 115, 282, would have *mollibu' saecla.* For the form, cf. 6, 1195, and *vulta*, 4, 1213. — **nudantia**: *Georg.* 3, 514, 'nudis laniabant dentibus artus.'

1065. **restricta** (Lachm. edd.), 'drawn back' of the lips to show the teeth, is rare; examples from Plaut. and Apul. in lex. s.v. OQ, have *stricta;* Lamb. *districta*, which is defended by Hudeman, *Phil.* 9, 188; Cartault, 84, *rabies restricta minantur.*

1066. **et cum**: 1, 281 n. — **iam**, 'outright,' M.

1067. **et**, Lachm. edd. for *at* which is defended by Edelbluth, 8.

1068. **lactant** = *lacessebant* is not found elsewhere in this meaning, but Festus connects *lacit, lacessere, lactat; lactant* was retained by Gif. Wakef. Forb. Crouslé, and approved by Voss. Notice the strange words in the following lines. Edd. after Naugerius read *iactant.* — **morsu** = *dentibus*, as in 1037.

1069. **suspensis**: 3, 196 n. — **teneros**: *veros*, Faber, Br. — **imitantur**, 'feign'; *minitantur*, Lachm. — **haustus**: cf. 991.

1070. **gannitu**: *gannire* and *gannitio* are mentioned by Festus as describing the yelp of dogs. — **adulant**: the active form was used by Cic. Poeta in *Tusc.* 2, 24, and by Val. Max. 4, 3 fin. 'Adulatio est blandimentum proprie canum,' Nonius.

1071. **baubantur**: used only here by L.; 'to cry bow-wow,' βαΰζω.

1072. **summisso**, 'crouching,' 1, 92 n. — **plorantis**: 1, 808 n.

1073. **videtur**, 'appear'; 2, 404 n.

1074. **florenti**: cf. 888. — **iuvencus**, adj.

1075. **pinnigeri**, *pennatus*, 738; *Aen.* 1, 663, *aligerum Amorem*, followed by the later poets (Seitz, *De fixis epithetis*, 10). — **calcaribus**: Eurip. *Hipp.* 38, κἀκπεπληγμένη | κέντροις ἔρωτος (Wakef.).

1076. **ubi**, Lachm. edd.; *sub*, OQ, Bail.; *ibi*, Br. — Note the five dactyls.

1077. **artibus**: 3, 620 n. — **alias**, 'on other occasions,' *e.g.* in fright. — **sic**, 'as it happens.' — *Georg.* 3, 83, 'tum signa sonum procul arma dedere, | stare loco nescit, micat auribus et tremit artus, | collectumque premens volvit sub naribus ignem'; another example of Virgilian imitation of words without strict following of the sense.

1078. Cf. 801.

1079. **mergi**: Ov. *M.* 11, 795, 'aequor amat; nomenque tenet, quia mergitur illo.'

1080. Cf. 804. — **salso** ⟨*aequore*⟩, as in 128; *aequore* is here omitted on account of *marinis fluctibus*.

1081. **voces**: 2, 146 n. — **in**: 3, 24 n.

1082. **praedaque**, O corr. Br. Bail. vulg.; *praedataque*, OQ; *praedaeque*, Avanc. edd. The contest is with one another for prey, not the struggle of the captive. Yet there may be a chiastic arrangement, and *praedae* may be right in referring to *accipitres* only as land birds. Duff would have a lacuna that he would fill: *et quom progeniem parvam nidosque revisunt* (*J. Phil.* 20, 317). — Cartault, 11, would have *praedae* nom. pl.; Albert, *praedataque pugnant*.

1083. **partim**: 3, 78. — **tempestatibus**: 4, 169 n.

1084. **raucisonos**: 6, 751; 2, 619 n. — **cornicum saecla vetusta**: Hor. *C.* 3, 17, 12, 'aquae nisi fallit augur | annosa cornix,' and *Georg.* 1, 388, 'tum cornix plena pluviam vocat inproba voce'; see edd. there.

1085. **greges**: *grex avium*, Hor. *Ep.* 1, 3, 19.

1086. *Georg.* 1, 420, 'vertuntur species animorum, et pectora motus | nunc alios, alios dum nubila ventus agebat, | concipiunt.'

1087. **varii**: the argument rests on the variety of sounds capable of emission, arising from the variety of sense impressions. — **animalia**, animals, as in 823, not including man.

1088. **muta**: cf. 1059.

1089. **aecumst**: 3, 513 n.

1090. Cf. 1058.

1091–1104. 'Fire came first from lightning and from the friction of trees. Cooking was suggested by the sun's heat.'

1091–1160 is bracketed by Lachm. M. and Bail.; cf. 73 and 1011; 1091–1104 by Br. because language is needed in 1105 sq. Kannengiesser put 1091–1104 before 1136. Giuss. and Bock. place 1091–1160 after 1027. Van d. Valk, 112, argues against bracketing, and it is barely possible that L. may have left the paragraph in the present order; cf. on 1029.

1091. **tacitus**: Hor. *S.* 1, 9, 12, *aiebam tacitus*, where *Schol. Cruq.* interprets 'dicebam intra me.'

1092. Cf. the myth of Vulcan's ejection from heaven.

1093. **primitus**: 4, 1030 n. — **diditur**, even now.

1094. **incita**, Marull., old vulg. Bock. = *pulsa et commota*, cf. 6, 428; *insita*, OQ; *inlita*, Lachm. edd., but the word is not Lucretian.

1095. **fulgëre**: 6, 165; 2, 41 n. — **caeli plaga**: *fulminis p.* 1220.

1096. **ramosa**, with *arbor*. — **et tamen**, 'and still also'; 3, 51 n.

1097. **aestuat**, 'tosses.' — It may be, as Giuss. intimates, that the order of the words suggests the interlacing of the boughs and branches.

1098. **extritus**: 1, 902, 'semina . . . ardoris . . . terendo . . . creant incendia silvis,' and nn. on 1, 898. — Sen. *NQ.* 2, 22, says that fire was produced *duobus modis: uno si excitatur sicut ex lapide, altero si adtritu invenitur sicut cum duo ligna inter se diutius fricta sunt.* Its origin from friction on wood is mentioned in the Homeric hymn to Hermes, 108 sq.

1099. **flammai**, but *flammae*, 1102.

1100. **mutua**: 3, 801 n. Howard, *J. Phil.* 1, 135, cannot be right in under-

standing *teruntur ab hominibus*, as L. is discussing the origin merely of fire.

1101. **utrumque**, *i.e.* by lightning or attrition.

1102. **mollire**: 6, 968, 'umor aquae . . . carnem mollit.' Ov. *M.* 15, 78, 'sunt herbae dulces, sunt quae mitescere flamma | mollirique queant' (Wakef.).

1103. **multa**, including both animals and plants.

1104. **per agros**: 973, 1366; 6, 642. — **verberibus**: 485 n.

1105–1135. 'And more and more the intelligent taught progress: cities were founded and flocks and land distributed to the handsome and strong, and then property was invented and the rich were superior. There was a struggle for power and frequent defeat, because men did not know true wisdom.'

1105. **Inque dies**: 4, 1069 n. — **hi**, edd.; *in*, OQ; *hinc*, Bock., which I am inclined to favor; *hi* is too far from *qui*. Howard, *J. Phil.* 1, 135, explains *in* as *quod attinet ad*.

1106. **rebus et igni**, OQ, Wakef. Bock. Giuss.; *rebu' benigni*, Lachm. edd.; *ab igni*, Goebel; *rebu' repertis*, Kannengiesser. *Benigni* is not a Lucretian word and the motive implied is not Epicurean: natural leaders at this stage of society would be inspired by selfish ends, according to Epicurean theory; cf. *sibi*, 1109. On the other hand, the extended use of fire was an important step. There is no close connexion with 1108, which marks another stage, that of *reges*. Cf. also on 1029. — 6, 395 closes with *et igni* and also *Aen.* 2, 210.

1107. **corde**: Enn. *Ann.* 331, *egregie cordatus homo*, and 4, 44 n. They had practical as well as theoretical wisdom. — Cic. *Orat.* 1, 35, 'initio genus hominum in montibus ac silvis dissipatum . . . prudentium consiliis compulsum . . . se oppidis moenibusque saepsisse.'

1108. Lact. *Inst.* 6, 10, 'cum autem nec multitudinem ipsam viderent contra bestias esse tutam, oppida etiam coepisse munire, vel ut quietem noctis tutam sibi facerent, vel ut incursiones atque impetus bestiarum non pugnando, sed obiectis aggeribus arcerent.' 'Those animals which know best how to combine have the greatest chance of survival and of further evolution, although they may be inferior to others in each of the faculties enumerated by Darwin and Wallace, save the intellectual faculty,' Kropotkin, *Nineteenth Century* 28, 711. — **arcem**, a stronghold for protection, not for tyranny.

1109. **praesidium** is here a fort, *presidio: defendier isdem turribus*, Juv. 15, 157. — 'Hobbes denies the Aristotelian principle that man is a political animal. It is not through political instinct, but through fear and reason, that man enters into union with his fellows with the object of preserving their common security,' Lange, *Materialism*, 2, 280. 'The egoism of rulers must have first to assert itself absolutely so as to keep in check the more harmful egoism of all its subjects,' *id.* 282. 'Nam etsi duce natura congregabantur homines, tamen spe custodiae rerum suarum urbium praesidia quaerebant,' Cic. *Off.* 2, 73.

1110. **pecus**, Lachm. edd.; naturally the first form of wealth; cf. 1291. — *Pecudes* OQ. — Hor. *Ep.* 2, 1, 7, 'agros adsignant, oppida condunt.'

1111. **facie**, *pulchris*, **viribus**, *validis*, 1114; cf. also 1174. Note the pentasyllabic ending also in 1109. Lamb. notices that Aristotle and Xenophon mention the imperial character of personal beauty. Mela, 3, 86, says of the Aethiopians, 'mos est cui potissimum pareant specie ac viribus legere.'

1112. **vigebant**, OQ, edd. Vahlen, *Berl. Index*, 1881, 6. *Vigentes*, Faber, M.; *vigorque*, Lachm. *Vigebant*, 'was strong,' *i.e.* prevailed in honor; cf. 3, 259.

1113. **res**, 'property'; *avarities*, 3, 59, is also unphilosophical. — Hor. *Ep.* 1, 1, 52, 'vilius argentum est auro, virtutibus aurum,' *S.* 2, 5, 8, 'et genus et virtus nisi cum re vilior alga est.' — **aurum**: Hor. *C.* 3, 3, 49, 'aurum inrepertum et sic melius situm.'

1114. Hor. *S.* 2, 3, 95, 'divina humanaque pulchris | divitiis parent.'

1115. A melancholy general truth to a philosopher and student.

1116. **quamlibet**: 2, 541 n. — **corpore creti**: 2, 906 n.

1117. **vera ratione**: 1, 51 n.

1118. **divitiae**: cf., in general, 2, 20 sq. Seneca, *Ep.* 4, 10, 'hoc quoque ex alienis hortulis sumptum est: magnae divitiae sunt lege naturae composita paupertas.' The similar Stoic sentiment is given in Cic. *Parad.* 6, 49, 'non intellegunt homines quam magnum vectigal sit parsimonia,' 51, 'contentum vero suis rebus esse maximae sunt certissimaeque divitiae.' — Postgate, *J. Phil.* 16, 129, would write *parvo* for *parce;* Bock. changes *parvi* in 1119 to *parcis.*

1119. **aequo animo**: 3, 939 n. — Cic. *Fin.* 3, 75, 'rectius appellabitur dives quam Crassus qui nisi eguisset numquam Euphraten . . . transire voluisset.' Goldsmith, *Deserted Village*, 61, 'His best companions, innocence and health | And his best riches ignorance of wealth.' Plaut. *Aul.* 187, 'pol si est animus aequos, satis habes qui bene vitam colas.' Epic. in Aelian, 4, 13, *ᾧ ὀλίγον οὐχ ἱκανόν, ἀλλὰ τούτῳ γε οὐδὲν ἱκανόν*, quoted with many other parallels by Usener, *Epic.* p. 302. Epicurus' frugality is a commonplace.

1120. **se** ⟨*esse*⟩: cf. 3, 61, and Dr. *Synt.* § 116. — Epic. *Sent.* 7, *ἔνδοξοι καὶ περίβλεπτοί τινες ἐβουλήθησαν γενέσθαι, τὴν ἐξ ἀνθρώπων ἀσφάλειαν οὕτω νομίζοντες περιποιήσεσθαι.* — **se atque**: 4, 809.

1121. **fundamento**: cf. on 3, 548, *loco.*

1122. **placidam** is the emphatic word; cf. 1, 40 n.

1123. **nequiquam**: 4, 464 n. — **succedere**: 1275, 'aurum in summum successit honorem.'

1124. **iter viai**: cf. 714 and 2, 626. — **infestum** ⟨*sibi*⟩. — Stanley, *Hist. Ph.* 1701, 619, quaintly paraphrases: 'It is too frequently seen that they who climb up to the top of honor are cast down by envy as with a thunderbolt, and then too late acknowledge that it is much better quietly to obey than by laborious climbing up the narrow path of ambition to aim at command and sovereignty, and to arrive there, where nothing can be expected but a great and dangerous precipitation.'

1125. **tamen**, even when successful. — **deicit**: *Georg.* 1, 332, 'Ceraunia telo | deicit.' Cf. *eiecit*, 2, 951.

1126. Livy, 8, 31, 7, 'invidiam tanquam ignem summa petere'; Vell. 2, 40, 6, 'numquam eminentia invidia carent'; Otto, *Sprichw.* 148; Shorey on Horace, *C.* 2, 10, 9. The commonplace is also found in Herod. 7. 10, 5, Q. Curtius, 7, 13, and Sen. *Oed.* 11. — **Tartara**: poetically existent; cf. 3, 966, 1023.

1127 (1131). 1131–1132 were transferred here by M. and later edd. Lachm. placed them after 1135. The scribe at first overlooked them on account of the repetition of *invidia.* — **vaporant**, 'burn,' is unexampled.

1128. **quae . . . cumque**: cf. 2, 404 for the unusually wide separation.

1129 (1127). **satius**, here only in L. *Imperium* is *inane* in 3, 998. This was one of the justifications of the maxim, *λάθε βιώσας*: Apollonius even added *εἰ δὲ μὴ δύναιο, λάθε ἀποβιώσας* (Usener, *Fr.* 551).

1130. **regere imperio res**: *Aen.* 6, 851, 'tu regere imperio populos' and Virgilian tradition after him. — L. 6, 55, 'cogit ad imperium res et concedere regnum.'

1131. **proinde**, 'so then'; 4, 386 n. — **sine sudent**: the only occurrence of *sine* in L. 6, 1147, *sudabant . . . sanguine;* Enn. *Sc.* 181, *terra sudat sanguine.*

1132 (1130). Cf. 2, 11, *contendere nobilitate.* — **angustum**, too narrow for many at once.

1133. **sapiunt**: Pacuv. 84, 'plusque ex alieno iecore sapiunt quam ex suo'; Enn. *Sc.* 273, 'qui ipse sapiens prodesse non quit nequiquam sapit.'

1134. **sensibus**, the only safe criterion; 1, 423 sq. — **auditis**, Plaut. *Bacch.* 469, 'vidi non ex audito arguo.'

1135. **est . . . erit . . . fuit**: cf. 2, 298, *sunt . . . fuere . . . ferentur;* Catull. 21, 2, *fuerunt . . . sunt . . . erunt* and Ellis there.

1136–1160. 'So kings were overthrown and crowns laid in dust, then some set up magistrates and laws which were accepted voluntarily to prevent anarchy. Fear of penalties kept them from wrong-doing, for anxiety of mind, at least, was certain for the criminal.'

1136. **Ergo**, from 1127. L. was probably influenced by Roman history — the expulsion of the Tarquins and establishment of the consulate.

1137. **sceptra superba**: 1222, 'regesque superbi.'

1138. **capitis summi**: cf. 2, 606. — **insigne**: 2, 608 n. — **cruentum** is predicate.

1139. **pedibus vulgi**: 1, 315.

1140. **nimis**: 3, 933; 6, 850; 3, 387 n. — **metutum** is *ἀπ. λεγ.*

1141. **res**: M. formerly interpreted as 'government,' finally as 'matters.' I prefer the traditional interpretation of the dominance of the ochlocracy on account of 1139. Cic. *Sest.* 47, 'nonne ad servos videtis rem venturam fuisse?' — **summam**, 'utmost.' — **faecem**: Cic. *Fam.* 7, 32, 2, 'tanta faex est in urbe'; *Att.* 1, 16, 11, 'apud sordem urbis et faecem.' — **redibat**, 'was going down.'

1142. **cum ac**: harsh elision; cf. 2, 812. — **summatum**, *ἀπ. λεγ.*

1143. **partim**: 3, 78 n. — **creare**: a technical use.

1144. **iura . . . leges**: Epic. *Sent.* 33, *οὐκ ἦν τι καθ' ἑαυτὸ δικαιοσύνη, ἀλλ' ἐν ταῖς μετ' ἀλλήλων συστροφαῖς καθ' ὁπηλίκους δή ποτε ἀεὶ τόπους συνθήκη τις ὑπὲρ τοῦ μὴ βλάπτειν ἢ βλάπτεσθαι*; *id.* 34, *ἡ ἀδικία οὐ καθ' ἑαυτὴν κακόν, ἀλλ' ἐν τῷ κατὰ τὴν ὑποψίαν φόβῳ, εἰ μὴ λήσει τοὺς ὑπὲρ τῶν τοιούτων ἐφεστηκότας κολαστάς.* 'Etenim iustitiae non natura nec voluntas, sed imbecillitas mater est,' Cic. *Rep.* 3, 23. 'Justice establishes itself by a kind of convention or agreement; that is, by a sense of interest supposed to be common to all, and where every single act is performed in expectation that others are to perform the like. . . . After men have found by experience that their selfishness and confined generosity, acting at their liberty, totally incapacitate them for society; and at the same time have observed that society is necessary to the satisfaction of those very passions, they are naturally induced to lay themselves under the restraint of such rules as may render their commerce more safe and commodious,' Hume, *Human Nature*, 1886, 2, 270. 'Nothing but their own consent could at first associate them together and subject them to any

authority,' id. *Phil. Essays*, 1817, 1, 462. 'No one now maintains the old view that the transition from the "natural" to the "political" state actually took place by means of an "original contract," which conferred indelible legitimacy on some particular form of social organization (Hobbes). Shall we say, then, that a man by remaining a member of a community enters into a "tacit understanding" to obey the laws laid down by the authority generally recognized as lawful in that community? . . . we must suppose that certain "natural rights" are inalienable,' Sidgwick, *Ethics*, 296. 'The fact is that the individual, as such, was originally of no account whatever. He was merely a member of his family, his tribe, or his clan. His adherence to the group of which he formed a part was conditioned by his birth, or imposed on him by force; his obedience was given blindly; and no play at all was permitted to his powers of free will or self-determination,' Gomperz, *Greek Thinkers*, 1, 391.

1145. **colere aevom**: 1150. Plaut. *Most.* 716 (731), *vitam colitis* and Lorenz there. *Georg.* 2, 532, *vitam coluere.*

1146. **ex languebat**, 'wearied of'; 3, 157 n. — **ipsum**, *genus humanum.* — 'During the time men live without a common power to keep them in awe they are in that condition which is called war, and such a war as is of every man against every man,' Hobbes, *Leviathan*, 1651, p. 62. 'Finally the Peace of the King became universal: the State undertook the decision and composition of all quarrels; and private war . . . was interdicted and superseded by recourse to public judicature,' Poste, *Gaius*[3], 441.

1147. **sponte sua**: the essence of the social-contract theory — consent of the governed. — **arta**, 'stringent.'

1148. **ex**, 'in.' — **ira**: 'In the infancy of society it is an important object to the legislator to induce the injured person to have recourse to the public tribunals instead of righting himself, that is to say, constituting himself both lawgiver and judge,' Poste, *Gaius*, 434, who gives historical examples.

1149. **ulcisci**: the duel is the only quasi-civilized survival of the ancient feud or private war.

1150. **hanc ob rem** refers to *quod*, 1148. — **rem est**, *i.e. remst*: 1, 150 n.

1151. Note alliteration. — **maculat**: cf. *turbat*, 3, 38. — **praemia vitae**, what makes life worth living; 3, 899 n. — S. Aug. *CD.* 5, 20, 'nulli faciat iniuriam ne offensis legibus voluptas vivere secura non possit.'

1152. **circumretit**: for the sing. cf. 3, 277 n. — **atque** is changed to *atqui* by Albert.

1153. **revertit**: *revisit*, Bergk, Proll, 46; cf. 636, and see on 3, 1061. Ov. *A.A.* 1, 655, 'neque enim lex aequior ulla est, | quam necis artifices arte perire sua.' Epic. *Sent.* 35, *οὐκ ἔστι τὸν λάθρᾳ τι κινοῦντα ὧν συνέθεντο πρὸς ἀλλήλους εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεσθαι, πιστεύειν ὅτι λήσει, κἂν μυριάκις ἐπὶ τοῦ παρόντος λανθάνῃ.* — Edd. comp. Hesiod, *Op.* 265, *οἷ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων.* *Psalm* 7, 16, 'in verticem ipsius iniquitas eius descendet.'

1154. Ep. *Sent.* 17, *ὁ δίκαιος ἀταρακτότατος, ὁ δ' ἄδικος πλείστης ταραχῆς γέμων.* — **placidum ac pacatum**: Plaut. *Merc.* 965, 'uxor tibi placata et placidast.'

1155. **pacis**, like the King's peace, disturbance of the peace.

1156. **divom genus humanumque**, 'God and man,' *i.e.* the whole world. But Giussani interprets 'even if his crimes remain unknown to the gods — naturally —

and to men.' Bock. absurdly *vigilum*. But Pascal, *Graecia Capta*, 58, compares Philodemus (p. 21 G.) *ἄλλως δὲ καὶ πάντες οἱ πράττοντες ἄδικα καὶ πονηροὶ κοινῶς οὐκ εἰ μὴ βλάπτουσιν οἱ θεοὶ καὶ δὴ νομίζουσιν αὐτοὺς οὐκ ἐνοχλεῖν, ἀλλὰ* . . .

1157. **clam**: Plaut. *Truc.* 795, 'mea nunc facinora aperiuntur clam quae speravi fore.' Cic. *Fin.* 1, 50, 'quamvis occulte fecerit nunquam tamen id confidet fore semper occultum.' Cf. *palam*, 2, 568. Guyau, 270, quotes La Mettrie, 'si tu veux vivre, prends-y garde, la politique n'est pas si commode que ma philosophie, la justice est sa fille, les gibets et les bourreaux sont à ses ordres; crains-les plus que ta conscience et les dieux.' Epic. in Sen. *Ep.* 97, 13, 'potest nocenti contingere ut lateat, latendi fides non potest.'

1158. 4, 1018, 'multi de magnis per somnum rebu' loquuntur | indicioque sui facti persaepe fuere.' Tib. 1, 9, 27, 'ipse deus somno domitos emittere vocem | iussit et invitos facta tegenda loqui.'

1159. **protraxe**: cf. *consumpse*, 1, 233 and n.

1160. **diu**, Marull. edd. Bergk 9. Lachm. objects because of his rule forbidding elision of iambic words and reads *mala*, followed by M.

1161–1193. 'Knowledge of the gods and erection of altars with resultant superstition came first through visions, and men gave such forms divine attributes. Then they supposed that the motion of the heavenly bodies and the changes of the seasons must be due to divine agency, and hence placed the abodes of the gods in heaven, the seat of atmospheric phenomena.'

1161. **deum numina**, periphrasis for *deos*, cf. *divina numina*, 4, 1233. — **magnas gentis**, 20.

1162. **ararum compleverit**: Lane, 1293. Cf. on 40.

1163. **sollemnia** for alliteration with *sacra*; cf. *foeda fuga* for *turpis fuga*, cited by Keller, *Zur lat. Sprachges.* II, 56. — See on 1, 96.

1164. **magnis rebus**, 'great occasions.' Creech paraphrases: 'quae nunc ubique in usu sunt,' and Lamb. interpreted: 'in iis quae ad bellum aut ad pacem pertinent.' Faber thought the verse spurious (and also Bentley), or he would change it to read *quae nunc in cunctis fument arisque focisque*. Orelli changed to *stata*. Giussani apparently makes *magnis rebus* refer to advanced conditions of civilization, *locis* to centres like Rome, but I cannot find this in the Latin. — **săcra**: 3, 145 n.

1165. **unde**, *a sacris*. — **etiam nunc**, in spite of progress; the strange and grotesque Oriental cults were growing; cf. 2, 609.

1166. **nova**, and so constantly.

1167. **celebrare**, 'frequent.'

1168. **non ita difficilest**: Cic. *Tusc.* 5, 23, 'haec nunc enucleare non ita necesse est,' and Kühner there. Cf. also L. 5, 735.

1169. **divom**: cf. 2, 646 sq.; Usener, *Epic.* 232 sq.

1170. Note dactyls.

1171. **somnis**: Sextus Empir. *Math.* 9, 25 (Usener, *Fr.* 353), *Ἐπίκουρος δὲ ἐκ τῶν κατὰ τοὺς ὕπνους φαντασιῶν οἴεται τοὺς ἀνθρώπους ἔννοιαν ἐσπακέναι θεοῦ· μεγάλων γὰρ εἰδώλων, φησί, καὶ ἀνθρωπομόρφων κατὰ τοὺς ὕπνους προσπιπτόντων ὑπέλαβον καὶ ταῖς ἀληθείαις ὑπάρχειν τινὰς τοιούτους θεοὺς ἀνθρωπομόρφους.* — **mirando**: Juv. 13, 221, 'te videt in somnis; tua sacra et maior imago | humana turbat pavidum.'

1172. **sensum**: sensation and consequently life.

1173. **membra movere**: 4, 455 n. — **videbantur** is a true passive: Aet. 1, 7, 34 (Usener, *Fr.* 355), Ἐπίκουρος ἀνθρωποειδεῖς μὲν τοὺς θεούς, λόγῳ δὲ πάντας θεωρητοὺς διὰ τὴν λεπτομέρειαν τῆς τῶν εἰδώλων φύσεως.

1174. **facie**, beauty and strength befit gods as well as human leaders: 1111. — **viribus**: cf. Manil. 2, 53.

1175. **aeternamque vitam**: Cic. *ND.* 1, 106, 'hoc idem fieri in deo, cuius crebra facie pellantur animi, ex quo esse beati atque aeterni intellegantur.'

1176. **subpeditabatur**: Cic. *ND.* 1, 105, 'neque deficiat umquam ex infinitis corporibus similium accessio'; this perpetual succession of images is of the utmost importance.

1177. **tantis viribus**, *i.e.* the power stated in 1176.

1178. **convinci** = *vinci*. Duff quotes Shaksp. *Macbeth*, 1, 7, 64, 'his chamberlains Will I with wine and wassail so convince.'

1179. **fortunis**: 1, 106 n. — **putabant** with *putabant*, 1178, careless repetition.

1180. **mortis timor . . . vexaret**: cf. 2, 45 sq.; 3, 37 sq. He uses *metus* and *timor* indifferently with *mortis*.

1181. **multa et mira**: *mirum et magnum* is a more frequent alliterative combination; *e.g.* Plaut. *Pseud.* 512.

1182. **inde** refers to *efficere*. — **laborem**: the gods (*ipsos*) were never weary.

1183. **caeli rationes**: 2, 178 n. — **ordine certo**: 679; *tempore certo*, 656, 669. — 2, 1095, 'quis regere immensi summam . . . potis est . . . quis pariter caelos omnis convertere,' etc.

1184. **annorum tempora**: 2, 32.

1185. Ignorance is the mother of superstition.

1186. **perfugium**, figuratively, seems rare; *refugium* is more common, especially in later Latin.

1187. **nutu** suggests arbitrariness; cf. 4, 1122. — **facere**, 'assume,' 1, 655 n.

1188. **in caeloque**: 3, 662 n. — **sedes** and **templa** are here synonyms. — Cf. 146–147.

1189. **nox**, OQ, M. Giuss.; *lux*, Lachm.; *sol*, Lamb. Br. Bail. *Nox*, as the more difficult reading, should be retained. Lachmann's argument from the reversal of the order in the epanalepsis is abundantly refuted by M.

1190. **luna**: *alma*, Bock. Br. — **severa**, OQ, M. Giuss. Bail.; *serena*, Candidus, Lamb. Lachm.; *severae*, Br. Keats' 'the earnest stars' is quoted by Duff. Cf. 4, 460, *severa silentia noctis* and n.

1191. **faces caeli**: 2, 206.

1192. **sol**, OQ, Lachm. M. Giuss. Bail.; *ros*, Lamb. Br. *Sol* seems necessary for the completion of the catalogue of awe-inspiring celestial phenomena. — Cf. 675.

1193. **rapidi fremitus**, 'swift crash.' For the assonance, cf. 1221; 6, 288. — **minarum**, 'threatening'; cf. on 369.

1194–1240. 'Unhappy men to give the gods such attributes: true religion consists not in ritual offerings, but in surveying all things with peaceful mind. The ignorant spirit is oppressed by Nature, and people and potentates fear divine retribution, and in the great convulsions of nature leave rule to the gods.'

1194. Cf. 2, 14 sq. and Ov. *M.* 15, 153, 'o genus attonitum gelidae formidine

mortis.' Emped. 124, D., *ὦ πόποι, ὦ δειλὸν θνητῶν γένος, ὦ δυσάνολβον, | τοίων ἔκ τ' ἐρίδων ἔκ τε στοναχῶν ἐγένεσθε* (M.).

1195. **iras**: 2, 651, '(divom natura) neque tangitur ira'; 6, 69, 'dis indigna putare alienaque pacis eorum.' *Iram* would have been metrically inconvenient here, but not in 3, 311, where see n.—**adiunxit**: cf. 2, 604.

1196. **ipsi**, former generations; **nobis**, present.

1197. **volnera**: 3, 63 n.—**minoribu'**: L. despairs of winning universal acceptance of his doctrine. Sen. *Thy.* 135, 'et maior placeat culpa minoribus.'

1198. **velatum**: generally the Roman manner, instead of the Greek *aperto capite;* according to the legend, Aeneas veiled his head and escaped Ulysses while performing sacrifice at Laurentum. *Aen.* 3, 405, 'purpureo velare comas adopertus amictu, | neque inter sanctos ignis in honore deorum | hostilis facies occurrat et omina turbet.' See in general Marquardt, *Staatsverw.* 3, 186–189.—Giussani brackets 1198–1203, following Sauppe (*Cod. Vict.* 14), who regarded 1204–1248 as a later addition on account of *nam*, 1204, and repetition of the thought in 1183 sq. Certainly the connexion between 1197 and 1198 and 1203 and 1204 is not close, yet it is endurable if L. is not held to rigid logic. It is an unsympathetic digression on ritual. See Giuss. also in *Note L.* 70.

1199. **vertier**: Suet. *Vit.* 2, 'adorare ut deum . . . capite velato circumvertensque se, deinde procumbens'; Tibull. 1, 2, 85 sq. Note the ostentation in *videri vertier.* Cf. Marquardt, 178–179.—**lapidem**, perhaps with scorn, as in the hymn 'bows down to wood and stone,' although often the god was fixed in a rude stone as well as in a finished statue.—**omnis . . . aras**: *Aen.* 4, 56, 'pacemque per aras | exquirunt,'—from one to another.

1200. Note the alliteration.—**pandere palmas**: Hor. *C.* 3, 23, 1, 'caelo supinas si tuleris manus.'

1201. **deum delubra**: 2, 352 n.—Sil. 4, 791, 'quae porro haec pietas, delubra adspergere tabo? | heu primae scelerum causae mortalibus aegris | naturam nescire deum.'

1202. **vota**: probably votive tablets. Hor. *C.* 1, 5, 13, 'me tabula sacer | votiva paries indicat,' etc. *Aen.* 12, 767 sq.

1203. **mage**: 4, 81 n.—**pacata**: divine peace is his great object; see Martha, 353.

1204. Hor. *Ep.* 1, 6, 3, 'hunc solem et stellas et decedentia certis | tempora momentis sunt qui formidine nulla | inbuti spectent.'—**nam**, for this calmness of mind is needed when, etc.

1205. **super stellisque** for *superque stellis.* Enn. *Sc.* 196, 'o magna templa caelitum commixta stellis splendidis.'—**fixum**, 'studded'; he is not thinking of his astronomical theories here.

1206. **venit in mentem viarum**: only here in L.; a not uncommon Ciceronian construction.

1207. **pectora**, OQ, Lachm. edd.; *pectore*, Itali, Br. 'In pectora nihil caput erigere possit nisi infra pectus sit, *i.e.* in ventre,' Br. M. translates, 'into our breasts . . . fear as well begins to exalt its reawakened head,' which is dubious English. Giuss. interpretation of *in* as 'in the face of' needs justification of its Latinity. For the thought, cf. 1, 64, 'quae caput a caeli regionibus ostendebat.' If *in* be taken as 'against,' there will be no trouble.

1208. The caesuras are after *factum* and *ex;* cf. on 3, 258. — **infit**: 3, 515 n.

1209. **nequae**: cf. *aliquae*, 4, 263.

1210. **candida**, 'brilliant'; cf. 779. — **verset**: *Aen.* 9, 93, 'torquet qui sidera mundi.'

1211. **dubiam**, 'puzzled.' — **rationis egestas**: 6, 54, 'ignorantia causarum.'

1212. **genitalis origo**: 175, 324. — **ecquae** is used only in this sentence by L.

1213. **quoad**: 2, 850 n.

1214. **solliciti**: Bentl. edd.; 1, 343 n. *Alta citi*, Tohte, *Jahrb.* 117, 133; *et tanti*, Lamb.; *et taciti*, OQ, retained by Bock., who supplies *mundi*. *Taciti* will sometime be restored, but *et* is wrong. — **laborem**, 'strain.'

1215. **salute**, 'preservation.'

1216 = 1, 1004.

1217 = 379.

1218. **formidine divom**: 6, 51 sq. — Petr. *Fr.* 27, 'primus in orbe deos fecit timor, ardua caelo | fulmina cum caderent discussaque moenia flammis | atque ictus flagraret Athos,' etc.

1219. **contrahitur**: Cic. *ad Quint.* 1, 1, 4, 'ne contrahas ac demittas animum.' — **correpunt**, like worms. Sen. *NQ.* 6, 2, 6, 'quid enim dementius quam ad tonitrua succidere et sub terram correpere fulminum metu?'

1220. **fulminis**: Sext. Emp. *Math.* 9, 24, *ὁρῶντες βροντὰς καὶ ἀστραπὰς κεραυνούς τε καὶ ἄστρων συνόδους ἡλίου τε καὶ σελήνης ἐκλείψεις ἐδειμανέοντο θεοὺς οἰόμενοι αἰτίους εἶναι* from Democritus. — **torrida**, parched before the rain: Bock. *territa*. — **tellus**, perhaps to avoid the recurrence of *a* in *terra*.

1221. Notice the heavy *m*, as in 1193.

1222. **populi gentesque**: *Psalm* 2, 1, 'quare fremuerunt gentes et populi meditati sunt inania?' M. quotes Livy, 45, 19, 'inter multas regum gentiumque et populorum legationes.' *Aen.* 6, 706, 'gentes populique.'

1223. **corripiunt**: 6, 1161, 'corripere adsidue nervos.' Cf. Hidén, *Archiv*, 10, 99.

1224. **admissum**: 3, 827 n.

1225. **poenarum solvendi**: Plaut. *Capt.* 852, *nominandi istorum*, and Elmer there; Dr. § 597, 1 d; Roby, II, lxviii; Lane, 2261; Brenous, *Hellén.* 119. Paul, *Principles of Language*, 1889, 163, regards the construction as a contamination of *poenas solvendi* and *poenarum solvendarum*. — **adactum**, Marull. vulg. Bock. Giuss.; *adauctum*, OQ; *adultum*, Lachm. edd. *Adactum* is nearer the Mss. and has a juristic flavor. The same corruption in 1330.

1226. Note the alliteration of *v* and its effect.

1227. **induperatorem**: 1, 82 n. — **classis** is the fleet of transports, as in 1, 100; the army is indicated in 1228. — Br. *classi*. — **verrit**: cf. 266.

1228. **cum pariter**, 'equally with'; 6, 590, 'subsedere suis cum civibus urbes,' and 3, 168.

1229. **non**, not *nonne:* 2, 209 n. — **divom pacem adit** for *deos adit ut pacem dent.* Apul. *M.* 6, 3, *adire . . . dei veniam.* — **quaesit**: here only in L., who is following the early writers. — This verse was probably imitated from some old poet, perhaps Ennius.

1230 is bracketed by Lachm., but it is needed for symmetry if for nothing else. —

paces: Hor. *Ep.* 2, 1, 102, 'hoc paces habuere bonae ventique secundi' (M.). — **animas**, 'breezes'; cf. 6, 578.

1231. **nequiquam**: 4, 464 n. — **violento turbine**: 368 n. — **saepe**: 3, 120 n.

1232. **correptus**: 1, 294 n. — **vada leti**, the shallows which bring death.

1233. **vis abdita quaedam** is the power of Nature exhibited in catastrophe and cataclysm, which can be guarded against by the wise to a small degree only; to this extent, then, the sentiment is pessimistic. Cf. 6, 29 sq. 'Weakness, fear, melancholy, together with ignorance, are therefore true sources of superstition,' Hume, *Essay X*. See Bindseil, 27; Patin, *Poésie L.* 1, 122.

1234. **fascis saevasque secures**: 3, 996.

1235. **ludibrio**: cf. *ludibria*, 2, 47.

1236. **vacillat** from earthquake; also in 6, 575.

1237. **dubiae**: 4, 518, 'iam ruere ut quaedam videantur velle.' Arn. 1, 3, 'terrarum validissimis motibus tremefactae nutant usque ad periculum civitatis' (Wakef.). Sen. *NQ.* 6, 1, 2, 'Herculanensis oppidi pars ruit dubieque stant etiam quae relicta sunt' (Duff). — **que** = *ve*; 3, 284 n.

1238. **se temnunt**: 'from which mood was born | Scorn of herself,' Tennyson, *Pal. of Art.*

1239. **miras**, 'astounding'; for alliteration, see on 2, 1028. — **relinqunt**, 'admit.' Madvig, *requirunt*; 3, 40 n.

1240. **gubernent**: 107, *fortuna gubernans.*

1241–1280. 'Metals were discovered after fire had burned the forests, and moulds were suggested by the shapes of the ingots; by artificial heat they were softened and shaped into weapons and tools: gold was then useless, but now bronze is despised; so time brings changes.'

1241. **repertumst**: each was discovered in due time, not invented by Minerva, Neptune, etc. Bock. *Jahrb.* 99, 267, *aeris vis aeque aurum*, retaining *aeque* of OQ, and avoiding mention of *ferrum*. *Atque*, Marull. edd.

1242. **potestas**: periphrasis, for lead is not strong, neither is silver proverbially heavy; cf. on 495 and 3, 247.

1243. **ignis**: Sen. *Ep.* 90, 12, 'qui ferri metalla et aeris invenerint, cum incendio silvarum adusta tellus in summo venas iacentes liquefacta fudisset,' naming Posidonius, who, with others, mentions the liquefaction of ores by forest fires. Posidonius is also cited by Athenaeus, 6, 23, and says that the Alps caught fire once and ran with liquid silver. — Of course L. may have learned about this from Posidonius, but there can be no certainty. Possibly he may have thought of it himself, even if he was a Roman. — **ingentis**: *ingenti*, Br. Giuss. needlessly.

1244. **montibus magnis**: 1, 201 n. — **caeli**, Q, O corr. edd.; cf. 1, 489; *caelo*, O, Lachm.

1245. **silvestre**: L. conceives the primal earth as covered with trees, not as a prairie; cf. 1370. The Apennines were wooded in his day.

1246. **ergo**: 3, 78 n. — Livy, 22, 38, 4, 'fugae atque formidinis ergo' (M.).

1247. **terrae bonitate**: cf. the lex. for frequent similar phrases.

1248. Note alliteration. — **pandere**, 'clear' of trees. — **pascua**, predicate.

1249. **praeda**: cf. 875.

1250. **venarier**: 4, 765.

1251. Note alliteration. — *Georg.* 1, 139, 'tum laqueis captare feras et fallere visco | inventum et magnos canibus circumdare saltus.' — **ciere**, 'drive,' *i.e. feras in saltum.*

1252. **quidquid id est**: cf. 577. — **flammeus ardor**: cf. 1093.

1253. M. quotes *P.L.* 11, 566, 'two massy clods of iron and brass | Had melted (whether found where casual fire | Had wasted woods on mountain or in vale, Down to the veins of earth —).'

1254. **ab**, edd.; *a*, OQ. 6, 921 is the only other passage where O has *a* before *r* against 21 for *ab*. See on 1, 554.

1255. According to Posidonius, the precious metals in Spain were discovered in this way: see Schrader-Jevons, *Prehistoric Antiq. of Aryan Peoples*, 150.

1256. *Georg.* 2, 165, 'haec eadem argenti rivos aerisque metalla | ostendit venis atque auro plurima fluxit.'

1257. Notice the omission of iron, which demands ordinarily a high temperature for its reduction.

1258. **in terra**, Lachm. edd.; *in terras*, OQ, defended by Crouslè in the sense 'over the earth.'

1259. **capti lepore**: cf. 1, 15.

1260. **simili . . . atque**: 2, 1074.

1261. **vestigia**, the 'footsteps' of the fleeting metal, is highly poetical. In simple prose the word would mean 'outlines.' Housman objects, and would write *fastigia*, according to his alteration of 4, 87 (*J. Phil.* 25, 239). — Tac. *Dial.* 33, *vestigia et lineamenta.*

1262. **penetrabat**: 'it got into them' (there was no Posidonius standing by to tell them). This impersonal use of *penetrare* is unexampled, and looks like vulgar Latin.

1263. **decurrere**, *i.e. mutari decurrendo.*

1264. **et prorsum**, 'and so further.' — **quamvis** = *quantumvis*, as in 3, 735.

1265. For the rhythm cf. 3, 191. — **fastigia**, 'points.' — **procudendo**: *Georg.* 1, 261, 'procudit arator | vomeris . . . dentem.'

1266. **tela**: primarily spears, weapons of offence; then tools of industry. — **parent . . . possint**, OQ, Wakef., Giuss., Crouslè, Bail.; *darent . . . possent*, Lachm. M. Br. If *darent* be read, the subject must be *haec* ⟨*metalla*⟩, a harsher construction than the strange sequence. Cf. Holtze, 138. Perhaps the corruption lies still deeper.

1267. **dolare et levia**, Marull., M., Bail.; *dolaret levare ac*, OQ; *domo levare ac*, Lachm., Br.; *dolare ac radere tigna trabesque*, Brandt, Giuss.; *dolare et levare aspera tigna*, Goebel; *tigna valerent*, Housman, *J. Phil.* 25, 269. Polle thought *levare* a gloss on *dolare*, but the synonyms in the next line make this improbable. — **levia**, predicate. — **radere**, 'plane.'

1268. *Terebra* was a gimlet or auger, *perforacula*, a gouge.

1269. **parabant**: cf. 1148. Historians of culture would hardly accept this statement.

1270. *Validus* and *violentus* are unusual epithets of *aes*.

1271. **potestas** ⟨*eorum*⟩: a periphrasis; cf. 1242, but close to the literal meaning.

1272. **poterant,** OQ, edd.; *poterat*, Lachm. M. (hesitating), Br. — **pariter durum sufferre laborem** recurs in 1359. Cf. 3, 999 and n.

1273. **tum,** Lachm., late edd.; *nam*, OQ, *iam*, Bock. But perhaps *nam* 'obviously' should be retained. It is difficult to see how *tum* could have been corrupted into *nam* with *nunc* in 1275. — **iacebat,** Ov. *Am.* 2, 2, 30, 'ille potens. alii sordida turba iacent.' — **aes,** Flor. 31, edd.

1274. Tert. *de Cultu Fem.* 1, 5, 'nullum bidens aurum demergit in terram, nullus clavus argentum intimat tabulis.'

1275. Ov. *F.* 1, 221, 'aera dabant olim; melius nunc omen in auro est.' Cf. 1123.

1276. Cf. 831 sq. — **volvenda,** 514 n. — **tempora rerum,** *Aen.* 7, 37; Hor. *S.* 1, 3, 112, 'tempora si fastosque velis evolvere mundi.'

1277. **nullo honore,** 1294, *versa in obprobium.*

1278. Cf. 833. — **e,** Itali.

1279. **repertum,** *repletum*, Br.

1280. 6, 12, 'et honore et laude potentis.'

1281–1307. 'Arms were hands and teeth, then stones and fire; then came the metals. Horsemen preceded the chariot, later, elephants were used; and so the horror of war increased.'

1281. **ferri natura,** *ferri vis*, 1286.

1282. **ipsi per te**: cf. 1, 407.

1283. Hor. *S.* 1, 3, 101, 'unguibus et pugnis, dein fustibus, atque ita porro | pugnabant armis, quae post fabricaverat usus.'

1284. **silvarum fragmina**: 1, 284 n. Pliny, 7, 200, 'proelium Afri contra Aegyptios primi fecere fustibus quos vocant phalangas.' — **rami**: cf. 968 and Prop. 1, 1, 13, 'Hylaei percussus vulnere rami.'

1285. **atque,** connecting synonyms: 3, 141 n.

1286. **vis** is something more than a periphrasis: 2, 103, *fera ferri corpora;* 2, 449. *Georg.* 1, 143, has *ferri rigor.*

1287. Hesiod, *Op.* 151, χαλκῷ δ' εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος; Ov. *F.* 4, 405, 'aes erat in pretio: chalybeia massa latebat.' This ancient tradition is reflected in the names of the ages of the world. — On the much-disputed question whether the use of iron was earlier or later than that of bronze or copper, see Blümner, *Techn.* 4, 52.

1288. **facilis**: Tib. 1, 1, 40, 'de facili composuitque luto.' — **copia maior,** because often found pure, while iron is less apparent when in the form of ore.

1289. Cf. 934.

1290. **fluctus,** 1435, 'belli magnos aestus.' — **vasta,** 'monstrous'; more than *gravia.* — **serebant,** Plaut. *Men.* 1012, 'hisce ego iam sementem in ore faciam pugnosque obseram.'

1291. Cf. 1110.

1292. **inerma**: the form is quoted from Cic. *Caec.* 93, *Fam.* 11, 12, 1. Cf. on 3, 714.

1293. **minutatim,** 2, 1131 n.

1294. **in** with acc. to express purpose is common in later Latin. — **obprobrium**: Macr. 6, 1, 63, quotes with *obscenum.* — **species,** in periphrasis; cf. 2, 364. — **falcis ahenae,** mentioned in *Aen.* 4, 513. Owing to religious conservatism, sacred instru-

ments and the like would still be made of bronze, and yet these metals would be disregarded for effectual service.

1295. **proscindere**: 209 n.

1296. **exaequata**, 'evened up,' because all were equally well armed. — **creperi**, Pac. 128, Acc. 601, 628, 'in re crepera'; 'dubious,' 'wavering'; said to be an old Sabine word.

1297. L. rambles in the next few lines. — **armatum**: cf. *velatum*, 1198. He would not speak of 'climbing up on the ribs of a horse' if he sympathized with the military spirit.

1298. **dextra**: 3, 651 n. The horseman guided the horse with his left hand and fought (*vigere*) with his right. *Vigere* was questioned by some of the earlier commentators, but it is a favorite word with L.

1299. **biiugo**: cf. 2, 601. 'Bigas prima iunxit Phrygum natio, quadrigas Erichthonius,' Pliny, 7, 202.

1300. **bis binos**: Virgil used *quadriiugos* (*Georg.* 3, 18).

1301. **falciferos**, 3, 642. — **escendere** is apparently used for metrical convenience for *conscendere*. Cf. Drak. on Livy, 2, 28, 6. Cicero uses *conscendere* only of ships, and *escendere* in the sense 'climb up' of laborious effort: Krebs-Schmalz.

1302. **boves lucas**, established by 1339; *cas*, OQ, *lucas*, Q corr. *Luca bos*, 'elephas,' as Varro says, *LL.* 7, 39, because the Romans *in Lucanis Pyrrhi bello primum vidissent elephantos.* Aus. *Ep.* 15, 12, 'ut Lucas boves | olim resumpto praeferoces proelio | fugit iuventus Romula.' Pliny, 8, 16, 'elephantos Italia primum vidit Pyrrhi regis bello et boves Lucas appellavit, in Lucanis visos anno urbis 472.' — **taetras**: Enn. *Ann.* 607, *tetrosque elephantos*, on which Isidorus says *tetrum enim veteres pro fero.* The hippopotamus was called *bos Aegyptius.*

1303. **anguimanus**: 2, 537 n. — **belli volnera**: Enn. *Ann.* 205, 'volnera belli despernunt.' — **Poeni**, a reminiscence of the Punic struggle which made so profound an impression: cf. 3, 833. Bock. *paene.*

1304. **catervas**, not orderly Roman legions, but barbaric troops: cf. 2, 611 and see lex.

1305. **alid**: 3, 970 n.

1306. **horribile**, emphatic by position.

1307. **inque dies**: 4, 1069 n.

1308–1349. 'They tried to use bulls and other animals in warfare, but these turned on friend and foe alike, just as elephants sometimes do. They were probably used only in the last resort, with the courage of despair.'

1308. **moenere belli**: 1, 32.

1309. Note alliteration. — **sues**, considered as wild: 985. Spart. *Carac.* 6, 5, 'feris etiam bestiis in hostes inmissis' of a battle with the Parthians.

1310. **partim**: cf. 1143.

1311. **doctoribus**, 'trainers,' occurs first here; Verona and old vulg. *ductoribus.* — **saevis**, 'stern.'

1312. **moderarier** with dative 'check,' with acc. (1298) 'regulate.' — **vinclis**, so that they could not break away.

1313. **permixta caede calentes**: 3, 643.

1314. **nullo discrimine**: 924, *discrimina servant.* — **turmas**, of cavalry; cf. 1316.

1315 = 2, 632, except *undique* for *numine;* rejected by Faber and Lachmann because lions do not have crests, although Wakef. thought the term poetical for manes. The verse is defended by M. Giuss. and Neumann, 30; and rejected by Polle, *Phil.* 26, 531; Gneisse, 77. It is needed for symmetry, which L. usually has in the *nequiquam* passages: 1308–1312, 1313–1317.—Munro's notion of artificial crests is improbable. Housman transfers it to follow 1304 (*J. Phil.* 25, 243), where it would be trivial.

1316. **fremitu,** of lions, 3, 297.

1317. **pectora mulcere:** 1390, *animos mulcebant.*

1318. **inritata:** cf. 1063.—**leae:** Scholiasts on V. *Ecl.* 2, 63, *veteres dicebant hic et haec leo.* Varro used *lea;* perhaps Catull. 60, 1, is the first occurrence of *leaena;* see Ellis there.

1319. **venientibus:** 3, 752, of hostile approach.

1320. **nec opinantis:** 3, 959 n.

1321. **deplexae,** ἀπ. λεγ., probably means 'folding themselves over.' Postgate, *J. Phil.* 24, 142, would read *complexae.* *De* has a similar sense in *dealbo, deargento, deauro, decurro,* etc., mostly late Latin, thus again showing L.'s vocabulary of non-literary words. *Deplexae* may have been a word of the amphitheatre. Wakef. quotes a gloss: *deplectitur,* περικάμπτεται.

1322. *Georg.* 4, 237, 'morsibus inspirant et spicula caeca relinquont | adfixae venis.'

1323. Cf. 1068.

1324. **hauribant:** Hom. N 507, διὰ δ' ἔντερα χαλκὸς | ἤφυσ'. Ov. *M.* 5, 126, 'haerenti latus haurit Abas.' Notice the skill of the poet in the continued use of the imperfect indicative.

1325. **ruebant:** 1, 272 n.—**fronte,** edd. after Lachm. for *mente,* is defended by Ov. *Am.* 3, 13, 15, 'vituli nondum metuenda fronte minaces,' quoted by M. But probably *mente* should be retained: *minitanti mente* = *minitabiliter,* so 1, 1022, *sagaci mente* = *sagaciter;* 1, 925, *mente vigente* = *valenter.* On adverbs in *-ter,* see on 3, 676.

1326. **socios:** no more than human associates here.

1327, rejected by Lamb. ed. 2 and 3, and by Giuss., who thinks that it and the following verse belong after 2, 631.—**infracta,** 3, 155 n. *Aen.* 10, 731, 'infractaque tela cruentat,' and edd. there.

1328, rejected by edd. except Bock., M., and Lamb. ed. 1. The verse at first appears to be another form of 1327, but L. is so fond of repetitions that if 1189 be retained, 1328 should be also. Both 1327–1328 should be retained or rejected. Discussion by Gneisse, 77.

1329. **dabant ruinas:** 2, 1145.

1330. **transversa,** 'shying'; cf. 4, 422, and on 2, 213.—**exibant,** 'escaped': 6, 1217, 1206; *Aen.* 5, 438, *tela . . . exit.*—**adactus,** 'push,' is ἀπ. λεγ.; *adauctus,* OQ; 1, 689 n. and cf. on 6, 778.

1331. **iumenta,** only here in L., seems to be opposed to *feros.*—**ventos petebant,** 'pawed the air'; Vulgate, 1 *Cor.* 9, 26, *aerem verberans.*—**erecta,** 'rearing.' *Aen.* 10, 892, 'tollit se arrectum quadrupes et calcibus auras | verberat' (Wakef.).

1332. **ab,** local; cf. on 1, 693.—**succisa:** Livy, 44, 28, 14, 'equi pars . . .

absumpti, parti nervos succiderunt'; many exx. in lex. of this meaning 'hamstrung.'

1333. **terram consternere**: Cic. *Arat.* 433, 'ille gravi moriens constravit corpore terram'; *Aen.* 12, 543, 'late terram consternere tergo.'

1334. **siquos**: 1, 217, *siquid.*—**domi domitos**: notice the unhappy repetition, somewhat like Cicero's notorious *fortunatam natam.*—3, 746, 'semine seminioque.'

1335. **effervescere**: usually of anger; metaphor from boiling water; cf. 3, 295 n.

1336. Note asyndeton.

1337. **redducere**: 1, 228 n.

1338. **genus omne ferarum**: 1, 163 n.—6, 363, *variae causae . . . omnes.*

1339. **mactae**: from the rare verb *maco*, not elsewhere certainly found. It is explained by an early proposed emendation 'male caesae.' Bock. and Albert, *Phil.* 56, *tactae.*—Muller, *Festus*, p. 397, proposes *macit* in a verse now assigned to Livius Andronicus, *Fr.* 23.

1340. **facta**, OQ, M.; *fata*, Q corr. Lachm. edd. *Fata* is an obvious correction, due to taking *dedere* as 'gave' instead of 'caused,' a frequent Lucretian use.—**fera facta**: Ov. *M.* 3, 248, is cited by Howard.

1341–1346 are rejected by M., who regards 1341 as a comment on 1347. Lachm. rejects 1344–1346, 1345 being = 528, and places 1343 before 1342 and also changes *si*, 1341, to *sic* with the Itali. Br. Bail. follow him except that they retain *si*. Giuss. rejects 1341–1349 as a marginal note by L., but in *Note L.* he would bracket only 1344–1346; 1347–1349 he regards as inconsistent with 1344–1346. Van d. Valk, 145, would merely transfer 1343 to follow 1341 with no further change. Vahlen, *Berlin Index*, 1881, 17, keeps all, and Neumann, 34, rejects all as interpolated. I incline to Giussani's earlier opinion.

1341. 'If they really did, but perhaps,' etc.—**si**: cf. 1, 1057 and n.—**adducor** ⟨*ut credam*⟩, a common brachylogy, Dr. § 408; not elsewhere in L.

1342. The involved construction is in L.'s manner and the change in order does not seem necessary.

1343. **foedum**, as if with *vulnus*, which occurs in Ovid.—Madv. *Opusc.* 1, 229, *fuerit* for *fieret*; Goebel, *foret id.*

1344. **omni**, 'universe,' as a whole; cf. 527.

1345 = 528.

1346. Cf. 526, *in hoc mundo*, which an interpolator would have copied, as Giuss. remarks.

1347. **facere id**: to use beasts in warfare.

1348. **perire** ⟨*voluerunt*⟩. *Perirent* was an early conjecture.

1349. **vacabant** must mean 'had no effective arms,' 'inferior in,' as they must have had some weapons. Bock. *lababant.*

1350–1360. 'Weaving came after iron, and was done first by men who later turned to sterner tasks.'

1350. **Nexilis**, 'plaited,' said by Ov. *M.* 2, 499 of *plagae*, *id.* 6, 128, of *hederae.* Naturally plaiting would come before weaving, which is plaiting by machinery with closer weft. Probably coarse fibres were used: Diog. En. (*Rh.M.* 47, 440) 24 a, *εἰς ἐπίνοιαν νημάτων ἦλθον, διὰ δὲ τῶν περιβαλῶν, ἃς ἐποιοῦντο τοῖς σώμασιν, εἴ τε φύλλοις αὐτὰ σκέποντες, εἴ τε βοτάναις εἴ τε καὶ δοραῖς, ἀναιροῦντες ἤδη τὰ πρόβατα, εἰς ἐνθύμησιν*

ἐσθήτων, στρεπτῶν μὲν οὔπω, κασωτῶν (felt ?) *δ' ἴσως ἢ ὁποίων οὖν. εἶτα δὲ προβαίνων ὁ χρόνος ταῖς ἐπινοίαις αὐτῶν ἢ τῶν μετὰ αὐτοὺς ἐνέβαλεν καὶ τὸν ἱστόν.* Probably the order of the garments was: skins wrapped about the body, then tied together; then rudely fashioned cloth, like mats, of grasses or cut up skins; finally woven cloth.

1351. **paratur**, 'made'; cf. 156. — **tela** means the weaver's beam, loom, as well as the web; see lex. This was made with tools of iron; see Moore, *Cl. R.* 4, 450.

1352. **alia**, not with tools of stone or copper.

1353. 'heddles (or treadles) and spindles, shuttles and sounding yarn beams,' but the exact signification is uncertain, *insilia* being *ἅπ. λεγ.*; see Blümner, *Techn.* 1, 143; Marquardt, *PL.* 2, 519 sq.; Rich, *Dict.* 352; Wolff, 21.

1354. **facere lanam**: *CIL.* I, 1007, *domum servavit lanam fecit.* Kelsey quotes Herod. 2, 35, *οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες ὑφαίνουσι*, of the Egyptians.

1355. 'L'infériorité de la femme sur l'homme dans les travaux industriels surtout dans ceux qui exigent l'adresse n'est pas plus démontrée de nos jours que dans l'antiquité,' Guyau, 164. Cf. a similar opinion in Plato, *Rep.* 455 c.

1356. **genus virile** I do not find elsewhere. — **omne** is almost an adverb — 'in general.'

1357. The force of public opinion. The inference is that farmers turned aside from agriculture to spinning. But women are the farmers in the beginnings of culture. L. is confusing culture grades.

1358. The easier manual labor only at an advanced stage is surrendered to women.

1359. Cf. 1272. The verse is bracketed by Giuss. with reason; the makeshift repetition of 1272 was to be replaced by 1360, which was rejected by Faber.

1360. Note alliteration. — **durarent**: *durarunt*, vulg. before Lamb., Bock. Br.

1361–1378. 'Nature suggested planting and grafting because seeds and shoots came up spontaneously. More and more land was cultivated, and the trees of the forest retired up the mountains before those which bore fruit.'

1361. **specimen**: 186. — **origo**, 'originator.'

1362. **rerum natura creatrix**: 1, 629.

1363. **arboribus**: probably abl. of sep. from *Dig.* 50, 16, 30, 4, 'glans caduca est quae ex arbore cecidit'; but it may go with *supter.*

1364. **pullorum**, of young plants, is cited from Cato, *RR.* 51 and Palladius, 4, 9. — **examina**: strictly applicable to bees, but gradually used generally, even of abstract things; see lex.

1365. **libitumst**, 'took their fancy' (by way of experiment). Cf. 3, 540.

1366. Cf. 935.

1367. **aliam atque aliam**: 1, 813. — **dulcis agelli**, the diminutive and adjective both imply affection.

1368. **mansuescere** with object is quoted from Varro and Corippus; cf. *bracchia consuescunt*, 6, 397 and on 4, 1282. — *Georg.* 2, 36, 'fructusque feros mollite colendo.' — **terram**: Lachm. for *terra.*

1369. **indulgendo**: cf. *habendo*, 1, 312 n.

1370. **succedere**, 'retire by ascending'; an unusual turn.

1371. **cultis**: 1, 164.

1372. **-que** closing an asyndeton, 69 n. — Note the provision for irrigation. — **vinetaque laeta**: 2, 1157.

1373. **collibus** for pasturage (2, 317) and for vineyards. *Colles* and *campi* alliterate in 4, 389; 5, 784.

1374. **caerula**: olive leaves are now grayish green and must have had the same color in L.'s lifetime. Ov. *AA.* 2, 518, *caerula Palladis arbor;* Manil. 5, 260, *caeruleumve oleis*, quoted by Blümner, *Farben*, 137.—**distinguens**, 'bounding'; cf. 1, 527. So rows of eucalyptus bound hillside fields in California.—**intercurrere**: 2, 373.—**plaga**, 'strip'; *plaga pinea montis, Aen.* 11, 320.

1375. **profusa** with *plaga*.—**convallis**: properly enclosed valleys, but here merely alliterative with *campos*.

1376. **lepore**: 4, 82, 'perfusa lepore omnia.'

1377. **omnia**: M. comp. 1066.—**pomis**: Tib. 2, 1, 43, *consita pomus.*

1378. **arbustis**, 'groves'; 1, 187 n.

1379–1435. 'Music was suggested by the birds and zephyrs and gave delight to rustic life; there was dancing, and merriment. But afterwards these simple pleasures lost their charm, and discontent tortured men as it does at present.'

1379. **liquidas**: 4, 546 n.—**imitarier**: 4, 765 n.—Wakef. quotes Athen. Θ 43, *Χαμαιλέων ὁ Ποντικὸς ἔφη τὴν εὕρεσιν τῆς μουσικῆς . . . ἀπὸ τῶν . . . ᾀδόντων ὀρνίθων· ὧν κατὰ μίμησιν λαβεῖν στάσιν τὴν μουσικήν.*—Lachm. brackets this passage as a later addition.

1380. **ante fuit multo quam**, 'came much earlier'; 4, 845.—**levia**: opposite of *aspera, tristis, horrida oratio* (Cic. *Or.* 20), there opposed to *levis, structa et terminata.*—Purmann, *Jahrb.* 115, 282, *mollia;* Nencini, *omnia.*

1381. **concelebrare**, 'to make frequent,' practise, 1, 4 n.

1382. **cava calamorum**: 1, 315 n.—**sibila**, 'whistling.'

1383. **cicutas**: V. *Ecl.* 2, 36, 'est mihi disparibus septem compacta cicutis | fistula.'

1384. **inde minutatim**: 2, 1131 n.—**dulcis querellas**: 4, 584.—Giuss. places 1384, 1385 after 1404.

1385 = 4, 585.

1386. **silvas saltusque** occurs also in alliterative combination in Virg. Tac. Catull. Notice also the vowel change and see Wölfflin, *Allit.* 18, 83.—**reperta**, OQ; *repertas*, Bock. Br. Bail. Purmann, *Jahrb.* 115, 282, *reposta;* Albert, *remota.* Whether the pipe was found throughout the woods or its 'complaints' is immaterial. Giuss. would transfer 1386–1387 to follow 1408.

1387. **dia**, 'unearthly,' M. Tennyson speaks of 'diviner air and diviner light' in *The Sisters.*—**otia**: the pl. occurs here first in poetry; *Archiv*, 12, 545.

1388–1389 = 1454–1455, rejected here by Lachm. and recent edd. except Bock., who puts them after 1378; but there they would be as gratuitous as here.

1390. **animos**: cf. 1317.—**ollis**: 3, 271 n.

1391. **cum**, 'after.'—**satietate**: 2, 1038. M. inserts *haec* from an early source. Lachm. Br. Giuss. change **omnia** to *carmina. Omnia* refers to the childish pleasures that they received in everything, not only in *carmina*, but in what follows in 1392 sq. Faber read *otia*, Hav. *somnia*, Bock. *comia*, Voss, *chordae.* If *tum* means only after dinner, *omnia* may still be taken of postprandial benevolence. Cf. *omnia* in 214.

1392–1396 = 2, 29–33, but 1392, *saepe itaque;* 1394, *habebant;* 1395, *ridebat;* 1396, *pingebant.* They are regarded as interpolated here by Neumann, 22, and Gneisse, 76, because they represent pleasures of a refined age and imply a second

dinner, but probably the change from *curant*, 2, 31, to *habebant* was in part intended to avoid such a thought. As Lohmann, 28, says, *curo* has frequently a wider reference than to food (*i.e.* 'treat,' Plaut. *Capt.* 314). *Alebant* for *habebant* was read in marg. of Verona. Bock., 'thaten sich Etwas zu Gute'; M., 'refreshed.'

1397. **tum . . . tum**, etc.: mark the anaphora. — **ioca**: Ciceronian usage instead of *ioci*. — **cachinni**: here only in L.; the corresponding verb he always uses in ridicule. The pl. is not uncommon.

1398. **agrestis musa**: V. *Ecl.* 6, 8, 'agrestem . . . meditabor . . . Musam.' — Tib. 1, 3, 59, 'hi choreae cantusque vigent.'

1399. **plexis**: Catull. 64, 283, 'hos indistinctis plexos tulit ipse corollis.' — **redimire**: Ov. *F.* 2, 369, 'frontem redimita coronis.'

1400. Creech interprets, *floribus, foliis, plexis denique coronis;* but probably *floribus et foliis* are merely epexegetical of *coronis; plexis de floribus* can possibly be defended by *plectentes coronam de spinis*, Vulg. *Evang. Matt.* 27, 29; or *floribus* may be regarded as an abl. of instrument.

1401. **extra numerum**: Cic. *Parad.* 3, 26, 'histrio si paulum se movit extra numerum'; Hor. *Ep.* 1, 18, 59, 'nil extra numerum fecisse modumque,' and Lamb. there. Cf. *in numerum*, 2, 631 n. — **membra moventes**: 4, 455 n.

1402. Note alliteration. — **duriter**, 'clumsily.' — **pellere**: Catull. 61, 14, 'pelle humum pedibus,' and frequently elsewhere of a rhythmic beat.

1403. **risus** is more than 'smiles.'

1404. For the thought, cf. 6, 674 sq. — **magis** modifies *nova* and *mira*, which thus take the place of comparatives not in use; cf. 2, 100.

1405. **somno**, OQ, Wakef. Giuss., who cites, after M., Livy, 25, 16, 20, 'solacium suae morti inventurum.' L. means here compensation for *insomnia*. Wakef. cites *Ciris*, 181, *malis . . . solatia tantis*. This use of *solatium* is common in the jurists, who use *pro* with the abl. instead of the dative. For L.'s use of juristic terms, see on 3, 971. Lachm. and most recent edd. read *somni*. See Giuss. in *Note L.* Lachm. quotes Aesch. *Agam.* 17, ὕπνου . . . ἀντίμολπον . . . ἄκος, namely by ἀείδειν. — Bock. and Giuss. would place 1405–1408 after 1383.

1406. Tib. 1, 7, 37, *voces inflectere cantu*. *Aen.* 4, 463, *longas in fletum ducere voces*. *Ducere* means to produce the tone, and *flectere* to change it to another note.

1407. **supera**: 3, 385. — **calamos . . . labro**: 4, 588 n.

1408. Br., following Purmann, infers a lacuna after this verse. — **vigiles**: the night watchmen (in Rome) keep up the country melodies. Rome was constantly recruited from the country. — **accepta**: Cic. *Off.* 3, 44, 'praeclarum a maioribus accipimus morem.' The sense 'agreeable' is un-Lucretian.

1409. **genus**, OQ, Giuss. Br.; Bail. †; *sonis*, Lachm.; *recens*, M.; *genis*, Everett, *Harv. St.* 7, 35. The reference is to dancing; cf. 1401. *Genus* was repeated from 1411 and the proper word has been lost (perhaps *choris* or *aliquem*). *Numerum* as gen. pl. seems improbable, but is advocated by Giuss., Howard, *J. Phil.* 1, 136, Cartault, 19, and several early scholars. *Numeris*, Itali.

1410. **interea**: 3, 1020 n.

1411. **terrigenarum** probably first occurs here, unless in the poet in Cic. *Div.* 2, 133, 'terrigenam herbigradam domiportam sanguine cassam,' which is worthy of Pacuvius.

1412. **praesto**: 2, 1068 n.

1413. Calp. 7, 45, 'vilia sunt nobis, quaecumque prioribus annis | vidimus, et sordet quidquid spectavimus olim.'

1414. **reperta** is probably nom. and **illa** acc.; cf. the ambiguity in 1, 414; 2, 8. 'As the hunter pursues the hare, through cold and heat, over hill and dale, but, as soon as it is taken, no longer cares for it, and only delights in chasing that which flees from him,' Ariosto, 10, 7, quoted by Montaigne, *Friendship*.

1415. **immutat**, most frequent of sentiment, but otherwise in L. 6, 1122.

1416. Juv. 14, 184, 'contingunt homini veteris fastidia quercus.'

1417. **aucta**: cf. 987 and on 3, 626.

1418. Cf. 954. — **cecidit**: cf. *iacet*, 1275.

1419. **reor**: on 1, 154.

1420. **letum**, not *mortem*, as the death was violent.

1421. **et tamen**, 'and none the less'; 3, 51 n. — **sanguine**: abl. of price.

1422. **convertere**: 4, 1130 n.

1423. **aurum et purpura**, opposed to *pelles*; wealth shown in dress.

1424. **fatigant**: 3, 826, *curisque fatigat*.

1425. **magis**, but the present generation has less excuse. — **nobis**, *hominibus*, human nature as exhibited in L.'s generation. Primitive man was discontented with his lot, and envy was as destructive then as now. Contentment, not wealth, is the true gospel.

1426. Skins were a necessary evil.

1427. **nil**, Bergk, *nunc*.

1428. **apta**: cf. 928 and 6, 357. — **signis**, *Aen.* 1, 648, 'pallam signis auroque rigentem,' whence Jortin and Wakef. *rigentibus*.

1429. **plebeia**: 2, 36, *plebeia veste* and n. — **defendere**, sc. *frigus*, to which Purmann, *Jahrb.* 115, 283, objects, and supplies in a supposed lacuna *frigus et ardorem solis nimiumque calorem*. Hor. *S.* 1, 3, 14, 'toga quae defendere frigus | quamvis crassa queat.' — Facsimile of verses 1429–1457 in Flor. 29 may be found in Chatelain.

1430. **incassum**: 2, 1060 n.

1431. **in** was added by Flor. 31. — **curis inanibus**: 3, 116 n.

1432. Ov. *F.* 1, 195, 'crevit amor, qui nunc est summus, habendi'; *id.* 211, 'opum furiosa cupido'; *M.* 1, 131, 'amor sceleratus habendi.'

1433. **finis**, 'limit.' *Culex*, 84, 'evectus finem transcendat habendi' (M.).

1434. **id**, *i.e.* ignorance. — **provexit**: Caes. *BG.* 4, 28, '⟨naves⟩ in altum provectae.' This use of *proveho* is common. *Altum* is the sea of trouble; *vitam* the ship of life.

1435. **belli**, *fluctus b.*, 1290; war is to L. as great an evil as navigation; both were caused by cupidity; cf. 3, 70. This discontent, as an element in human progress, he does not recognize as a good.

1436–1439. 'The heavenly bodies taught the occurrence of the seasons.'

1436. **mundi templum** = *caelum*. — **versatile**, OQ; *versatili'*, Lachm. Cf. *labens*, 505, and for two adjectives qualifying the noun, see on 1, 258. *Et* was added after *magnum* by the Itali. — *Georg.* 1, 5, 'vos, o clarissima mundi | lumina, labentem caelo quae ducitis annum.'

1437. **lustrantes lumine**: cf. 693 and 79.

1438. **perdocuere**: 3, 473 n. — **annorum tempora verti**: 1184.

1439. Note the chiasmus which occurs elsewhere with *certus;* cf. 732. — 1183, 'caeli rationes ordine certo.' — **rem**: for elision, 1, 150 n.

1440–1447. 'Then they protected themselves with towers and divided and cultivated the earth, sailed ships and contracted treaties, began history in song.'

1440. **turribus**: *arcem*, 1108, marks an earlier stage. — He has a republic in mind here as contrasted with the earlier monarchy.

1441. Cf. 1110.

1442. **iam**, Lachm. edd.; *tum*, OQ, which should perhaps be retained and *iam*, 1443, and *cum*, 1444, changed to *tum;* cf. 1398. — **velivolis**: *velivolantibus navibus*, Enn. *Sc.* 67; *hostes accedere ventis* | *navibus velivolis*, *Ann.* 387; *rapit ex alto naves velivolas*, *Sc.* 79. — **navibus** . . ., Br. Giuss.; *florebat propter odores*, OQ; *puppibus urbes*, M.; *puppibus et res*, Lachm.; *navibu' pandis*, Marull.; *proreis florebat opertum*, Ellis; *mari' navibus pontus*, Housman, *J. Phil.* 25, 244, after Serv. on *Aen.* 7, 804, 'Lucretius, fluebat navibus pontus,' probably from memory. Editor in *Cl. R.* 16, 169, proposed *navibus ventis* or *n. altum*. — **florebat**: cf. 1, 255, 'urbes pueris florere.' Aesch. *Agam.* 642, ἀνθοῦν πέλαγος.

1443. Cf. 1155. International treaties would naturally come with this development of society.

1444. **cum . . . coepere** synchronizes with *degebant*, 1440. The reference is to epic poetry. — **poetae**, probably Greek poets, as elsewhere in L., either expressed or implied, as in 327.

1445. **elementa**: 1, 197 n. But the Homeric lays were handed down by oral tradition long before writing was invented.

1446. **prius**, 'earlier.'

1447. **vestigia**, 'traces.'

1448–1457. 'Shipping, agriculture, fortifications, arms, poetry and painting, all were reached by practice and experiment; so one thing leads to another until perfection is gained.'

1448. **Navigia**: probably large ships, if *navibus* be read in 1442. Cf. 333 and 1006. — **culturas**: cf. *aliam atque aliam culturam*, 1367. The *Thesaurus* cites no other example of *agri culturas*, but several of *agri cultura* (1, 1426, 7).

1449. He names the results of civilization. — **vias**: Tib. 1, 3, 35, 'quam bene Saturno vivebant rege, priusquam | tellus in longas est patefacta vias' (Wakef.). — **vestes**: perhaps *thalassinae* (4, 1127), or *purpureae* (2, 52); cf. 1423.

1450. **praemia**: 3, 899 n. — **delicias**: 2, 22. — **funditus omnis**: 1, 478 n.

1451. **daedala**: 1, 7 n. — **polire**: edd. following Flor. 31 and other inf. Mss. for *polito*, OQ. L. uses only the pf. part. of *polio*, and if *polita* be read, the catalogue would be continued symmetrically, and *polita signa* would then be 'finished statues.' Bergk has proposed *polita* in *Jahrb.* 67, 326, and it is advocated by Bährens on Catull. 64, 48, 'Indo quod dente politum.'

1452. **usus docuit**: Columella 7, 2, 'docuit usus exprimere.' Diod. 1, 8, πάντων τὴν χρείαν αὐτὴν διδάσκαλον γενέσθαι τοῖς ἀνθρώποις. — **experientia**: *experti sunt*, 1309. Manil. 1, 61, 'per varios usus artem experientia fecit,' *id.* 83, 'sagax tentando repperit usus'; Tac. *H.* 5, 6, 'cuius legendi usum, ut ceteras artes, experientia docuit.' Moschion ascribed the progress of human society to Prometheus or neces-

sity, or to 'long practice,' in which Nature was the school-mistress: see Gomperz, *Greek Thinkers*, 1, 388. — 'The beginning and improvement of useful arts and the assistances of human life have all sprung from industry and invention,' Locke quoted by Fraser, *Locke*, 37.

1453. **paulatim**: *Georg.* 1, 133, 'ut varias usus meditando extunderet artis | paulatim.' Guyau, 158, calls attention to the lack of appreciation of L. as a promoter of the idea of progress. — **pedetemtim progredientis**, 533.

1454. **unumquicquid**: archaic and rare; cf. Dr. § 49 d, and Plaut. *Tr.* 881, Ter. *Ad.* 590.

1455. **in medium**, 1160. *Aen.* 2, 123, 'protrahit in medios.'

1456. **alid ex alio clarescere**: 1, 1115. — **corde videbant**, OQ, Bock. Giuss. Cf. also *Note L.* 72. *Et ordine debet*, M.; *conveniebat*, Lachm. Purmann; *cordi' videbant*, Br. after Polle, *Phil.* 26; Bail. — **corde**, i.q. *animi vi*; cf. 2, 269; *mente videmus*, 4, 750.

1457. **artibus**: dative, for he does not use *artium* at all, for metrical reasons. — **summum cacumen**: 2, 1130. — Sen. *NQ.* 6, 5, 3, 'nulla res consummata est, dum incipit'; Cic. *Brut.* 71, 'nihil est enim simul et inventum et perfectum.' Dyroff, *Quellenfrage V Gesang*, 8, 20, suggests Dicaearchus and Theophrastus as the ultimate sources of the doctrine of the *Kulturschilderung* of this book.

BOOK VI

1–42. 'Athens gave food to men, and laws and comfort; but her greatest gift was Epicurus, for he saw that the human heart must be purged, and a limit set to desire and fear. He set forth the highest good, and the way to reach it through true philosophy.'

1. **frugiparos** is cited elsewhere only from Avien. *Arat.* 1054. — Pliny the Younger, 8, 24, 2, 'Graeciam in qua primum humanitas litterae etiam fruges inventae esse creduntur.' Cic. *Flacco*, 62, 'Athenienses, unde humanitas doctrina religio fruges iura leges ortae atque in omnis terras distributae putantur.' Triptolemus of Attica was the legendary inventor of ploughing and cultivating wheat. Isocrates' *Panegyric* is the storehouse of the glories of Athens. — Stanley quaintly translates in his *Hist. Phil.* 1701, 534: First *Ceres*-gifts to Human Indigence | Renowned *Athens* did long since dispense, | And Mens disordered ways by Laws redrest, | And first our Life with greatest Comfort Blest, | When it produc'd a Person of such Worth, | whose Breast contain'd, whose Lips all truth brought forth. — **mortalibus aegris**: *Aen.* 2, 268; 10, 274; *Georg.* 1, 237. *Miseris m.* L. 5, 944.

2. **dididĕrunt**: 3, 86 n. — **Athenae**, Cic. *Or.* 1, 13, 'illas omnium doctrinarum inventrices Athenas'; Plaut. *Stich.* 649, 'Athenae . . . nutrices Graeciae.' This sixth book is the Greek book: it closes with the plague at Athens, and the natural phenomena explained in it had been discussed by Greek authorities.

3. **recreavĕrunt**: *-avĕrunt* only here in L.: Cartault, 93. L. has *-ērunt* from perfects in *-evi*; *-iĕrunt* or *-iĕre* from those in *-ivi*; *-vĕrunt* and *-vĕre* from perfects in *-ui*; *-ērunt* and *-ēre* from perfects in *-si*; *-ĕrunt* from perfects in *-i*. — **vitam**:

Aen. 6, 663, 'vitam excoluere per artes.' — **legesque rogarunt**, the Roman idiom; *rogo* here only in L. Greek advice was sought by the Decemviri and others.

4. **solacia vitae**: 5, 21.

5. **tali**, as in 5, 4. — **cum**: unnecessary; 1, 276 n. — **repertum** = *ὄντα*; 5, 841 n. — Epicurus spent most of his life at Athens, although he was probably born in Samos: see Gizycki, *Epikur*, 14.

6. **omnia**: *omnem rerum naturam*, 5, 54. — **veridico**, as an oracle; cf. 5, 110–114.

7. **et** for *etiam*, 3, 234 n. Lachm. interprets *et* ⟨*eius*⟩ *extincti*. — **divina reperta**: 5, 13.

8. **vetus**, an adject. with force of an adverb: *divolgata vetus gloria;* cf. again 5, 13, *divina antiqua reperta* and n. — *κλέος οὐρανὸν ἵκανεν*, Hom. *θ* 74. — **iam**, in L.'s time.

9. **hic**: 2, 387 n. — **flagitat usus**, *naturam latrare*, 2, 17.

10. **ferme**: 3, 65 n.

11. **proquam**: 3, 199 n. — **posset**, Lachm. edd. for *possent*.

12. 3, 65, *turpis contemptus et acris egestas* are the great evils.

13. **excellere**: Cato in Gell. 6, 3, 14, 'scio solere plerisque hominibus rebus secundis . . . animum excellere atque superbiam . . . augescere' (M.).

14. **domi**: in 3, 48, the exile needs philosophy. Purmann, *Jahrb.* 115, 283, *homini*. — **anxia corda**: 3, 993, *exest anxius angor* and n. Maas, *Archiv*, 12, 538, would keep the Ms. *cordi*, because the poetical pl. of bodily organs does not occur in L., and he would have *anxia* a substantive; yet the universally accepted *corda* of modern edd. would seem to show that L. has here used a poet. pl.; Lachm. cited *Aen.* 6, 49, 'et rabie fera corda tument.' Wakef. kept *cordi;* Marull. first changed to *corda*.

15. **animi ingratis**: 3, 1069 n. M. cites Plaut. *Cas.* 315, 'amborum ingratiis.' — **sine ulla**, M. edd.; *querellis*, OQ, Lachm.; *timore*, Bern. The logical subject of *vexare* is *anxietatem* implied in *anxia corda*.

16. **pausa atque . . . querellis**, OQ, M. Br. Giuss. *passimque . . . periclis*, Lachm.; *fustam* for *pausa*, Bern. — **pausa**: 3, 860 n. — **cogei**, Lamb. edd.; *coget* OQ. The subject of *cogei* is *anxia corda*, but logically *homines*. Grasberger, 60, *causam quae infestis cogat servire periclis*.

17. **intellegit**, also in Sall. *Jug.* 6; see Lachm. — **vas**: Hor. *Ep.* 1, 2, 54, 'sincerum est nisi vas quodcumque infundis acescit,' on which Ps. Acron: 'vas pro hominis pectore.' Epict. Arrianus, in Gell. 17, 19, 3, *σκέψαι εἰ κεκάθαρται τὸ ἀγγεῖον*; cf. on 3, 440. — OQ, *fas*, Marull. edd. *vas*.

18. **corrumpier**, 'spoiled,' as in 1124, etc.

19. **et**: *ei*, Woltjer, *Jahrb.* 125, 471, would refer to *vas*. Apparently there is a condensation of *quaecumque conlata forent foris et quaecumque commoda venirent*. So in 646 *natura* must be taken twice.

20. **fluxum**, 'leaky' (because flowing) is unexampled. — **pertusum**: 3, 936 n.

21. 3, 1010, 'quod tamen expleri nulla ratione potestur.'

22. **taetro sapore**: 2, 510, *taetrius . . . orisque sapori*. — **conspurcare** is quoted from Suet. Col. Tert. — Epict. *l.c.* *ἢν σαπῇ, οὖρον ἢ ὄξος γένοιτο ἢ εἴ τι τούτων χεῖρον*.

23. **intus** with *conspurcare*: 3, 171 n. Cf. with M. *videri vere* in 5, 574–575.

24. **purgavit pectora**: 5, 43, *purgatumst pectus.* — **dictis**: 3, 12, *depascimur aurea dicta.*

25. 5, 45, 'quantae tum scindunt hominem cuppedinis acres | sollicitum curae quantique perinde timores.' — Hor. *Ep.* 1, 2, 56, 'certum voto pete finem.'

26. **exposuit**: the form *posui* was used by the dactylic poets for *posivi*: once in Enn. and L., three times in Catull.; Brix on Plaut. *Tr.* 145. — **bonum summum**: the fragments of Epicurus' Περὶ τέλους are in Usener, p. 119 sq. — Epic. *ad Men.* 128, τὴν ἡδονὴν ἀρχὴν καὶ τέλος λέγομεν εἶναι τοῦ μακαρίως ζῆν. *Introd.* 30.

27. **tramite parvo**, which others cannot find, 2, 10, although it is so simple, viz. listening to Epic. and limiting desire to nature, 2, 17. — Cic. *Fin.* 1, 57, 'o praeclaram beate vivendi et apertam et simplicem et directam viam.' Cf. Masson, *At. Th.* 191.

28. **recto contendere cursu**: 4, 609, 'viis derectis omnia tendunt'; 5, 631, 'tendere cursum.' *Recta*, OQ, may possibly be right sc. *regione*; cf. on 1, 958, and see lex. *rectā* ⟨*via*⟩. But O corr., several inferior Mss., and Lactantius have *recto*, and *cursu*, 'in running,' would be too emphatic.

29. **quidve** = *quidque* unless this itself should be read; see *AJP.* 21, 185. Woltjer, *Jahrb.* 125, 471, *quodve . . . quo id fieret.*

30. The reading is now generally accepted; OQ, *fuerit;* Christ, *flueret.* — **volaret**, of hostile attack, as in 4, 845. — Polle, *Phil.* 25, 281, rejects 30 and 31.

31. **natura parasset**: 1, 551. — **casu**: *causa*, Lachm. *Casu* is the cause of ordinary natural occurrences — *quid ferat nobis casus*, 3, 1086. — **vi**, the malignant action of nature, like *vis abdita quaedam*, 5, 1233.

32. **portis**: of the *sapientum templa*, 2, 8.

33. **frustra** is the important word.

34. **volvere fluctus**: 74. — **fluctus in pectore**: 3, 298 and n.

35–41 = 3, 87–93, where see nn. Giussani thinks they were written first here: *non liquet.* Bock. excludes them here.

42. **inceptum**, 'my undertaking'; cf. *incipiam*, 1, 55 and n. — **pertexere**: 1, 418, 'ut repetam coeptum pertexere dictis.'

43–95. 'As I have explained the mortal nature of the heavens, I shall now unfold the action of winds and storms, of lightnings and thunderbolts, that you may not believe they are due to divine wrath, and thus fall into superstition. Calliope help me in this last book!'

43. **docui**, in 5, 91–415. Cf. the expression in 3, 31.

44. **et** is added by Flor. 31. — **nativo**: cf. 5, 321.

45. **fierique**, OQ; *fateare*, Lachm.; *possuntque*, Bern. — Br. Giuss. infer a lacuna after this verse, which seems necessary, since *omnia*, and not *pleraque quae fiunt in caelo dissolvuntur.*

46. **dissolui**, OQ; *ressolui*, Goebel, M.; cf. 5, 773. *Dissolui* is probably used like *dissolvere causam*, 4, 500 (so Purmann, *Jahrb.* 115, 283), and *cur* or *qua fiant ratione* stood in the lacuna. — **percipe porro**: *Aen.* 9, 190.

47. There is a lacuna after this verse, recognized by Bern. and by later edd.; Lachm., *institui* for *insignem.* — **conscendere currum**: Bern. quotes Manil. 5, 10, 'cum semel aetherios iussus conscendere currus | summum contigerim sua per fastigia culmen.' The chariot of poetry is a common figure; L. is charioteer in 92. — Fronto, *ad Caes.* 2, 8, 'vehiculum conscendam et ad vos pervolabo.'

48. **ventorum existant, placentur omnia rursum** *, Bern.; *placentur ut* *, Br. Giuss.; *ventorum exirtant placentur omnia rursum*, OQ, Bail. †; *ventosum et certant plangentia flamina rursum*, Lachm.; *ventorum, ex ira ut placentur, ut omina rursum*, M.; *ventorum existant placentur momina rursum*, Ellis, *J. Phil.* 3, 219, 260; *ventosum exhortant pelage tuta omnia rursum . . . sic placato*, Bährens on. Catull. 64, 9. There are several other attempts, all necessarily dubious.

49. **sint placato conversa favore**, OQ, *furore*, Lamb. edd.; *sine . . . furore*, Lachm.; yet *favore* may have been justified by something in the lacuna. Br. infers a lacuna to follow the verse. *Spes pacato . . . furore*, Goebel. — Housman, *J. Phil.* 25, 245, cites Apul. *de Mundo*, 22, 'cum vel inter se ventorum proelia ciuntur, vel disiectis nubibus fulminat caelum, et tempestates inter se serenae hibernaeque confligunt, micant ignes, imbres rumpuntur, et rursus placatis omnibus amoena laetitia mundi reseratur,' to prove the two lacunae. Probably *ventorum*, 48, depends on a lost *proelia*.

50. Cf. 1, 152, 'quod multa in terris fieri caeloque tuentur.' — **cetera**, the reference is lost in the lacuna.

51. **cum** is the conj.

52. **et ⟨quae⟩ faciunt**: *haec*, Lachm. Br. For the construction, Giuss. cites Hor. *S.* 2, 6, 72, 'quod magis ad nos | pertinet et nescire malum est.' The old vulgate had *efficiunt* with new paragraph at 50. Ellis, *J. Phil.* 2, 219, thinks *homines* is subject of *faciunt*. — **formidine divom**: 1, 151.

53. **depressosque premunt**: 4, 299, *elisam . . . exprimat*, and Kraetsch, 80. — **ad terram**: 5, 1200, 'procumbere humi prostratum.'

54. **ignorantia**, the burden of all the prooemia. Cf. Sen. *NQ.* 2, 42, 'ad coercendos inperitorum animos sapientissimi viri iudicaverunt inevitabilem metum, ut aliquid supra nos timeremus.'

55. 5, 1130, 'regere imperio res velle et regna tenere.'

56 = 1, 153 and

57 = 1, 154; rejected here by Bentley, Lachm. edd.; an apparent gloss.

58–66 = 5, 82–90. For *rationi*, 66, cf. on 3, 132; Goebel, Br. Bail. change to *ratione*. Gneisse, 62 sq., would reject the verses here; defence by Lohmann, 20.

67. Cf. 2, 10, 54.

68. **longe**, 'far'; 1, 410, 'paulumve recesseris ab re.'

69. **alienaque pacis**: 3, 821 n. — Join *remittis putare*.

70. **delibata**: 3, 24, 'res animi pacem delibat' and n.

71. **oberunt** (edd.), 'obstruct your peace,' Watson; *oderunt*, OQ.

72. **ira**: *neque tangitur ira* of the gods, 2, 651. — **inbibat**: 3, 997 n.

73. **quietos**: *sedesque quietae*, of the gods in 3, 18.

74. **constitues**, of a hypothesis in 2, 560, 'si finita . . . primordia . . . constitues.' — **volvere fluctus**: cf. 34.

75. **nec placido**, so as to contemplate the divine perfection. Sen. *Ben.* 4, 19, 'cur colis ⟨Epicure⟩? Propter maiestatem, inquis, eius eximiam singularemque naturam.' — **adibis**: cf. 5, 1229.

76. **simulacra**: *facies*, 5, 1170, 1176. — **feruntur**: 4, 735, *simulacra feruntur*. — **corpore sancto**: 1, 1015, 'divum corpora sancta.'

77. **nuntia**: cf. 4, 704 n.

78. **haec** ⟨*simulacra*⟩. — **tranquilla pace**: 1, 31 n.

79. **inde**: this mistaken opinion.

80. **quidem ut**: harsh elision; 3, 339 n. — **verissima**: *vera* elsewhere in

81. **profecta**: 'unde una profecta . . . vox,' 4, 553.

82. **multa tamen**: symplosio, 1, 385 n.

83. **ratio speciesque**: suggested by his common formula: 3, 93 n. He mentioned the *ratio eorum qui loca caeli* | *omnia . . . ornata notarunt* in 5, 694. — **caeli speciesque tenenda**, Itali, M. Giuss. Bail.; *caelisque tenenda*, OQ; *fulgendi visque tonandi*, Lachm.; *superum caelique*, Flor. 31; *nu'isque ponenda*, Br. Postgate, *Cl. R.* 14, 353, *notanda*, but *id.* 17, 30, would interchange *canenda* and *tenenda*. — **tenenda**, 'grasped'; cf. 3, 649 n.; Giuss. thinks with special reference to the doctrine in Book V; see his discussion in *Note L.* 73. — Cic. *Fin.* 5, 49, in translating Hom. μ 189, renders ἴδμεν by *tenemus*.

84. **canenda**: *canamus*, 5, 509.

85. Lachm. brackets 85–89. — **quid faciant**, OQ, M.; *qui fiant*, Bock. Br.; *qui* or *quae faciant*, Postgate.

86. **caeli partibus**: the augural divisions; he will not use *templa* in this meaning. Cic. *Div.* 2, 42, 'caelum in sedecim partis diviserunt Etrusci.' The *ratio caeli*, when grasped, will prevent this fear.

87. **utram**: probably whether seen (*species*) on the right or left. — **pervenerit**: absolute; cf. 4, 285, 554. — 87, 88, 89 = 383, 384, 385.

88. 1, 489, 'transit enim fulmen caeli per saepta domorum.' — **partim**: *parti*, 1, 1111; *partim*, Livy, 23, 11, 11; 26, 46, 8, etc.

89. **dominatus**: cf. 224.

90–91 = 56, 57 = 1, 153–154. They are rejected by Woltjer, M. Bail. Gneisse, 68, Lohmann, 14; retained by Lachm. Br. Giuss. Purmann. The connexion recurs to 67. — **operum**: the phenomena alluded to in 84 sq.

92. Note alliteration with *c* continued through four verses. — **supremae**: the sixth is the last. — **candida calcis** = *candidam calcem*, like *strata viarum*, 1, 315 n. Varro, *Menipp.* 288, 'nemini Fortuna currum a carcere intimo missum | labi inoffensum per aecor candidum ad calcem sivit.'

93. An inconsistency like his appeal to Venus, 1, 1 sq.; probably the alliterating *c* had some weight. — **praemonstra**: Stat. *Th.* 1, 67, 'callidus ambages te praemonstrante resolvi,' to Tisiphone; *id.* 8, 373, 'alias nova suggere vires | Calliope.' M. quotes Empedocles, 131 D., *ἄμβροτε μοῦσα . . . νῦν αὖτε παρίστασο, Καλλιόπεια.*

94. **hominum . . . voluptas**: 1, 1. Tib. 4, 13, 11, *mihi curarum requies.*

95. 1, 929, 'insignemque meo capiti petere inde coronam.' Hor. *S.* 1, 10, 49, 'cum multa laude coronam.' *Aen.* 1, 625, 'insigni laude.'

96–120. 'Thunder is produced by the concussion of clouds. Sometimes they meet squarely opposed; sometimes they scrape by one another; hence the different kinds of thunder.'

96. [Epic.] *ad Pyth.* 100, *βροντὰς ἐνδέχεται γίνεσθαι καὶ κατὰ πνεύματος ἐν τοῖς κοιλώμασι τῶν νεφῶν ἀνείλησιν, καθάπερ ἐν τοῖς ἡμετέροις ἀγγείοις, καὶ παρὰ πυρὸς πεπνευματωμένου βόμβον ἐν αὐτοῖς, καὶ κατὰ ῥήξεις δὲ νεφῶν καὶ διασπάσεις, καὶ κατὰ παρατρίψεις νεφῶν καὶ τάσεις πῆξιν εἰληφότων κρυσταλλοειδῆ.*

97. **sublime volantes**: 2, 206. Sen. *NQ.*, 'non quem ad modum inlisae inter

se ᐧus plausum edunt, sic inlisarum inter se nubium sonus potest esse magnus, quia ᐧagna concurrunt?'

98. **aetheriae nubes**: 4, 182. — **contra**: the opposing winds drive the clouds.

99. *Aen.* 8, 528, 'arma inter nubem caeli in regione serena.' Cf. on 247.

100. **denso agmine**: 1, 606, *agmine condenso*.

101. **magis**, with *saepe*. — **murmure**: of thunder, 1, 69, etc.

102. Br. and Giuss. bracket 102–107, after Kannengiesser, as an unwarranted anticipation of the discussion of clouds, 451 sq.

103. **lapides**, Flor. 31, edd.; *pepides*, OQ. — **ligna**, Itali, Br. Giuss. Purmann, *Jahrb.* 115, 283. *Lapides et ligna*, 2, 889; *lignis . . . fumus*, 1, 871; cf. 891. *Tigna*, Flor. 31, Lachm. M. Bail.; *iigna*, O; *igna*, Q.

104. **fumi**: the pl. is not unusual; several times in Martial.

105. **aut**, O (Goebel, *Rh.M.* 15, 412), edd.; *avi*, Q; *ab*, Lachm. — **bruto**, 'heavy'; this meaning is attested by Festus.

106. **constare**, 'to keep together.' — 2, 457, 'diffugere ut fumum nebulas.'

107. **cohibere**: 1, 517, 'quod inane queat rerum cohibere.' — **nives**: 5, 746. — **imbris**: 1, 762, etc.

108. **patuli super aequora mundi**, 'above the plains of the wide extended earth.' Giuss. proposes *patulae*, and Howard, *J. Phil.* 1, 137, thinks *aequora* may be nom.

109. **magnis intenta theatris**: 4, 76 n. — **carbasus**: *lintea*, 4, 84. — Catull. 64, 227, 'carbasus obscurata dicet ferrugine Hibera,' of a sail.

110. 4, 77, 'per malos volgata trabesque.' — **crepitum** is a rattling roar.

111. **petulantibus**: Hor. *C.* 1, 26, 2, 'protervis . . . ventis'; *Aen.* 1, 536, 'procacibus Austris.'

112. **fragilis**: edd. cite V. *Ecl.* 8, 81, 'fragilis incende bitumine laurus'; cf. L. 6, 154–155. — **sonitus**: supplied from Flor. 31. — **commeditatur**: perhaps ἅπ. λεγ., as it is not unquestioned in *ad Herenn.* 3, 31.

113. The verse is parenthetical.

114. **chartas**: doubtless huge sheets of paper were hung up to dry. *Charta* is not found before L. — **que**, OQ; *ve*, Itali, Lachm.; 3, 284 n.

115. 5, 957, *verbera ventorum*. Note the continued alliteration. — **plangunt**: Catull. 64, 261, *plangebant . . . tympana*.

116. **enim** cannot be explained except by the hypothesis of unfinished work: 113–115 interrupt the thought. *Enim* cannot = *praeterea* here; 3, 440 n. Kannengiesser would read *fit quoque ut interdum non*, etc. — **ut**: added by Flor. 31; it easily fell out after *-dum*. Ellis, *J. Phil.* 2, 220, thinks it unnecessary, as also in 4, 668; cf. *J. Phil.* 3, 117, 263. Cf. also 147.

117. **frontibus adversis**: Mart. 4, 35, 1, 'frontibus adversis molles concurrere dammas.'

118. **corpora**, Gronov. edd.; *corpore*, OQ. — **tractim**: 3, 530 n.

119. **aridus**: *Georg.* 1, 357, 'aridus altis | montibus audiri fragor.' Hom. M 160, κόρυθες δ' ἀμφ' αὖον ἀΰτευν.

120. **artis**, 'tight.'

121–131. 'The wind penetrates within the clouds and causes them to collapse with awful crash, just as a bladder resounds when burst.'

121. **tonitru concussa**: 5, 550.

122. **omnia**: indef. generalization, as in 5, 214.

123. **moenia mundi**: 3, 16 n. — The walls of the world seem to leap apart. — **capacis**: 5, 470, ⟨*aether*⟩ *avido complexu.*

124. **venti procella**: 293. — Sen. *NQ.* 2, 27, 2, 'cum spiritum intra se clausere nubes in concavis partibus earum volutatus aer . . . agit . . . sonum.' Aristoph. *Clouds*, 404, *ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῇ | ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾷ κτλ.*

125. **intorsit**, 'twisted itself in'; stronger than *invasit*, 175, *incidit*, 296.

126. **turbine versanti**: 1, 294, *rotanti turbine.* — **magis ac magis undique**: 3, 546.

127. **spisso**: cf. 176. One would think that the crust would be thinner, not thicker, but the particles within the cloud are forced to the circumference. The cloud does not itself become larger. — Sen. *NQ.* 2, 26, 1, 'aer spissus ad gignendam aquam praeparatus, nondum in illam mutatus.'

128. **comminuit**, O, edd.; see Giuss. *Note L.* 74. *Convaluit*, Br. Bock. Tohte, *Jahrb.* 117, 135; *commovit*, O corr. Itali; *comunuit*, Q. Isidor, *Orig.* 13, 8, paraphrases *nubem quam excavavit impetu magno perscindit* (Wakef.); probably the verb means no more than 'weaken' here; cf. *minuunt*, 2, 73, where also the object must be supplied.

129. **perterricrepo**, onomatopoeia in both sound and rhythm; disliked by Cic. *Orat.* 64, for its *asperitas.* — **dat fragorem**: 1, 288 n. — **scissa**, Bern. edd.; *missa*, OQ, retained by Ellis, *J. Phil.* 2, 220; *fissa*, Lachm. Cf. on 96.

130. **nec mirum**, 'and no wonder.' — **vensicula**: Sen. *NQ.* 2, 27, 3, 'qualem audire solemus cum super caput alicuius dirupta vesica est'; Pliny, 2, 113, 'edito fragore cum erumpat ut in membrana spiritu intenta.' — **parva**: 1, 1114, *parva opella.*

131. **saepe ita dat magnum**: *s. i. dat parvum*, OQ; *s. det haut parvum*, Lachm.; *noenu i. det parvum*, Bern.; *s. i. dat torvum*, M., *det*, Br. Bail.; *s. i. det magnum*, Giuss.; *magnum*, Voss, Wakef.; *taetrum*, Tohte, *Jahrb.* 117, 135; *pravum*, Everett; *emittat magnum*, Düntzer, *Jahrb.* 99, 48; *clarum*, Christ, Jessen; *suppetat haut p. ad s.*, Ellis, *J. Phil.* 2, 220. — Isidorus: *cum vesicula quamvis parva magnum tamen sonitum displosa emittat.* Cf. *ingenti sonitu* below, 151. *Parvum* was probably repeated from *parva*; 'big noise' is the common result of such an explosion. — **dat**: 2, 904 n. — **displosa**: Hor. *S.* 1, 8, 46, 'displosa sonat quantum vesica.'

132–159. 'The wind blows through the clouds as through a forest, and they resound; sometimes it breaks through the cloud in front, sometimes the waves break in the clouds. Again the thunderbolt falls into a wet cloud and is drowned, with noise, or it sets on fire a dry one. Then again the ice and hail in clouds rattle.'

132. **ratio**: 4, 523 n.

133. **ut faciant**: 639. — **ramosa**: 2, 446 n.

134. **aspera**, *i.e.* on the surface: *aspera saxa*, 4, 147.

135. **crebram**, 'thick.' — **flamina cauri**, *f. venti*, 1, 290.

136. **sonitum** is the deep roar of the forest: *nemorum murmur*, *Georg.* 1, 359.

137. **vis incita venti**: 1, 271 n.

138. **impete**: repeatedly in the sixth book; on 2, 330. — **recto**, 'straight forward,' *i.e.* in front.

139. **flatus** occurred in 5, 689. — **manifesta docet res**: 3, 690 n.

140. **lenior**: this quality is assumed. — **cum . . . haurit**: 2, 904 n. Bock. reads *verrit* for *haurit*, but cf. 2, 453, 'haustus papaveris' and lex. *haurio*, 2.

141. **arbusta**: 1, 187 n. — **radicibus ab imis**, 'by its roots.' *Georg.* 1, 319, 'segetem ab radicibus imis . . . eruerent'; Caesar, *BG.* 6, 27, 3, 'ab radicibus subruunt aut accidunt arbores.' Cf. L. 1, 352.

142. **murmur**: *saevitque minaci murmure*, 1, 276.

143. **graviter**: 4, 545, 'tuba depresso graviter sub murmure mugit.'

144. **frangitur aestus**, 'when the surf breaks,' cf. 695. — **aestus**, Flor. 31, edd.; *aest*, OQ; *aestu*, O corr. and old vulgate.

145. **fit**, *id*, Lachm. — **nubi**, suspected by Keller, *Zur lat. Sprachg.* II, 311, as *nube* occurs in 203; cf. on 1, 978.

146. **haec** ⟨*nubis*⟩. — **recepit**: *Aen.* 9, 348, '⟨ensem⟩ multa morte recepit.'

147. **clamore** of things; see lex. and add *Aen.* 3, 566, 'scopuli clamorem . . . dedere.' — **trucidat**, OQ, Lachm.; *ut . . . trucidet*, Juntine, late edd. The Ms. reading should be retained with Wakef. as an anacoluthon; see Krätsch, 35, who compares 2, 829–831. No doubt L. would have changed this and many other infelicities in this book, which is the most unfinished of all. — **trucidat**, here only in L.; a strong figure.

148. Note alliteration. — Sen. *NQ.* 2, 17, 'ne ferrum quidem ardens silentio tingitur, sed si in aquam fervens massa descendit, cum multo murmure exstinguitur, ut Anaximines ait: spiritus incidens nubibus tonitrua edit,' etc. Pliny, 2, 112, 'cum vero in nubem perveniunt vaporem dissonum gigni ut candente ferro in aquam demerso et fumidum vorticem volvi.' Lucil. 291, 'primum fulgit uti caldum e furnacibu' ferrum.' — Ov. *M.* 12, 276, 'ut dare ferrum | igne rubens plerumque solet, quod forcipe curva | cum faber eduxit, lacubus demittit, at illud | stridet.'

149. **propere**, Marull. edd. for *propter*. Cf. on 842. — **imbrem**, 'water,' 1, 715 n.

150. **aridior**: 207, *sunt umore sine ullo.* *Georg.* 3, 197, *arida . . . nubila.*

151. **succensa**, 'set on fire.'

152. **lauricomos** is ἅπ. λεγ. — **flamma vagetur**, Hor. *S.* 1, 5, 73, *vaga . . . flamma.*

153. **turbine**: 1, 279.

154. **magis** with *crematur*; so M., and Ellis, *J. Phil.* 2, 220. — **laurus**, Ov. *F.* 1, 344, 'et non exiguo laurus adusta sono.'

155. **crepitante**: *Aen.* 7, 74, 'flamma crepitante cremari.' Tib. 2, 5, 81, 'et succensa sacris crepitet bene laurea flammis.'

156. **ruina grandinis**: 5, 205, *geli casus.*

157. **magnis**, not usually said of the clouds, hence probably an ornamental epithet here.

158. M. after Wakef. punctuates *confercit, franguuntur, in artum, concreti*; Br. remarks (in *Prol.*) *quasi aut veteres ita virgulas ponere soliti fuerint aut sine eis verba intellegi potuerint.* Br. punctuates *confercit, . . . mixti.* Giuss. *confercit frangu ntur . . . mixti.* The poet for metrical convenience has placed *franguntur* before instead of after *in artum*; the construction is *confercit in artum, franguntur*, etc.; the case of *artum* prevents ambiguity, and a Roman would need no pointing; cf. the disorder of 176, 211, 230. — **artum**: Lachm. *arto.*

159. **montes nimborum**: cf. 4, 138.

160–172. 'Lightning is produced by the striking out of fire when clouds meet, like flint and steel; the thunder is heard after the flash is seen because hearing is slower than sight.'

160. **Fulgit item**: cf. 214. Giuss. thinks there is a lacuna before this paragraph. But *item* means 'moreover,' as in 1, 753. — **fulgit**: cf. on 2, 27. — **ignis semina**: 4, 305. *Aen.* 6, 6, 'quaerit pars semina flammae | abstrusa in venis silicis.'

161. **excussere**, *Ep. ad Pyth.* 101, *καὶ γὰρ κατὰ παράτριψιν καὶ σύγκρουσιν νεφῶν ὁ πυρὸς ἀποτελεστικὸς σχηματισμὸς ἐξολισθαίνων ἀστραπὴν γεννᾷ.* This theory goes back to Democritus and was advocated by the Stoics also: Usener, p. 386, 4. — Ov. *M.* 6, 696, 'exiliantque cavis elisi nubibus ignes.' — **ceu**: 4, 56.

162. **aut ferrum** ⟨*lapidem percutiat*⟩. The stones used were pyrites and flint: see the passages cited by Morgan, *De Ignis eliciendi modis, Harv. St.* 1, 35, 38. Morgan found no earlier notice of the production of fire from striking iron.

163. **ignis**, nom. Cf. 4, 605.

164. **tonitrum**: L. does not use the pl. — **auribus accipiamus**: cf. 4, 982, *a. accipere. Accipio* is very common of the sense of hearing: *Thes.* 1, 306, 45.

165. Pliny, 1, 142, 'fulgetrum prius cerni quam tonitrua audiri, cum simul fiant, certum est, nec mirum, quoniam lux sonitu velocior.' Arist. *Meteor.* 2, 9, made the same observation. — **fulgere**, edd., *fugere*, OQ; *fulgura*, Goebel, an early suggestion, styled 'indoctissime' by Wakef.

166. **visum . . . moveant**: 4, 233, *visum . . . moveri.*

167. **licet hinc cognoscere**: 2, 143 n.

168. **ancipiti**: 2, 520 n. *Ferro ancipiti, Aen.* 7, 525; *ancipitem . . . securim*, Ov. *M.* 8, 397. — **arboris auctum**, a bold periphrasis; lex. cites Lucan, 9, 797, 'corporis auctum.' It is an extension of the use in 2, 482. — Suet. *Pratum*, 144 R. (from Isidorus, *Nat.* 30), 'tonitruum sonitus tardius penetrat aures quam oculos splendor fulguris ad instar securis arborem procul caedentis, cuius quidem ante cernis ictum quam ad aures perveniat.' — *Ep. ad Pyth.* 102, *προτερεῖ δὲ ἀστραπὴ βροντῆς ἐν τοιᾷδέ τινι περιστάσει νεφῶν καὶ διὰ τὸ ἅμα τῷ τὸ πνεῦμα ἐμπίπτειν ἐξωθεῖσθαι τὸν ἀστραπῆς ἀποτελεστικὸν σχηματισμόν, ὕστερον δὲ τὸ πνεῦμα ἀνειλούμενον τὸν βόμβον ἀποτελεῖν τοῦτον. καὶ κατ' ἔμπτωσιν δὲ ἀμφοτέρων ἅμα, τῷ τάχει συντονωτέρῳ κεχρῆσθαι πρὸς ἡμᾶς τὴν ἀστραπήν, ὑστερεῖν δὲ τὴν βροντήν, καθά περ ἐπ' ἐνίων ἐξ ἀποστήματος θεωρουμένων καὶ πληγάς τινας ποιουμένων.*

169. **antequam . . . det**: 1, 53 n. and Lane, 1912.

170. **fulgorem**, the flash (cf. 2, 51), not necessarily always lightning; *fulgura*, 182. — **ante | quam**: 3, 959 (n.); 5, 1341; 6, 901.

171. **mittitur**, 'is discharged.' — **pariter** for *pariter cum;* cf. on 3, 445.

172. **e**: causal, 3, 157 n. — **natus**: 3, 618 n.

173–203. 'The clouds become heated by the wind, which scatters fire and sound; when they tower up like mountains the winds roar in their caves, and finally force a way out with flashing fire.'

173. **lumine tingunt**: *l. tinctus*, 5, 721.

174. **tremulo**: 4, 404 n.

175. **versatus**, 'rolling about'; cf. 277.

176. **ante docui**: 124 sq. — **spissescere** is quoted only from Celsus.

177. **fervescit**: *Ep. ad Pyth.* 101, καὶ κατὰ τὴν τοῦ πνεύματος ἐκπύρωσιν τὴν γινομένην διά τε συντονίαν φορᾶς καὶ διὰ σφοδρὰν κατείλησιν.

178. **vero**, 'indeed.'

179. **glans**: 306, 'plumbea saepe | fervida fit glans in cursu.' — Sen. *NQ.* 2, 57, 2, 'sic liquescit excussa glans funda.' *Aen.* 9, 588, 'liquefacto tempora plumbo | diffidit,' and Forbiger there, who quotes Ov. *M.* 14, 826, *intabescere*, and other passages. For the probability of the occurrence, see Koeler's excursus on Sen. *l.c.* in Lemaire's edition. — **volvenda**: 5, 514 n. — **liquescit**, Pont. edd.; *calescit*, Lachm., Purmann, *Jahrb.* 115, 283; *quiescit*, OQ.

180. **fervidus**, 'glowing.' *Sol contingens igni*, 4, 407.

181. **quasi per vim**: a strange expression; cf. 275. It probably means 'as if by an irregular internal force,' apart from the action of the wind.

182. **semina quae faciunt**: cf. 5, 660–662. — **nictantia**, metaphor from winking; so *mico* is used for *nicto* in Enn. *Ann.* 473, 'micant oculi.' Manil. 1, 863, 'fulgura cum videas tremulum vibrantia lumen.'

183. **adlicit**: 4, 597, 'aurisque lacessant'; Paul. ex Fest. 117, 'lacio . . . inde est allicere et lacessere.' Cf. *visum moveant*, 166. *Adficit*, Bentl. edd.

184. **oculorum . . . lumina**: 4, 824 n.

185. **scilicet**, as in 1, 377. — **hoc** refers to the main action, 175 sq.

186. **super**, postpositive. — **impete**, 'mass,' 4, 416 n.

187. Lachm. transfers 187–188 to follow 193. — **ne**, *nec*, Marull. Bern. — **frudi**, 2, 187 and n., and for dative, Roby, II, xliv. — **nos** is without logical force; 3, 316 n. — **infernĕ**, 'from below,' begins with L.; cf. 597, 764, and on *superne*, 1, 496.

188. **lata . . . exstructa**, sc. *nubila* from *nubibus*, 185; *nubila*, 214, *eas* ⟨*nubes*⟩, 215; cf. on 1, 57, and *AJP.* 21, 183. — **quid**, 'to what degree.'

189. **contemplator enim**: 2, 114.

190. **transversa**: 2, 213 n.

191. **per**, 'along'; cf. 152. The clouds bank up against the mountain side.

192. **insuper**, prep.; see lex. and cf. 522; with acc. 1284. — **urguere superne**: *urgerive superne*, 3, 893. *Superna*, OQ; *superne*, Bentl. edd.; *superna* might be defended by 5, 647.

193. **in statione**: 5, 478. — **sepultis**, as if in sleep: 5, 975.

194. Note elision after fifth trochee: 1, 337 n.

195. **pendentibŭ' str—**: 1, 372 n. — *Trag. Inc. Inc.* 74 R., 'per speluncas saxis structas asperis pendentibus'; *Aen.* 1, 166, 'scopulis pendentibus antrum': many examples are given by Broukh. on Prop. 3, 2, 28; the verb became traditional.

196. **tempestate coorta**: cf. 458.

197. For the caesura cf. 3, 258 and n. — *Aen.* 1, 55, 'illi indignantes magno cum murmure montis | circum claustra fremunt.'

198. **ferarum**: wild beasts awaiting *venationes*.

199. **nunc hinc nunc illinc**: 2, 214.

200 = 5, 520.

201. **convolvunt**: Forc. cites Sen. *Ep.* 94, 67, 'turbinum more qui rapta convolvunt.' — **e**, added by Flor. 30.

202. **rotant**: Hor. *C.* 4, 11, 11, 'flammae trepidant rotantes | vertice fumum.' — *Aetna*, 1, 'cavis fornacibus ignes.'

203. Note the interlocking order.

204–218. 'Lightning is forced from the clouds when they are brought together by the wind.'

204. **Hac fit uti . . . causa**: 727, 'quo fit uti pacto.'

205. **liquidi ignis**: 349; V. *Ecl.* 6, 33. — **color**, Serv. *l.c.*; cf. 208; *calor*, OQ.

206. **ipsas**, fire in clouds, not in the wind; so *hasce*, not *has*, in 211. — **necessust**: 2, 710 n.

207. **sine ullo**: for elision, see on 1, 409.

208. **colos**, again 1074. He has also *arbos*, *vapos*; 1, 774 n.

209. **quippe etenim**, Q corr. edd. Woltjer, *Mnem.* 27, 54; *quippe enim*, OQ; *quin etiam*, Lachm. M. Cf. 5, 1062. Edelbluth, 37, would reject 209–210. — Arist. *Meteor.* 2, 9, p. 369, b 11, *καίτοι τινὲς λέγουσιν ὡς ἐν τοῖς νέφεσιν ἐγγίνεται πῦρ· τοῦτο δ' Ἐμπεδοκλῆς μέν φασιν εἶναι τὸ ἐμπεριλαμβανόμενον τῶν τοῦ ἡλίου ἀκτίνων.* Sen. *NQ.* 2, 12, 3, 'Anaxagoras ait illum ⟨ignem⟩ ex aethere distillare et ex tanto ardore caeli multa decidere, quae nubes diu inclusa custodiant.'

210. **merito**, 'properly'; cf. 1, 481.

211. **ventus agens contrusit**: 4, 901, 'ventus . . . trudit agens.' The pleonasm is not uncommon in L. in such a context; cf. Kraetsch, 75. The disturbed order (*e.g.* separation of *unum* . . . *locum*) also corresponds to the turbulence of the action.

212. **profundunt** ⟨*nubes*⟩.

213. **fulgēre**, but *fulgĕre*, 165; *fulgore*, Lachm. — **faciunt fulgere**: cf. 176 and on 3, 100.

214. **fulgit**: *fulget*, Br. (see *Proleg.*). — *Ep. ad Pyth.* 102, *καὶ κατὰ ῥήξεις δὲ νεφῶν ὑπὸ πνευμάτων ἔκπτωσίν τε πυρὸς ἀποτελεστικῶν ἀτόμων καὶ τὸ τῆς ἀστραπῆς φάντασμα ἀποτελουσῶν*, from Democritus (Usener, p. 387 g).

215. **eas** ⟨*nubes*⟩, from *nubila*; on 188. — **diducit**: opposite of *compressit*, 212.

216. **dissoluit**, opposite of *contrusit*, 211. — **ingratis**, Pius, edd.; *ingratius*, OQ; 3, 1069 n. The seeds of fire fall out of the loose clouds.

217. **taetro**: 3, 581 n. It is unusual with such a word as *terror*; probably there is a hendiadys for *terrifico sonitu*, which occurs in 388.

218. **sonitu**, edd. after Vat. 1954; *sonis*, OQ; *atque sonis*, Pont., which should perhaps be read; 119, *aridus sonus*, of thunder. — **fulgit**: *fulget*, Br. — **tumultu**: cf. 366.

219–238. 'The action of thunderbolts shows that they are made of fire of most subtle body, which penetrates all things with wonderful swiftness.'

219. Cf. 739 and 1, 581. — **Quod superest**: 1, 50 n. — **quali**, added by Lamb.

220. **ictus et**, Flor. 31, vulg. M. Giuss.; *ictu et*, OQ; *ictu loca*, Lachm.; *ictu eius*, Bern. Br. Bail.; *ictu procusa*, Purmann, *Jahrb.* 67, 678. Bernays's proposal is attractive, but too far from the Mss. Lotze would have *caloris* for *vaporis*. *Ictus* includes the effect as well as the action; Ov. *M.* 14, 618, 'fulmineo periit, imitator fulminis, ictu.'

221. *notae halantis gravis auras*. 6, 794, 'castoreo gravi.' Perhaps the ambiguity is intentional. — Cic. *Orat.* 2, 174, 'si signa et notas ostenderem,' and Kraetsch, 34. — **sulpuris**: Sen. *NQ.* 2, 53, 2, 'quocunque decidit fulmen ibi odorum esse sulphuris certum est.'

222. **venti, imbris** suggest the elements air and water, as well as wind and rain.

223. **saepe,** Voss, edd.—**tecta domorum** opposed to *aedibus ipsis*, 224.

224. **celeri flamma**: the interior of the house, in the bolt's path, bursts into flame.—**dominantur**: cf. 89.

225. **tibi**: 1, 918 n.—**subtilem**: cf. 2, 385.—**cum primis** ⟨*suptilibus*⟩ **ignibus.**—**ignibus ignem**: 3, 71 n.

226. **minutis mobilibusque**: 4, 318 (343), 'mobilior multisque minutior.'

227. Cf. 331.

228–229. Lachm. makes one verse—*transit enim validum fulmen per saxa per aera.* Gneisse, 76, would reject both verses, and Bentley the first. Grasberger, 76, would interchange *per saxa per aera* and *per saepta domorum.* Neumann, 30, defends the verses as containing a comparison only. Cf. 1, 489, 'transit enim fulmen caeli per saepta domorum | clamor ut ac voces' and nn.

230. **puncto in tempore**: *in* is probably *metr. gr.*; 1, 1109, and 3, 24 and nn.

231. **item,** OQ, M. Giuss. Bail.; *utei*, Lachm.; *item ut*, Lamb. Bern. Br. See lex. 'curo,' for the omission of *ut*, although it is Lucretian to write it; cf. 3, 127 and n.—**vasis**: second declension as *vasis*, 3, 434, and commonly in pl.; *vasis*, gen., 233.—**vina**: 2, 391 n.—Pliny, 2, 137, 'tertium ⟨fulminis genus⟩ est quod clarum vocant, mirificae maxime naturae, quo dolia exhauriuntur intactis operimentis nulloque alio vestigio relicto.'

232. **diffugiant**: 3, 222 n.—**circum**: sc. *vina*.

233. **conlaxat**: quoted only from Caelius Aurelianus, a late physician.—**rareque fecit**: 962 n. and 3, 343 n.—**lateramina,** ἅπ. λεγ., probably derived from *later*, 'earthenware'; others think from *latus*, 'side'; see Wolff, 18.

234. **insinuatus**: 1, 116 n.

235. **soluens**: 3, 330 n.—**mobiliter** = *celeriter*: 4, 790.

236. **aetatem,** 'in an age'; 3, 986 n.—Lucil. 37, 'multos mensesque diesque | non tamen aetatem.'

237. **pollens,** Lamb. edd.; *tellens*, OQ; *tollens*, O corr.; *pellens*, M.; *plectens*, Nencini; *torrens*, Housman, *J. Phil.* 25, 238; *cellens*, Ellis, *id.* 2, 222.

238. **dominantior,** 'imperious.'

239–245. 'Next, how thunderbolts are made, rend buildings, kill men and beasts, I shall hasten to show.'

239. **impete**: 2, 330 n.

240. **discludere**: 3, 171 n.

241. Note alliteration.—**tigna trabesque**: 2, 192 n.—OQ, *igna*; cf. on 103; *tigna*, Lamb. edd.

242. **monimenta virum,** OQ; cf. 5, 311; Lachm. *lamenta*. *Monimenta* here as in *Aen.* 8, 356, 'vides monimenta virorum.'—**commoliri,** OQ, Lachm. Giuss.; *demoliri*, Marull. vulg. *Commoliri* occurs below in 255 in a different sense in his manner. Here it = *moliri*, which is a synonym of *deturbare, deicere*; see lex. So the rare verb *conturbare*, 3, 483 = *turbare*, and many verbs with short penult, like *commovet*, 3, 146, for *movet*. The use of *con-* first for intensive force, later for the primitive, is common.—**ciere,** OQ, Lachm. Giuss.; † *ciere*, Br. Bail.; *cremare*, M. *Ciere* is also a synonym of *moliri* in his manner, and hardly intelligible alone. So 456, *comprendunt inter se conque gregantur*; 5, 761, *interstingui atque perire*: the

one verb interprets the other. — Bergk, *vi commolere* (now favored by Br. *Append.*) *ac vitiare.* Goebel, *et mon. vir. demoliri et celeri vi;* Polle, *mon. v. d. ac delere.* Giuss. ably defends the Mss.

243. **homines, pecudes**: 1092, 1127.

244. **cetera de genere hoc**: 3, 481 n.

245. — 5, 91, 'ne te in promissis plura moremur.'

246–322. 'Thunderbolts come from thick, high-piled clouds full of wind and fire; sometimes the wind falls on the cloud from without; sometimes it gathers fire as it moves; sometimes it strikes out fire in collision with the clouds, for the wind from its motion must be warmed.'

246. **gignier**, Itali. — **crassis**: 185, *densis.* — The thunderbolts are produced by much the same causes as the lightning; hence there is much repetition in the argument. In the Epist. *ad Pyth.* the order of explanation is *βροντάς*, 100, *ἀστραπαί*, 101, *κεραυνούς*, 103.

247. **caelo nulla sereno**: so Horace, 'insanientis sapientiae consultus,' abandoned his former theories, 'namque Diespiter per purum tonantes egit equos,' *C.* 1, 34, although he is not to be taken too seriously. Cf. editor, 'Influence of Hor. on L.,' in *Univ. of Cal. Publ., Class. Phil.* 1, 111 sq. But Sen. *NQ.* 2, 18, of Anaximander, 'quare ab sereno tonat?' *id.* 2, 26, 7, 'serenum sine fulmine est'; *Georg.* 1, 487, 'non alias caelo ceciderunt plura sereno | fulgura'; Luc. 1, 530, 'fulgura fallaci micuerunt crebra sereno,' — all prodigious, as they were probably caused by aerolites.

248. **mittuntur** for *emittuntur*: 1, 662 n.

249. **dubio procul**: 1, 812. — **manifesta docet res**: 3, 690.

250. **quod**: 3, 211 n. — **tum**, Lachm. edd. for *tunc;* 1, 130 n. — **concrescunt**: favorite word with clouds; 4, 133 n.

251–254 = 4, 170–173 with *rearis*, 170, which shows that the poet himself transferred the verses. Br. rejects 253–254, after Neumann, 69, who rejected all four, and also Gneisse, 76, and Bock. on the ground that *tum*, 250, and *cum*, 255, fail to correspond; but 253–254 are parenthetical. See Lohmann, 18.

255. **coeptat**: 1, 267 n. — *Georg.* 1, 329, 'fulmina molitur dextra.'

256. **per mare**: the clouds seen at sea are more easily visible than those towering above the land.

257. **demissum**: 426, 433; 2, 1154 n. — **picis flumen**: *Aen.* 9, 813, 'piceum . . . flumen' (Wakef.). Hom. Δ 277, *τῷ δέ τ', ἄνευθεν ἐόντι, μελάντερον, ἠΰτε πίσσα, | φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν.*

258. **effertus**, Lachm. edd.; cf. *repletus*, 260. OQ, *et fertus;* see Ellis, *J. Phil.* 3, 265.

259. **gravidam**: cf. 440; the metaphor in *gignier*, 246, is continued. — Hor. *C.* 1, 7, 16, *neque parturit imbres.*

260. **ipse** ⟨*nimbus*⟩.

261. **in terra**, *i.e.* the storm seen from the land. — **horrescant** ⟨*homines*⟩; cf. 5, 1377. — **tecta**, 'cover'; doubtless caves sometimes; cyclone cellars in modern times.

262. **supera caput**: 61; 3, 385.

263. **altam** is emphatic, as he has to prove that quality by argument.

264. **obruerent**: 5, 650, 'nox obruit ingenti caligine terras.'

265. **multis**: dat. with *inaedificata*.

266. **venientes** ⟨*nubes*⟩. Cf. *venientis aquai*, 1, 285. — **opprimere** ⟨*terras*⟩.

267. **abundare**: 1, 282, *flumina abundanti*. — **camposque natare**: 5, 488, *camposque natantis*.

268. **exstructis**, OQ; cf. 247 and on 3, 620; *exstructus*, Bock. Br.

269. **hic**, 'under these circumstances.'

270. Notice the alliteration, dactyls, and punctuation within the first foot; 2, 844 n.

271. Cf. 206 sq.

272. **cavas nubes**: 127, 176.

273. **concipere**: cf. 472. — **eorum** ⟨*radiorum*⟩.

274. **hoc ubi**: 4, 360 n. — **cogit**: 1, 1020 n.

275. **expressit**: cf. 212.

276. **cūm eo**: 3, 1082 n.

277. **vortex**, 'eddy.' — **versatur**: 175. — **arto**, Lachm. edd. for *alto*; Bock. *antro*.

278. **acuit**, Vulg. *Deut*. 32, 41, 'si acuero ut fulgur gladium meum.' — **intus**: 4, 1091 n.

279. **cum**: conj., as in 4, 617.

280. **calescit** is not common in this literal sense. — **contagibus**: 1242.

281. **venti vis et gravis ignis**, M. edd.; *vel*, Bentley. *Gravis venti vis igni*, OQ; *gravida aut vis ignis et acer*, Lachm.; *vis venti vel gravis ignis*, Marull, vulg.; *gravi' vis venti et ferus ignis*, Purmann.

282. **impetus**: periphrasis, 2, 593 n. — For the double periphrasis, *vis . . . impetus*, cf. *vis . . . potestas*, 3, 277. — **maturum**, 'ready for birth'; 5, 809.

283. **que**, 'and consequently'; cf. 3, 414. — **coruscis**: 5, 295, 'coruscis | fulguribus . . . taedae.'

284. **lustrans**: 5, 575, *loca lumine lustrans*.

285. Note the dactyls. — **insequitur**: 3, 172 n. — **displosa repente**: 131. — Watson quotes Thomson: 'Follows the loosen'd aggravated roar, | Enlarging, deep'ning, mingling; peal on peal | Crash'd horrible; convulsing heaven and earth.'

286. **opprimere . . . videantur**, OQ, Wakef. Giuss. Bail. Vahlen, *Berlin Ind.* 1881, 13; *videatur*, M. *Obruere*, Br. Goebel; *exprimere*, Lachm.; *occidere*, Bern. — **opprimere** ⟨*terras*⟩, cf. 266. Possibly *terras*, 287, and *caeli* have changed places. Ellis, *J. Phil.* 3, 266, would have *lumina* subject of *videantur*.

287. *Georg*. 3, 250, 'ut tota tremor pertemptet equorum | corpora.'

288. Note repetition of *m*, and cf. 5, 1193.

289. **tempestas**, as in 259, 263.

290. **de**: 1, 384 n.

291. **aether**: cf. 1, 250 n.

292. **revocare**, OQ, Giuss. sc. *terras* with Vahlen, *l.c.*; cf. 266. Br. infers a lacuna. *Revocari*, Bentl. Lachm. M. Bail. Cf. 5, 255, 'pars etiam glebarum ad diluviem revocatur.' Crouslé quotes Boileau, *Sat*. 6, 'On dirait que le ciel, qui se fond tout en eau | Veuille inonder ces lieux d'un déluge nouveau.'

293. **tantus** ⟨*imber*⟩.

294. **ardentis**: cf. 145.

295. **est cum**, ἔστιν ὅτε, 'at times'; Roby, 1687; Lane, 1870; here only in L.

296. **maturo**: 282. — **validam**, Juntine, vulg.; *valida*, OQ; *calidam*, Bern. edd.;

gravidam, Bentl. Lachm. *Validus* is a favorite word with L., and he uses it loosely: the cloud is 'mighty'; all that relates to the thunderbolt is *validus;* cf. 228; *leges validas*, 5, 58. Creech paraphrased by *densam*, and Bock. remarks that the cloud must be strong enough to contain the winds; cf. *crassis*, 246. Ellis, *validam . . . culmine.*

297. **igneus** makes it lightning and not wind.

298. A gratuitous remark, showing that this section needed revision.

299. Bracketed by Giuss., who thinks it should follow 345, which is too far away. — **idem**, sc. *cadere.* — **in partis**: cf. 1, 1007.

300. **sine igni**, 'fireless,' *i.e. frigida.*

301. **igniscat**: usually *ignescat.*

302. **dum venit** = *in veniendo:* Lachm., *cum*.

303. The explanation of the ignition of meteors by atmospheric friction is not unlike this.

304. **conradens**: again in 444. — **portat**, anacoluthon for *portans.*

305. *alia parvola commixta* is the order.

306. **plumbea**: 179 n. — **saepe** (not *semper*) corresponds to *longo*, expressed in 179.

307. **fervida fit** corresponds to *liquescit*, 179. — **rigoris**, 'cold,' 5, 746.

308. **concepit**: cf. 472.

309. **ipsīus**: 3, 97 n. *Ipsius* is not found in L.

310. **frigida vis**: 315, 319. — **pepulit**: cf. on 286. Cf. vernacular 'lightning struck.'

311. **vementi**: 3, 152 n.

312. **ipso** ⟨*vento*⟩. — **elementa vaporis**: 5, 599.

313. **res** in minor clause: 1, 15 n.

314. Cf. 161.

315. **illi**, Lachm. edd.; *ille*, OQ; *illa*, Flor. 31, vulg. Bock.; cf. 216. But *illi* is the easier correction and agrees with Lucretian usage; 3, 294 n.

316. **ad**, 'following on'; 1, 185 n.

317. **quoque**: perhaps *quaeque* should be read; cf. 4, 554; but for *quoque*, cf. on 1, 290. — Giuss. brackets 317–318; refuted by van d. Valk, 115.

318. **opportuna et idonea**: 5, 606.

319. **nec temere**: 3, 252 n. — **omnino plane**: Cic. *Brut.* 215, *plane et omnino;* 2, 1060 n.

320. **ea**, Lachm. edd. for *ex.* — **tanta vi missa**, Flor. 31, edd.; *tantaumissa*, OQ.

321. **in cursu**: 307.

322. **at**, 'at least'; 3, 172 n.

323–378. 'Thunderbolts move with great velocity, like missiles from engines; they are made of small and smooth elements. The tendency downward of a falling body increases the force of their discharge, and they gain impetus as they go. They penetrate some objects, burst or melt others. They occur in the autumn and spring because at those times the different causes are most favorable.'

323. **gravis ictus**: cf. *impete tanto*, 239.

324. **et**, Itali; *at*, OQ, Br. Giuss. who reject the verse as a doublet of 323; but it is explained by 340–347. — **ferme**: 3, 65 n. — **percurrunt**, Lachm. edd. for *percunt;* the absolute use is rare. Cf. 668.

325. **nubibus,** locative abl. — **incita vis**: 1, 271.

326. 1041, *conamina sumpsit.*

327. **inde ubi**: 3, 449. — **inpetis**: this form is ἀπ. λεγ. — Note his fondness for the word in this description.

328. **exprimitur**: cf. 181, 212.

329. **tormentis**: *Aen.* 11, 6, 6, 'fulminis in morem aut tormento ponderis acti'; Sen. *NQ.* 2, 16, 'nubium inter se compressarum angustiae medium spiritum eiciunt et hoc ipso inflammant et tormenti modo emittunt. nam balistae quoque scorpionesque tela cum sono expellunt.' — Cf. on 5, 317.

330. Cf. 354; 3, 244; 2, 385.

331. **naturae,** the only occurrence of dat. of *natura* in L. — Cf. 227.

332. **inter . . . fugit**: 1, 619 n. and 4, 716 n. — 4, 894, 'per patefacta venit penetratque foramina.'

333. **in remorando** is pleonastic with *haesitat* = *remoratur et.* For the form cf. 4, 720 and on 3, 491; many exx. in M.

334. **labens**: 1, 1003, *fulmina . . . labentia.*

335. **deinde,** *adde,* Lachm. *Deinde quod,* 1, 746; 4, 196. — **quod** must be interpreted as if *adde* had preceded; the ellipse is not violent; the *adde quod* of 330 takes the place of a *primum,* and *denique* follows in 340. — For the principle see 2, 190 sq.

336. **plagast,** Lachm. edd.; *plaga si,* OQ.

337. **duplicatur** occurs only here in L. and the first occurrence in the meaning 'increase.'

338. **ut** ⟨*impetus*⟩. Note the chiasmus: *vementius* is the result of *gravescit,* and *citius* of *mobilitas duplicatur.*

339. **itiner** occurs several times; see lex. Wakef. quotes Plaut. *Merc.* 929, *itiner exsequi.*

340. **quod** is probably a conj. It is singular, as Giuss. says, that L. writes *venit* instead of *cadit.*

341. **quae** ⟨*mobilitas*⟩. — *Aen.* 4, 175, 'mobilitate viget viresque adquirit eundo.'

342. **roborat** occurred in 4, 1038.

343. **illius** ⟨*fulminis*⟩.

344. **e regione**: 4, 374 n.

345. **coniciens** ⟨*mobilitas*⟩. — **volventia**: 5, 931 n.

346. **forsitan**: 735; 5, 610. — **quaedam corpora,** some inflammable substances; so an electric spark as it progresses may decompose the water in the air.

347. **incendunt,** *Aen.* 5, 455, 'pudor incendit vires.'

348. **incolumis** goes with *res;* cf. 1, 246, and for the illustration 231 and n. — Cic. *Rep.* 2, 11, has *incolumis atque intacta.*

349. **transviat,** OQ, should be retained with Wakef. although ἀπ. λεγ. *Transvolat,* Naug. edd. *Vio* occurs rarely, and it and its compounds are vulgar and late, yet L. has too many plebeian words for this to be rejected, as it makes perfect sense. Quint. 8, 6, 33, 'vio pro eo infelicius fictum.' — This sixth book has many archaisms and strange words. Everett, *Harv. St.* 7, 35, is inclined to keep *transviat;* see also Giuss. *Note L.*

350. **perfigit,** O, Lachm. Giuss.; *perfrigit,* Q; *perfringit,* Marull. M. Br. Bail.

Goebel, *Rh. M.* 15, 410. *Perfigit* is unexampled: *perfixus*, etc., alone is used elsewhere, but the meaning 'pierces through' agrees well with the sense; cf. 392. — **ipse**: Br. *ipsis.*

351. **texta**, participle; elsewhere in L. a substantive.

352. **aes aurumque**: cf. 230. — **dissoluit porro**, opposed to *perfigit*. The point of view changes to the effect of the thunderbolt.

353. **confervefacit**, another ἁπ. λεγ. — **minute**, with *parvis.*

354. Cf. 330. — **vis** ⟨*fulminis*⟩.

355. **insinuantur et insinuata**: Kraetsch, 82, compares *fateor fassoque ignoscat*, Ov. *M.* 13, 189.

356. **nodos et vincla**: *Aen.* 5, 510, *nodos et vincula.*

357. **stellis fulgentibus**: Enn. *Ann.* 29, 'qui caelum versat stellis fulgentibus aptum,' *id.* 159, 'caelum suspexit stellis fulgentibus aptum'; *Aen.* 11, 202, 'caelum stellis fulgentibus aptum'; cf. *Aen.* 4, 482. — **apta**: cf. 5, 1428.

358. **caeli domus**: 2, 1110. — **tellus**: 1, 178 n.

359. Manil. 2, 182, 'florentia tempora veris' (M).

360. **calore**: 1, 174.

361. **denso**: cf. 246.

362. **interutrasque**: 2, 518 n. — **constant** = *sunt* as often.

363. **variae causae omnes**: 5, 1338 n. For the repetition of the *ae* syllable, here only in L., see Norden on *Aen.* 6, 652.

364. **fretus**, the border-line between the two seasons of heat and cold: 'cross currents,' M. L. had used the word metaphorically in 4, 1030, literally in 1, 720. — *et*, Itali.

365. **nubi**, Lachm. edd. for *nobis*, yet *nobis* may be right: 'in our opinion' or 'we shall find each necessary,' etc.; 262, *nostrum*, 184, *nostra*, 133, 187, *videmus*, 170, *cernimus.* Yet there is no other case of *nobis* with *opus* in L., and Manil. 1, 853, has *fabricantes fulmina nubis.*

366. Br. and Giuss. place 366–367 after 364, with Bock. 'nam non frigore et aestu sed ignibus et ventis opus est.' But *ignes et venti* are a result of (*concurrunt*) *frigus et aestus* through *discordia.* In 360 he showed that fire fails in the winter and winds in the summer, but when both cold and heat are present then thunder may be expected.

367. **fluctuet**, 'heaves.' Apul. *M.*, 5, 21, *aestu fluctuat.*

368. **et**, Marull. edd. M. Br. Bail.; *est*, OQ, Lachm., who changes *id* 369 to *ut.* Bern. *pars si est.* Giuss. keeps the Ms. reading altogether. — M. comp. Ov. *Her.* 14, 22, 'ultima pars lucis primaque noctis erat.'

369. **quare**: *quo res*, Bern. Polle. Goebel, *ubi* for *id.*

370. **res**, added by Flor. 31, M. Giuss. Bail.; *se res*, Lachm. Br.; *sese*, Bern. — **turbare**: 3, 493 n.

371. **calor extremus**, end of summer.

372. **quod fertur nomine tempus** corresponds to *tempus id est vernum*, 369.

373. **confligunt** with dat. only in L.: Dr. § 185, 3.

374. **freta**, the form in 4, 1030; here supplied by Lachm. from 364. — Bergk, from Monac., *movimenta notanda;* Itali, *sunt haec bella.* — **nominitanda**: 4, 51.

375. **nec mirumst**: 2, 338 n.

376. *Aen.* 12, 283, 'turbida caelo | tempestas' (Wakef.).

377. **ancipiti**: 3, 525.

378. **ventis umoreque**, winter, there being little rain in summer: 360–361.

379–422. 'This is the true theory of the thunderbolt, not that contained in the Etruscan scrolls. If the gods hurl the fire of heaven, why are they so inconsiderate and unscientific in their gunnery?'

379. **ipsam**, 'very.'

380. **perspicere**, 'see through,' 1, 157 n.

381. **Tyrrhena**: Sen. *NQ.* 2, 32, 2, 'Tuscos quibus summa est fulgurum persequendorum scientia . . . nam cum omnia ad deum referant, in ea opinione sunt, tamquam non, quia facta sunt, significent, sed quia significatura sunt, fiant.' — **retro . . . frustra** both signify the futility of the task. *Retro* implies reading back to the end of the roll, and all for nothing. *Retro volvens* is for *rĕvolvens*, which he does not use; on *retro* with following *rĕ*, see on 1, 785. — **carmina**: there is of course no evidence that the Tuscan books were in verse: the interpretation should be made from 1, 109. — *CIL.* xi, 3370, '[Tarquitius] carminibus edidit.'

382. **indicia mentis**: Ov. *M.* 7, 620, *mentis signa Iovis* (M.).

383–385 = 87–89: rejected by Br. after Neumann, 17, Gneisse, 79. The verses are epexegetical of what immediately precedes and are sufficiently defended by Lohmann, 37.

386. **nocere**, OQ; *monere*, Bock. Br. (*fulgurum monitus*, Pliny, 2, 24); *docere*, Housman, Bail. *Nocere* refers to the religious character of the *bidental*, the place where *fulgur conditum est;* in the ceremony Etruscan haruspices were employed. Marquardt, *Staatsv.* 3, 262, quotes Amm. Marc. 23, 5, 13, 'hoc modo contacta loca nec intueri nec calcari debere fulgurales pronuntiant libri.' See also Preller, *Röm. Myth.*[2] 1, 192. *Nocere* seems amply defended by Seneca's discussion in *NQ.* 2, 41, 1; 43, 1 and 2; 49, 1. — Lucretius does not see why any baneful character is brought on the earth in this manner.

387. **alii divi**, Juno, Minerva, Vulcan: Serv. on *Aen.* 1, 42. But Pliny, *NH.* 2, 138, 'Tuscorum litterae novem deos emittere fulmina existimant.'

388. Cf. 285–286.

389. **voluntas**, Gassendi, Wakef. Bock. after OQ; cf. 4, 984 n. *Voluptas*, Marull. edd. *Voluntas est cuique iacere* may be defended by Cic. *Font.* 40, 'voluntatem habent ad hunc opprimendum.'

390. **quibuscumque**, dat. — **incautum scelus**, 'sin not bewared of'; see lex. — **aversabile**, 'abominable'; quoted only from Arn. Note again strange words and constructions close together in 389–390. — Why, says Aristophanes, *Clouds*, 399 sq., does not Zeus blast Cleonymus and other perjurers? He strikes his own temple and Sunium and the oaks. The oak tree is not a perjurer. — Cf. 2, 1103.

391. *faciunt ut icti flammas fulguris halent* is the order. — **halent**, 221.

392. **perfixo**: cf. 350. *Aen.* 1, 44, 'exspirantem transfixo pectore flammas | turbine corripuit.' — **documen**, short for *documentum*, is not quoted elsewhere: Terent. M. has *docimen*.

393. **conscius in**: lex. quotes Cic. *Att.* 1, 18, 1; Prop. 1, 10, 2.

394. **innoxius**, 'though innocent.' Notice the thrice occurring *in*. — **inque peditur**: 3, 484 n.

395. **turbine correptus**: 5, 1231.

396. **loca sola**: 4, 573 and n. — Sen. *NQ.* 2, 51, 'illa ⟨fulmina⟩ quae in vastum mare sparguntur aut in desertas solitudines, quorum significatio nulla est vel perit.' — **frustraque laborant**: 4, 1099 n. Cic. *Div.* 2, 44, 'si ista Iuppiter significaret, tam multa frustra fulmina emitteret! quid enim proficit, cum in medium mare fulmen iecit? . . . quid, cum in desertas solitudines,' etc. But Pliny, 2, 113, calls such *bruta fulmina*: 'his percuti montis, his maria, omnisque alios inritos iactus. illa vero fatidica ex alto statisque causis.'

397. **bracchia consuescunt**: the omission of the dative is unusual: Col. 6, 2, 'aratro iuvencum consuescimus.' — **firmantque lacertos**, 'getting up their muscle.'

398. **perpetiuntur** occurred in 2, 1148.

399. **ipse**: *Georg.* 1, 328, 'ipse pater . . . fulmina molitur.' — **parcit** 'save for use': *Aen.* 10, 542, '*gnatis parce tuis*,' and Serv. there: 'parce autem est secundum antiquos serva.'

400. Br. places 400–403 after 405 with Bock., Giuss. after 416; cf. Gneisse, *Jahrb.* 123, 499. — **puro caelo**: Mart. 9, 24, 4, 'sic tonat ille deus cum sine nube tonat'; Ov. *F.* 3, 369, 'ter tonuit sine nube deus tria fulgura misit. | credite dicenti; mira, sed acta, loquor'; Suet. *Tit.* 10, 'tristior quod tempestate serena tonuerat.' Cf. on 247.

401. **fulmen sonitusque**: not a hendiadys.

402. **nubes successere**: 5, 286. — **eas tum**: Lamb. edd.; *aestum*, OQ.

403. **prope hinc**: 'near where we are' = *prope ab hac parte*; *hinc* for *ex his nubibus* does not go well with *eas*.

404. **ratione**, 'purpose.'

405. **camposque natantis**: 5, 488 n. — **liquidam molem**: Lucan, 5, 625, 'tanta maris moles' (Wakef.).

406. **caveamus**, 'avoid.'

407. 'why does he let us see.'

408. **nec opinantis**: 3, 959 n.

409. **tonat** ⟨*Iuppiter*⟩, here only in L. although so common elsewhere. He has *tympana tonant* in 2, 618.

410 is contemptuous.

411. **qui possis**, 'how can one —.'

412. **mittere** ⟨*fulmen*⟩, the sing. is important: Cic. *l.c.*, 'nam esset mirabile quo modo id Iuppiter totiens iaceret cum unum haberet: nec vero fulminibus homines quid aut faciendum esset aut cavendum moneret.' No doubt these arguments were drawn from an Epicurean armory against Stoicism. — Pronounce *mittere* '*n'oc?*

413. **sub tempore**: *Aetna*, 190, 'sub exiguo . . . tempore'; Ov. *F.* 5, 491, 'sub eodem tempore'; Roby, 2130.

414. **saepe . . . numero** might be called a case of tmesis.

415. **ut** is correlative with *sic*.

416. **fieri** in different meaning from *fieri* 414 in his manner: 1, 128 n.

417. **sancta deum delubra**: 1272. — Pliny, 2, 144, 'magna huius observationis vanitas tacta Iunonis aede Romae deprehensa est Scauro consule.' Cf. on 2, 1101.

418. **praeclaras**, that their splendor might be of no avail.

419. **bene facta**: he could not have objected to their poor workmanship.

420. Sen. *NQ.* 2, 42, 'quid enim tam inperitum est quam credere fulmina e nubibus Iovem mittere, columnas arbores nonnumquam statuas suas petere?'

421. Giuss. transfers 421–422 to precede 404, but in *Note L.* 211 would place them after 405. There is an anticlimax in closing the paragraph in the Ms. order. — **eius** ⟨*Iovis*⟩, a certain correction by Lachm. for *plus.*

422. 5, 1126 n. Sen. *Agam.* 96, 'feriunt celsos fulmina colles.'

423–450. 'Hurricanes are caused by whirlwinds which join the sea and sky. Sometimes the whirlwind comes on land also, but on the sea such tempests are more frequent.'

423. **Quod superest**: 1, 50 n.

424. **praesteras,** *πρηστῆρες* from *πίμπρημι*, 'brennen.' Pliny, 2, 133, 'idem ardentior accensusque dum furit prester vocatur amburens contacta pariter et proterens.' Sen. *NQ.* 5, 13, 'si pugnacior est ac diutius volutatur inflammatur et efficit quod prestera Graeci vocant: hic est igneus turbo.' Pliny differentiates (2, 133) *ecnephias, typhon, turbo, prester* as varieties of whirlwinds. L. seems to call them all presters. — **ab re**: 740.

425. He treats the water presters first; these were sometimes water-spouts.

426. Cf. 433. — **columna**: Sen. *NQ.* 7, 10, 3, of the *turbo*: 'in eodem enim vestigio versatur et columnae modo circumagentis se volvitur.' [Epic.] *ad Pyth.* 104, *πρηστῆρας ἐνδέχεται γίνεσθαι καὶ κατὰ κάθεσιν νέφους εἰς τοὺς κάτω τόπους ἀλλοειδῶς* (*στυλοειδῶς*, Usener) *ὑπὸ πνεύματος ἀθρόου ὠσθέντος καὶ διὰ τοῦ πνεύματος κύκλῳ φερομένου, ἅμα καὶ τὸ νέφος εἰς τὸ πλάγιον ὠθοῦντος τοῦ ἐκτὸς πνεύματος κτλ.*

427. **quam** ⟨*columnam*⟩ **circum.**

428. **incita** (Flor. 31), 'set in motion,' 5, 1094; *lacita*, OQ. *Incita*, participle, is like *cita*, 1, 997; 2, 85.

429. **deprensa**: Catull. 25, 13, 'deprensa navis in mari vesaniente vento'; Stat. *Th.* 1, 370; *Georg.* 4, 421.

430. **periclum,** 'jeopardy,' nautical.

431. **vis incita venti**: 137.

432. **rumpere**: *Aen.* 3, 199, *abruptis nubibus*, showing that *rumpere = abrumpere*; see *Archiv*, 5, 276. — **coepit,** 'undertaken'; 5, 411 n. Gassendi's and Lotze's *cepit* is unnecessary.

433. **demissa** is a real participle.

434. **pugno bracchique coniectu**: for the order see on 3, 201. — Lotze, *Phil.* 7, 731, rejects 434–435.

435. **extendatur ad,** 'stretched out to.' Q. Curt. 3, 9, 10, 'agmen ad mare extenderet.'

436. Giuss. after Bock. brackets 436–437 as a dittography. It is very possible that there would have been condensation on revision, but 440–442 may have reference to 436–437. — **prorumpitur**: an unusual middle.

437. **fervorem,** 800 *ferventis aquai*; cf. 442.

438. **versabundus**: an unusual word; cf. 582.

439. **lento cum corpore**: for abl. of quality; 1, 287 n. — Lotze, *diducit penitus torto.*

440. **ac gr-**: 1, 281 n.

441. **inmittit,** 'lets down.'

442. Cf. 148–149.

443. He now describes the whirlwinds without fire.

444. **conradens**: cf. 304.

445. **quasi** modifies *imitetur*.

446. **hic** ⟨*prester*⟩. — **terras**: 2, 714 n.

447. **prŏvomit atque prŏcellae**: 3, 145 n. *Provomit* is not cited elsewhere. OQ, *procellat*, ἅπ. λεγ. Wakef., which Watson defends by Milton, *PL*. 7, 410, 'Part huge of bulk . . . tempests the ocean.' Here again the Ms. may be right, strange usages occurring together in his manner. But Pliny discriminates *procella* from *turbo*, *l.c.*

448. **fit raro**: presters are happily infrequent anyway.

449. **officere**: mountains impede the tempests. But in our great western prairies they are common enough.

450. **prospectu . . . magno**, 'wide prospect'; see lex. — **patenti**: 1175 *patente*.

451–494. 'Clouds form from bodies entangled in the air: they are first visible on the mountains which condense them. They also rise from the sea, rivers, and land. Again, cloud particles in immense number stream in from the great ether with wondrous speed.'

451. **concrescunt**: 4, 133, 'ut nubes facile interdum concrescere in álto' and n. This first theory goes back to Democritus. — *Ep. ad Pyth*. 99, *νέφη δύναται γίνεσθαι καὶ συνίστασθαι καὶ παρὰ πιλήσεις ἀέρος καὶ παρὰ περιπλοκὰς ἀλληλούχων ἀτόμων καὶ ἐπιτηδείων εἰς τὸ τοῦτο τελέσαι καὶ κατὰ ῥευμάτων συλλογὴν ἀπό τε γῆς καὶ ὑδάτων.* Sen. *NQ*. 2, 30, 'est enim nubes spissitudo aeris crassi.'

452. **hoc supero**, Lachm. edd. for *hoc super*; Lamb. *supera*. Possibly *hoc super* should be retained as an adverbial expression. — 'moreover.' Bock. reads *insuper*.

453. **modis**, OQ, Bock. Br. Bail.; Br. in *Appendix*; comp. *κατὰ μικρὸν σύναψις* of Democritus (in Theophr., Diels' *Doxog*., p. 521, 7) and *modis miris*. 'Modis exiguis id est modice nec nimis arcte,' Lamb. Bock. notes that *asperiora* is different from *hamata*, *ramosa*, etc. *Moris*, Lachm. M. Giuss. *i.q. hamis*; Sen. *Ben*. 5, 12, 2, 'commissuras eorum et moras.' In 4, 1281, *moris*, OQ, *modis* edd.

454. **comprensa**, edd. for *compressa* OQ, is made certain by *comprendunt*, 456.

455. **haec** ⟨*corpora*⟩.

456. **ea**, OQ, Br. Bail. Cartault, 65; *haec*, Lachm. M. Giuss.; cf. on 3, 601. *Haec* ⟨*nubeculae*⟩ is quite as ambiguous as *ea* ⟨*nubila*⟩ from *nubes*; cf. 214–215, hence it seems better to keep to the Mss. Bock. would interpret *ea* ⟨*corpora*⟩, which cannot be correct with *crescunt*. Madv. *Adv. Crit*. 2, 26, would have *eae* in spite of Lachmann, 'viro peracuto et perdocto non semper cauto.'

457. **coniungendo** ⟨*se*⟩ as *inter se* was expressed above.

458. **tempestas saeva**: 3, 805, *saevas procellas*.

459. **montis cacumina**: probably *metr. gr*., so *Aen*. 3, 274, *cacumina montis*, but Catull. 64, 240, *montis cacumen*, and Ov. *M*. 1, 310, *montana cacumina*; Ovid has *montis cacumen* several times. — This second hypothesis goes back to Anaximenes.

460. **quoque**, OQ, see on 3, 700; *quaeque*, Cambr. Br. Bail. — **edita**, postponed like *tenvia*, 463.

461. **fulvae**, OQ and edd. before Lachm.; *furvae*, Bentley and all recent edd. except Bock., who says the cloud is yellowish as long as the sun shines on it. *Furva*

is not Lucretian, while *fulva* occurs in 5, 901 and, as so frequently happens, L. is followed by Virgil, *Aen.* 12, 792, *fulva de nube*, and Ov. *M.* 3, 723, *fulva . . . nube*. *Fulvae* is dust colored; any one who has observed the clouds gather on Mt. Tamalpais near San Francisco can see the appropriateness of the epithet: the clouds gather about the mountain peak long before the plains below are affected. The California climatic conditions are nearer those of Italy than were Bentley's Cambridge or Lachmann's Berlin. It is noteworthy that the early Italian scholars saw no objection to *fulvae*. — Livy, 28, 15, 11, 'ni se ex vehementi sole, qualis inter graves imbre nubes effulget, tanta vis aquae deicisset': *effulget* supports *fulvae*; see also Sen. *Oed.* 319. Cf. Blümner, *Farben*, 118.

462. **propterea quia**: 3, 572 n. — **cum . . . primum**: *Aen.* 8, 408; Cic. *Verr.* 3, 170; Pliny, 30, 91; *Archiv* 14, 233.

463. Notice the omission of the objects of the verbs.

464. **cogunt**: cf. 734.

465. **turba maiore coortă**, as in 4, 530; see on 3, 15. Giuss. thinks *coorta* is abl., so in 4, 172; but there is, of course, ambiguity.

466. **condensa** explains *crassa*, 461; thick enough to be visible. Lachmann's superb emendation is now accepted by all for *condensatque arta parere*, OQ.

467. **aethram**, *αἴθραν*, only here in L.

468. **sursum**, 'high in air.'

469. **res ipsa**: the occurrence of winds on mountain tops.

470. This theory goes back to Xenophanes.

471. 1, 305, 'denique fluctifrago suspensae in litore vestes | uvescunt.'

472. **concipiunt**: 210, 273, 308, 503, 628. — **adhaesum**: 3, 381 n.

473. **augendas**: cf. *crescunt*, 457.

474. **momine**, Itali, edd., forms a periphrasis: 'salt heaving sea' (M.). OQ, *mhomine*; Bergk. *Jahrb.* 83, 505, Bouterwek, *marmore*. — **quoque**: 3, 349 n.

475. **consanguinea**: lex. cites Colum. 1, pr. 4, 'res rustica . . . quasi consanguinea sapientiae.' Cf. 3, 733, 'corpus . . . vitiis adfine laborat.' — **ollis**, Lachm. Br. Giuss.; 1, 672 n. *Omnis*, OQ, Bail. Bock. who interprets it 'ganz und gar.' Ellis, *J. Phil.* 2, 221, would have it mean 'in all cases,' refuted by M. *ia.* 3, 120, whence Ellis, *id.* 266, changes to 'whole principle' like *omnis natura*, 2, 646.

476. **ex** and **de**, 477, probably *metr. gr.*; 1, 413 n.

477. **aestum**: cf. 816.

478. **expressa**: 5, 453 n.

479. **suffundunt**: 3, 304, 'suffundens caecae caliginis umbram.'

480. **sufficiunt**: 2, 107, 'haec aera rarum | sufficiunt nobis'; 3, 704, 'aliam naturam sufficit ex se.' Yet perhaps *conficiunt* should be read, *sufficiunt* being suggested by *suffundunt* above: 3, 137, 'unam naturam conficere ex se.'

481. **aetheris aestus**: 5, 483. He may have thought of clouds forming on a very hot day.

482. **subtexet**: 5, 466 and n. — **caerula** ⟨*caeli*⟩; *caerula* alone usually means *sea* elsewhere from Virgil on; but Enn. *Sc.* 292 has *cava caerula* and Mart. Capell. 2, 190 also has it alone; see Blümner, *Farben*, 142.

483. **huc**, edd. after Vat. 3276, except Bock., for *hunc*. *Caelus* is well attested, and L. has *caelos*, 2, 1097. Possibly *hunc* should be retained in this book where so

much that is strange is found. — **extrinsecus**: cf. 2, 1107 and n. Ellis, *J. Phil.* 2, 221 and 3, 475, would keep *illi* of O, sc. *aestui*; Q has *ille*; Flor. 31 edd. *illa*.

484. **faciunt** = *efficiunt.*

485. 2, 1054, 'seminaque innumero numero.'

486. **docui**, in 1, 992 sq.

487. **ostendi**, in 2, 142 sq.

488. **inmemorabile per spatium**: 4, 192 n.

489. **parvo tempore** = *perquam subito*, 4, 169.

490. **magnis nimbis**, Lachm. Br. Giuss. Bail.; *magnis montis*, OQ; *magnos montis*, old vulg.; *magnae molis*, Bern.; *montibu' tam magnis*, M. ('pessime,' Br.). Mountains are out of place here, for they do not cover the sky on sea and land, nor are the latter covered with mountains. *Nimbis* is not quite satisfactory, but I know nothing better. Ellis, *J. Phil.* 2, 221; 3, 260, *magni montis*, 'in such huge mountains do storm and darkness cover the sea,' approved by Masson, *Cl. R.* 9, 208; but this seems too bold even for L.

491. **coperiant**, OQ, M. in notes, Bail.; cf. 5, 1058 n. and exx. in Dr. § 552. *Coperiunt*, Lachm. edd. — **inpensa**: cf. on 1, 326, and Sen. *Herc.* 1592, 'semper impensum tenuisse ferrum' (Lachm.).

492. **caulas**: cf. on 3, 255.

493. **spiracula**: *Georg.* 1, 89, 'calor ille vias et caeca relaxat | spiramenta'; *Aen.* 7, 568, 'spiracula Ditis.' Diels, *Doxog.* 25, sees here a reference to a doctrine of Anaximander's. — **magni mundi**: 2, 1144.

494. **redditus extat**: 1, 584, *reddita . . . constat.*

495–526. 'Rain. Seeds of water rise up with the clouds, which also take up water from the sea and rivers; the clouds then discharge this water when forced together by the wind or by reason of their own weight; or they are melted by the sun's heat. Rains are heaviest when these causes are combined. There is a rainbow when the sun shines opposite the falling rain.'

495. **altis**: 5, 465, 'cum conciliantur in alto | corpore concreto subtexunt nubila caelum,' and 6, 479.

496. **terras**: 1, 3 n. — **ut**, 'in the form of'; cf. 1199.

497. The theory goes back to Anaximenes with that of 459 sq. *Ep. ad Pyth.* 99, *ἤδη δ' ἀπ' αὐτῶν ᾗ μὲν θλιβομένων, ᾗ δὲ μεταβαλλόντων ὕδατα δύναται συντελεῖσθαι, κτλ.*

498. **simul** has the force of a preposition and is aided by the *con* in *consurgere*; Roby, 2121. — **vincam**: on 2, 748. — **ipsis**: cf. *ipsas*, 206.

499. **utrumque**: *ἀμφότερον*; cf. on 3, 658.

500. **extat** = *est, metr. gr.*

501. **nobis**: cf. 3, 168–169.

502 was rejected by Lamb. and is a wearisome addition. — **membris**: 3, 117 n.

503. **etiam quoque**: 3, 208 n. — **concipiunt** ⟨*nubes*⟩, which is easily supplied from 498 as well as from 505.

504. **pendentia vellera**, hung up to dry.

505. **supera**: 1, 429 n. — **magnum mare**: 3, 1029 n.

506. **consimile**, prob. *metr. gr.*; 3, 74 n.

507. **bene**, perhaps with *multa*, but see 5, 52 and on 5, 708.

508. **adaucta**, on 2, 564.

509. **imbris demittere**, Bern. Br. Giuss.; *viventi*, OQ, from 510; *umorem*, M. Bail.; *umentia*, Wakef. Lachm.; *uventia*, Ellis, *J. Phil.* 28, 18. Necessarily the reading must be purely conjectural.

510. **contrudit**: cf. 211.

511. **turba maiore**: cf. 465. — **coacta**: probably abl.

512. **et e**, O corr. Itali; *e*, OQ; *de*, Lachm. edd., except Bock. L. elsewhere has *ex supero* (2, 227 n.) and nowhere *de supero;* but metrical necessity demands either *de* or *et e*. As *et e* is better attested, was the old vulgate, gives a pure dactylic movement, correlates *ac*, and as L. uses *e* and *ex* indifferently before *s*, I prefer *et e*. Furthermore, *urget* occurs certainly three times elsewhere in L. and is always a trochee: 3, 982; 6, 481, 558.

513. **rarescunt nubila**: cf. 214 sq.

514. **super**, adv., 1, 649 n.

515. **stillantque**, Q corr. edd.: *stillante*, OQ.

516. **tabescens**: of snow, 964. — **multa**, adj. for adv. = *multum* = *saepe ?* or does it refer to quantity 'in abundance'? The former seems demanded by the connexion, yet is not easy to parallel. Cf. 3, 290. — Ov. *M.* 3. 487, 'ut intabescere flavae | igni levi cerae . . . sole tepente solent.'

517. **vemens, vementer**: 3, 152 n. — **utraque vi**: *nubila cumulata premuntur vi et impete venti ⟨premuntur⟩:* so Giuss.; but M. thinks *utraque* an adverb. Bentley interpreted *nubila cumulata premuntur vi, et impete venti*. But there are two causes of heavy rain: the heavy clouds and the impact of wind; *vi* is superfluous unless taken with *utraque*, hence Lachm. read *aquis* instead.

518. Notice his favorite interlocking of words. — **impete**, on 2, 330. — **cumulata**, they fall from heaviness, not *vi;* cf. *turba maiore coacta*, 511 = *cumulata*.

519. **atque tenere**, Lachm. edd., 'continue': Livy 23, 44, 6, 'imber continens per noctem totam usque ad horam tertiam . . . tenuit'; many exx. in M.'s note. *At retineret*, OQ; *at remanere*, Bern. Bail.; dubious Latin. Edelbluth would recall *retinere* of the Itali, interpreting *retinere* as *retineri* = *manere;* cf. 1190. Bergk, *tetinere*.

520. **cientur**: Wakef. edd. for *fientur*.

521. Note the confused order corresponding to the sense.

522. **insuper**, on 192. — **vulgo**: 1, 238 n. Albert, *premuntur*.

523. **fumans**: 5, 463, 'exhalantque lacus nebulam fluviique perennes, | ipsaque ut interdum tellus fumare videtur.' — **redhalat**, ἁπ. λεγ., an emendation by Voss for *redralat*, following *rehalat*, O corr., Itali.

524. 2, 115, 'radii per opaca domorum.' *Hoc ubi* rather than *hic ubi* would agree with his general custom, but *hic* occurs in 446, 686, 836.

525. **aspargine**: 1, 719, *aspargit*. — *Adv. asp.* is an abl. abs.; 3, 293 n.

526. **arqui**, not *arci*, is the better form of the gen. — *Ep. ad Pyth.*, 109, Ἶρις γίνεται κατὰ πρόσλαμψιν τοῦ ἡλίου πρὸς ἀέρα ὑδατοειδῆ; noted first by Anaximenes.

527–534. 'Other atmospheric phenomena also are easily explainable by the atomic theory.'

527. **sursum . . . sursumque**, OQ, Br. Bail. Vahlen, *Index Berl.* 1881, 8, who maintains that *sursum* has no notion of direction here, but is local merely as in 5,

465; 6, 468; Cic. *ND.* 2, 141, 'nares . . . recte sursum sunt'; Sen. *NQ.* 1 *prol.* 10, 'sursum ingentia spatia sunt.' *Sorsum* . . . *sorsumque*, M. Bern. Giuss. after Koch, *Rh.M.* 8, 640, and Bergk, *Jahrb.* 67, 327, cf. 3, 286; *cursu* . . . *cursuque*, Lachm.; *sensim* . . . *sensimque*, Albert. — **crescunt** here = *fiunt*, 'occur,' 'happen'; *creantur* is the passive of it; cf. 533.

528. **omnia . . . omnia**: 3, 12 n.

529. **que** in asyndeton, 5, 69 n. Note that all of these 'sursum crescunt,' and some also 'in nubibus'; they are all of atmospheric origin: *Ep. ad Pyth.* 107 sq.

530. **geli**: 5, 205. — **duramen**, quoted also once from Columella.

531. **mora**, 'check.' — **refrenat**: *Georg.* 4, 136, '⟨hiemps⟩ glacie cursus frenaret aquarum.' — **aventis**, O corr.; *avintis*, OQ; *euntis*, Q corr., Avanc., edd. Wakefield keeps *aventis* as subject of *reperire*. Here again L. heaps up strange expressions — *duramen, mora; aventis*, 'hungry,' 'eager,' is like the more common *rapaces* 1, 17; 5, 341, and is a bold expression; 5, 415, 'flumina vim minuerunt.' *Euntis* is too prosaic; *avere* is one of his words; cf. on 5, 524. — Br. brackets the verse, and Bergk, *Jahrb.* 67, 327, suspected a dittography. The repetition of the thought in stronger terms is like that in 409–410; 4, 450–451.

532. **tamen**, notwithstanding their number.

533. **ve** = *que*, 1, 57 n.

534. **bene cognoris**: 2, 1090, 'quae bene cognita si teneas.'

535–556. 'Earthquakes. First, the earth is full of caverns filled with wind or water, and is jarred by the fall of rock.' — Br. with Kannengiesser puts this after 638. See in general Rusch, *De Posidonio Lucr. auctore* 6 sq.; Sen. *NQ.* 6.

535. **terrai motibus**, the normal expression for earthquake; Ital. *terremoti*.

536. **fac ut**: 3, 912 n.

537. *Ep. ad Pyth.* 105, *Σεισμοὺς ἐνδέχεται γίνεσθαι καὶ κατὰ πνεύματος ἐν τῇ γῇ ἀπόληψιν καὶ παρὰ μικροὺς ὄγκους αὐτῆς παράθεσιν καὶ συνεχῆ κίνησιν, ὃ τὴν κράδανσιν τῇ γῇ παρασκευάζει.* Sen. *NQ.* 6, 20, 'Democritus plura putat. ait enim motum aliquando spiritu fieri, aliquando aqua, aliquando utroque.' — **supter, supera**: on the shape of the earth see 5, 534 n.

538. **lucunas**: 3, 1031 n. — Aet. 3, 15, 11 (Usener, *Epicur. Fr.* 350), *ἐνδέχεσθαι δὲ καὶ σηραγγώδη τοῖς κατωτέρω μέρεσι καθεστῶσαν ὑπὸ τοῦ διασπειρομένου πνεύματος εἰς τὰς ἀντροειδεῖς κοιλότητας ἐμπίπτοντος σαλεύεσθαι.*

539. Milne, *Seismology*, 33: 'while admitting a few small earthquakes to be volcanic in their origin, we recognize the majority of these disturbances as sudden fracturing of the rocky crust under the influence of bending;' and 38: 'the majority of earthquakes . . . are spasmodic accelerations of the secular folding or creep of rock masses.'

540. **tergo terrai**, for the crust of the earth, a bold expression. *Georg.* 4, 366, 'omnia sub magna labentia flumina terra.'

541. Sen. *NQ.* 6, 20, 7 '(Epic.), fortasse palustres et iacentes aquas aliquis flatus inpellit.' — **summersaque saxa**, Flor. 31, edd.; *Aen.* 5, 124, 'saxum . . . submersum'; *summerosca*, OQ.

542. **similem** ⟨*terram*⟩. The interior of the earth is inferred to be of the same form as the exterior; 5, 492.

543. **rebus**, *speluncis*, etc.

544. **superne**: 1, 496 n.—Sen. *NQ*. 6, 10, '(Anaximenes) . . . in hoc universo terrae corpore evenit ut partes eius vetustate solvantur, solutae cadant et tremorem superioribus adferant'; *id.* 20, 6, '(Epic.), fortasse aliqua parte subito decidente percutitur et inde motum capit. fortasse aliqua pars terrae velut columnis quibusdam ac pilis sustinetur, quibus vitiatis ac recedentibus tremit pondus inpositum.'

545. **subruit**: Grasberger, *obruit;* cf. 4, 866.

546. **quippe**, 'inasmuch'; 3, 190 n.

547. **disserpunt**, ἁπ. λεγ.

548. **plaustris**, OQ, retained by Bock. and Ellis, *J. Phil.* 2, 222, Christ, 26, Frerichs, 15, and Polle, *Phil.* 25, 282; *plaustri*, Lachm. Br. Bail.; Giuss. with hesitation. As L. likes to heap up ablatives, *plaustris non magno pondere* is probably right.—Sen. *NQ*. 6, 22, 'si quando magna onera per vices vehiculorum plurium tracta sunt et rotae maiore nisu in salebras inciderunt, terram concuti senties.'

549. **tota**, 'throughout.'

550. **exultant res ut lapi' cumque**, Br. Giuss.; *exultantes dupuis*, OQ, Bail.† *exultant et ubi lapi'*, Lachm.; *exultant ut scrupus cumque*, M.; *res dum vis usque*, Bock.; *ubi currus fortis equum vis*, Lamb.; *rupis ubi cumque*, Bergk, *Jahrb.* 67, 327; *exultant sedes ubi quicque viai*, Grasberger; *exultant sedes ubicumque*, Christ, 26; *si qua vis cumque*, Goebel; *exultant onera umbo ubicumque*, Polle; *fissura ubicumque*, Rusch; *extantis rupis vis cumque*, Frerichs; *exultant et scrupus cumque*, Ellis.—**viai**, Lachm. and all moderns; *vim*, OQ. No reading is altogether satisfactory, but I take Br.'s adaptation of that of Lachm and Bock. for the present; the objections to it are: *res*, for things in the house is weak; *lapis* does not jar all the wheels, *orbes; viai* with *lapis* is strange, and the elision of *lapis* and its occurrence in the 4th foot are unusual; see on 2, 53 and 3, 52. But there are greater objections to the other readings. A rearrangement—*lapis ut res*—is probably too violent.

551. **utrimque**: cf. 835. Bergk, *aurigae.*

552. **aqüae**, on 3, 648.

553. **e** instead of *a* for euphony.

554. **terra vacillans**: 5, 1236.

555. **interdum**, Lachm. and edd. for *inter*, which seems weak: can the jar sometimes stand up when the water is agitated? The old vulgate was *in terra;* Wakef. *interea* or *inter nos*. The verse is not yet sound. Perhaps a lost adjective lies concealed in *inter: vas internum* for one within a house might be defended by Ov. *Her.* 7, 113, *internas aras; num* would easily fall out before *non*. More likely some proper adjective is missing.

556. **dubio**, 'to and fro.'

557–576. 'When subterranean wind presses in the caverns, the earth bends in the same direction, and things on its surface sway, and the world is saved only because the wind abates.'

557. Shaksp. *1 King Henry IV*, 3, 1, 'Oft the teeming earth | Is with a kind of colic pinch'd and vex'd | By the imprisonment of unruly wind | Within her womb; which, for enlargement striving, | Shakes the old beldam earth, and topples down | Steeples, and moss-grown towers.'

558. **prócumbuit**, cf. 1, 291.—Sen. *l.c.* 7, mentions *spiritus agitatio ipso motu crescens* as one of the causes proposed by Epicurus.

559. **magnis viribus**: 5, 819.

560. **incumbit**, 'gives,' 'yields.'—Sen. *l.c.*, 21, 2, distinguishes, after Posidonius, between *succussio, cum terra quatitur et sursum ac deorsum movetur*, and *inclinatio, qua in latera nutat navigii more.*

561. **extructa domorum**: 1, 86 n.

562. **ad . . . que**, to avoid confusion with *atque* as constantly; 1, 725 n.—**edita**, houses were high in the city; three-story houses were common (Marquardt, *Privatl.* 221).

563. **minent**, OQ, Lamb. Giuss. (Br. in *Append.*) Ellis, *J. Phil.* 2, 222; *tument*, Vat. 3276, M.; *minantur eandem in*, Goebel, Br.; *meant*, Lachm.; *abeunt*, Bern.; † Bail. *Minent* is another ἅπ. λεγ.; the compounds *promineo, immineo*, etc., are used. *Inclinata* helps to interpret it, in his manner.—**prodita**: cf. 606.

564. **ire**: cf. on 3, 526.

565. **metuunt**, 'shrink': Catull. 64, 146, *nil metuunt iurare.*—1, 658, *fugitant . . . relinquere.*—This is an *obiter dictum*; men are scrupulous about accepting this principle of the world's destruction when they see it tumbling down about them!

566. **exitiale**: 2, 569.—**manere**: 2, 1087, 'terminus . . . manet haec.'

567. **molem**: 5, 96, 'ruet moles et machina mundi.'

568. **respirent** must mean stop (as if to take breath), for there is no evidence of the winds reversing their direction. It is an unusual meaning; lex. cites Cic. *Phil.* 8, 20, and *Quint.* 53. Cf. *J. Phil.* 2, 222; 3, 121, 268.—**refrenet**: 1, 850, 'ab exitio res ulla refrenat.'

569. **reprehendere**: 3, 599 n.

570. **nunc**, adversative: 1, 110.—**alternis**: 1, 524 n.—**inque gravescunt**: 4, 1250.

571. **quasi** qualifies *cedunt* as well as *redeunt*; there is a military metaphor.

572. **ruinas**: he does not use *ruinam.*—**saepius**: ruin is threatened more often than it really occurs, but of course it does not occur as a matter of fact to the extent of the destruction of the earth. L. is writing carelessly, and is probably influenced by personal experience.

573. **facit**: 1, 740, *fecere ruinas* and n.—**recellit** = *reclinat* according to Festus.

574. **pondera**, Q, Lachm. edd.; *pondere*, O, vulg. M., Polle. Lachm. maintains that *pondus* 'equilibrium' is never found in the singular, cf. 2, 218; but M. appeals to Manil. 1, 173, 'librato penderet pondere tellus' and other passages. There is a difficulty with either reading; the simplest construction is *recipit prolapsa pondera in suas sedes* as suggested by Giuss. Lamb. explained *prolapsa ⟨se⟩ in suas sedes pondere*; Lachm. *prolapsa in pondera* = *ab omni parte in aequalia pondera prolapsa, εἰς ἰσοῤῥοπίαν*, after Turnebus. M. explains *in pondere* as 'in equal poise.' Ellis, *J. Phil.* 2, 223, well remarks that *in pondere* is unnatural, and that the acc. is more idiomatic; Munro, *id.* 3, 122, fails to meet this statement. Housman, *id.* 25, 246, defends *in* with *sedes*, comparing *per* in 4, 597, and *prope* in 6, 863, and many passages from other authors. *Pondera* is merely 'mass'; 'brings back her mass into its original position,' as Housman says; but *prolapsa* is probably nom.: 1007, *in vacuum prolapsa cadunt.* L. is again appealing to personal experience and the involved construction harmonizes with the phenomenon which cannot be adequately described. But the rhythm of the verse is wonderfully expressive.

575. **vacillant**: 5, 1236.

576. **perhilum**, ἅπ. λεγ.

577–607. 'Sometimes the wind gathers in caverns and issues forth with great force, rending the surface; or remaining below it shakes the earth, thus causing apprehension of immediate destruction.'

577. **haec quoque**: 3, 349 n.

578. **animae**: Epic. in Sen. *NQ*. 6, 20, 6, 'potest terram commovere inpressio spiritus; fortasse enim alio intrante [aere] agitatur.'

579. **ipsa**, on 3, 483.

580. **coniecit**, a vigorous expression: *nihil est in rerum natura potentius, nihil acrius*, says Seneca (*NQ*. 6, 21) of the wind.

581. **fremit**, like a wild beast; of lions, 3, 297.—**ante** corresponds to *post;* cf. 4, 1251–1252.

582. **que**, Flor. 31, edd.; *versabunda*, OQ, as if with *fremitante tumultu*.—**incita vis**, 137. Christ, *vi*, Bock. *vist*. There is either an anacoluthon or an asyndeton with *cum* which takes up the distant *ubi*.

583. **erumpitur**: cf. *prorumpitur*, 436.

584. **concinnat**, of wind in 437, of air, 1118; cf. also 4, 1283.

585. **accidit** and **fuit** are synonyms.—**Sidone**: Sen. *NQ*. 6, 24, 9, 'Thucydides ait circa Peloponnesiaci belli tempus Atalanten insulam aut totam aut certe maxima ex parte suppressam. idem Sidone accidisse Posidonio crede' (in Strabo, 1, 58 c).—**Aegi**: Ov. *M*. 15, 293, 'si quaeras Helicen et Burin, Achaidas urbes, | invenies sub aquis.' Sen. *NQ*. 6, 25, 4, 'cum laboravit Aegium, tam propinquas illi Patras de motu nihil audisse? illa vasta concussio (B.C. 472) quae duas suppressit urbes, Helicen et Burin, circa Aegium constitit'; cf. Rusch, 16. L. may refer to an earthquake which affected Aegium alone, or to the earthquake of 372. But earthquakes of great energy are always felt in the immediate neighborhood of the line of disturbance.

586. Milne, *Seismology* (81 and *passim*), says that these vertical shocks—*succussiones*—are most severe, especially in Japan.

587. **disturbat** = *disturbavit;* 1, 70 n.—**obortus** = *qui obortus est*.

588. The alliteration in this and the two lines following is intentional.—**moenia**: cf. 749; a mass of buildings, nearly synonymous with *urbes*, 590.

589. **per mare**, along the sea; cf. 191.—**pessum**, 'to the bottom'; see lex.

590. **subsedere**: Luc. 1, 645, 'terraene dehiscent, | subsidentque urbes?'

591. **nisi** for *si non;* 1, 515 n.—**impetus**, 'rush.'

592. **vis venti**, periphrasis as in 1, 271.—**foramina terrae**: 5, 811.

593. **dispertitur**, of the *anima*, 3, 638.—**horror**: 3, 291 n.

594. **frigus** is a material substance to an Epicurean.—**artus**, 'frame,' as repeatedly in Book 3.

595. **movere**: 3, 571 n.

596. **ancipiti**: *superne* and *inferne*.

597. *Tecta* and *caverna*, *superne* and *inferne*, *timent* and *metuunt*, all correspond in chiastic order. The sentence is condensed from *tecta superne timent* ⟨*ne terrai natura repente ea dissoluat*⟩, *metuunt inferne cavernas ne terrai natura repente* ⟨*eas*⟩ *dissoluat neu* ⟨*terra*⟩ *distracta*, etc.

598. **repente**: 1, 187 n.

599. **hiatum**: Cic. *ND.* 2, 14, speaks of *labibus aut repentinis terrarum hiatibus* as terrifying.

600. **atque**, edd. after Lachm. for *idque*. Possibly *hiatum* is neuter and *idque* should be retained: cf. *fretus-um, rictus-um, vultus-a, caelum*, masc. in 483, OQ; there is no example of *hiatum*, 2d declension neut., known. — Ellis' explanation (*J. Phil.* 2, 213), *id*, 'the void it has made,' seems untenable.

601. **licet quamvis**: 620; 3, 1090 n. *Quamvis = quantum vis.*

602. 5, 1215, 'an divinitus aeterna donata salute.'

603. **praesens**, when at hand.

604. **et** = *etiam*; Lachm. *athuc*. — **stimulum timoris**: Sen. *Agam.* 133, 'mixtus dolori subdidit stimulos timor' (M.). — **quadam de parte**, 820.

605. 1, 1106, 'terraque se pedibus raptim subducat.'

606. **barathrum**: 3, 966 n.

607. 1, 1107, 'inter permixtas rerum caelique ruinas.'

608–638. 'The sea is not enlarged by the constant addition of water, because that is continually withdrawn from it by evaporation, or by seepage into the interior of the earth.' — This section does not fit in, and hence is bracketed by Lachm. M. Bail. Br. places it after a lacuna to follow 534. Giuss. infers a lacuna after 607. Kannengiesser would have it before 535; Bock. after 711. The reason for the abundant supply of water was discussed briefly in 5, 261–272. The Juntine and Aldine edd. sought to evade the difficulty by prefixing a verse, *Nunc ratio reddenda augmen cur nesciat aequor.*

608. **mirantur** ought to occur in a connexion like that in 59.

609. **naturam** (Itali), as in 2, 168; 5, 206; *natura*, OQ, defended by Wakef. — **quo sit**, by reason of. — **decursus aquarum**: 5, 263.

610. **quo veniant**, 'whither come.' 1, 1031, 'avidum mare fluminis undis | integrent amnes.'

611. **vagos**, 'passing.'

612. **maria** is object of both verbs, which are synonyms: showers sprinkle, rather than flood, both land and sea.

613. **suos fontis**, under the sea; an example in 890. — **ad**, 'in comparison with'; cf. 679, where M. quotes Bacon, 'and all these are nothing to thy mercies'; see lex. D 4.

614. **instar**, again in 805. — **adaugmen**, ἅπ. λεγ.; cf. on *adaugescit*, 2, 296.

615. **magnum** is particularly effective, and so placed last; cf. on 3, 1029.

616. **magnam sol**, edd. for *sol magnam*.

617. **quippe videmus enim**: Dr. § 350, 8, found but five cases of *enim* following *quippe*, four being from Cicero; he would punctuate here *quippe; vi-*. Cf. *quippe etenim*, 1, 104 n. — **vestis madentis**, 1, 305 n.

618. **radiis ardentibu'**: 860; 5, 755.

619. **pelage**, on 5, 35. — **substrata**: 4, 411, 'aequora substrata aetheriis oris.'

620. **licet quamvis**, an echo of 601.

621. **delibet**, lit. 'sip up.'

622. **largiter**, again in 1113; quoted from Plaut. Varro, Petron., Hor. *S.*, Vitr.; once in Caesar.

623. **tollere**: cf. 507, 627.

624. **ventis**, Lachm. edd.; *venti*, OQ, Ellis (*J. Phil.* 2, 222); cf. 5, 266, 388, *verrentes aequora venti; ponti*, Itali; cf. 1, 276, where *pontus* is corrected to *ventus*. Perhaps *validi* should be read for *venti* in 622, and *venti* kept here.

625. **vias**, 'highways.'

626. **mollis**, gen.—**concrescere crustas**: of ice, *Georg.* 3, 360.

627. **docui**: 506.

628. **magno** is usually omitted with *aequore*.

629. **toto** is also emphatic.

630. **venti nubila portant**: 4, 443.—**cum pluit in terris**: *Aen.* 10, 807, *dum pluit in terris* compared by Serv., who says *in terris* is an archaism. Tib. 2, 5, 72, *in terras deplueret*. L. is distinguishing rain on land from rain on the sea.

631. **cum**: 1, 287 n.

632. **coniunctast** ⟨*mari*⟩: 3, 348, 'quoniam coniunctast causa salutis, | coniunctam quoque naturam consistere eorum'; cf. also 5, 562–563.—**oras**, OQ, edd.; *oris*, Br.—**maris**, Q corr.; *magis*, OQ.

633. **de** partly *metr. gr.* for *e*, partly for assonance with *debet*; cf. 477.

634. **manare**: Sen. *NQ.* 3, 5, 'occulto enim itinere ⟨quod influxit⟩ subit terras et palam venit, secreto revertitur, colaturque in transitu mare.'

635–638 = 5, 269–272 with *convenit* . . . *fluit* in 271 for *confluit* . . . *redit*, which shows that the repetition is intentional. Bock. rejects them. Sen. *l.c.* also says *amaritudinem ponit* . . . *et in sinceram aquam transit* in the same argument.

639–646. 'Why fire is emitted from Etna.'

639. **fauces**: 1, 724, *faucibus eruptos* . . . *ignis*; cf. below, 701–702.—**ut**, deferred; cf. 5, 872.

640. *Aetna*, 73, 'aestuat et petulans expirat faucibus ignem.'

641. **mediocri clade**, Voss's fine correction of *media grecia de*; universally accepted.

642. **flammae**, OQ, vulg. before Lachm.; *flammea*, Nonius and late edd. Cicero, *Sest.* 140, has *tempestate populari*, and *Planc.* 11, *tempestate populi*, so I see no reason why *flammae* may not be retained. Naturally *tempestas*—'storm'—is a storm of wind and rain and infrequently of fire.

643. **finitimis**, Cic. *ND.* 2, 96, 'quantae ⟨tenebrae⟩ quondam eruptione Aetnaeorum ignium finitimas regiones obscuravisse dicuntur.'—**gentibus**, dat. for gen. 3, 129 n. Cf. also 636, 729, and 5, 1319, *venientibus ora petebant*.

644. **fumida** has the force of a participle: the heavens are covered with smoke, yet with an occasional gleam of fire.

645. The alliteration is noteworthy.—**pectora cura** in varying cases became a frequent hex. ending in Virg. and Ovid.

646. Mark the assonance at the close of 648–650; 5, 964 n.—**rerum**, *i.e. rerum natura* and *rerum novarum*; cf. on 19.

647–679. 'Remember well that the universe is fathomless, and has many parts, of which the world is one. As a man may suffer in his members, so the world has its various diseases; this should cause no surprise, even if some phenomena are unusual.'

647. **late** . . . **alte**, assonance; with *longe* in 648, all dimensions are regarded.

648. **dispiciendum**: Vitr. 9, 4, 5, 'capita inter se dispicientia sunt collocata' (Lachm.).

649. **reminiscaris**: what was said in 1, 958 sq. and in 6, 485.

650. **unum**, such as the one of our system.

651. **multesima**, πολλοστὸν μέρος, ἅπ. λεγ. except for Nonius' quotation; cf. *millesimam partem*, Cic. *Att.* 2, 4, 1.

652. **tŏta . . . quŏta**: Manil. 3, 420, 'detrahitur summae tota pars quota demitur usque'; Columella, 5, 3, 5. — **homŏ**, *homō* elsewhere in L.: 1, 66 n.

653. **propositum**, Q corr.; *propositus*, OQ, Bock.

654. **relinquas**, 'give up,' with inf. is unexampled according to Dr. § 424, 7 b.

655. **artus**: 2, 34, *decedunt corpore febres;* he prefers to use *artus*, *e.g.* 3, 398, unless it is inconvenient metrically, *e.g.* 3, 510.

656. **coortam**: 4, 664, *febris coorta est.*

657. **per membra dolorem**: 4, 1079, *dolorem corporis.*

658. **opturgescit** is quoted only from Lucil. and Paulus Diac.

659. **saepe**, before the development of dentistry. — **oculos**, diseases of the eye were acute in his time. — **invadit in**: Livy, 28, 29, 3, 'nec maior in corpus meum vis morbi quam in vestras mentes invasit.'

660. **sacer ignis**, 1167, erysipelas, called also *herpes*, ἕρπης (cf. *serpens*) in Celsus; there were varieties of the disease then as now.

661. **partim**: cf. 384.

662. **rerum**, which cause disease: 1095–1096.

663. **haec** ⟨*semina*⟩. — **morbi**, OQ, Gif. Bock. Bail. Wakef., who compares *mali morbi* in Celsus, 2, 4. *Nobis*, Itali, M. Br.; *orbi*, Lachm. Bergk, *Jahrb.* 67, 327, thought 663–664 a dittography. The repetition of *morbi* in 664 is not strange in L.; Ellis, *J. Phil.* 2, 223, compares the repetition of *tactu*, Mss. in 778–779, *sentimus . . . sentire*, 934–935. *Morte mala* occurs in 1241.

664. **vis**, from the development of the seeds.

665. **toti**, in contrast to the part inferred in 663. Our heaven and earth are inconsiderable parts of the whole, just as a man is of our world.

666. **ex infinito**: 1, 997 n. — **omnia** ⟨*semina*⟩.

667. **queat**, *metr. gr.* for *possit*, and **tellus** for *terra*.

668. **perque . . . percurrere**: *Aetna*, 99, 'per tota errantes percurrunt corpora.'

669. **flammescere**, elsewhere only in Ambrose and glosses; the phenomenon is caused by reflection from the volcano.

670. **id** ⟨*flammescere caelum*⟩. — **ardescunt**: Sen. *NQ.* 1, 15, 5, 'frequenter in historiis legimus caelum ardere visum.' — These three lines seem an afterthought, and have no reference to Etna.

671. **coortu**: 2, 1106. *Graviore coortu sunt = maiore copia cadunt*, Lamb.

672. **tetulerunt**, here only in L.; in Enn. Plaut. Ter.

673. **at**: *at, inquis:* 1, 897.

674. **scilicet et**: 1, 809 n. — For the principle of novelty, cf. 5, 1404. — **qui visus maximus ei**, OQ, Vahlen, 15, Giuss.; *quivis est maximus ei*, Bentl. Lachm. M. Bail.; *qui visu maximu' cuiquest* * *qui*, Br. *Fluvius* ⟨*videtur ingens*⟩, *qui visus* etc. The emphasis is on *ingens* from 673, and stated in 675, 677, not on *maximus*. Br. would put in his lacuna *ingens est ei*. For the omission of the verb, cf. 1119;

Postgate, *J. Phil.* 24, 142, after inferior Mss. would supply one at the end, *eist*, changing *et* to *ut*. Nencini *quia visus*. Preiger comp. Claud. *Epigr.* 2, 17, 'proxima cui nigris Verona remotior Indis | Benacumque putat litora rubra lacum.'

675. **ingens** closes the verse in 553; 4, 398; 5, 200.

676. **omnia de genere omni**: cf. *cetera de genere hoc*, a frequent formula.

677. **fingit** = *putat*: 1, 842, *fingit . . . putatque*.

678. 'all that belongs to our terrestrial system.'

679. **ad summam summai**: cf. on 613, and 5, 361.

680–702. 'Etna is hollow, and the wind within it whirls about and ignites the earth and rock and ejects them. Again, the sea works into the base of the mountain and ⟨producing wind and steam⟩ causes the eruption.'

680. **tamen** marks the return to his main line of thought.

681. **vastis**: *Aen.* 8, 446, *vasta fornace.*—**Aetnae fornacibus**: *Georg.* 1, 472; cf. *Aetna*, 1, 556 and *passim*.—**efflet**: *Aetna*, 451, 'candentes efflant lapides disiectaque saxa.'

682. **totius**: 3, 97 n.

683. **silicum**: *Aetna*, 399, 'maxima causa molaris | illius incendi lapis est; is vindicat Aetnam.'—**cavernis**, *i.q.* 'arches.'

684. Cf. 537 sq.

685. **ventus**: the cause was merely alluded to in 529; in 1, 277, there are *venti corpora caeca*.

686. Sen. *Ep.* 79, 2, says the fire in Etna *in ipso monte non alimentum habet sed viam* (Giuss.).

687. Serv. on *Aen.* 3, 571, mentions sulphur, and others, *e.g.* Trogus, bitumen as contained in the caverns.—*Aetna*, 328, 'furens tota vomit igneus Aetna.'

688. *Aetna*, 403, of the *lapis molaris*: 'sed simul ac ferro quaeras respondet, et ictu | scintillat calor.'

689. **tollit**: *Aen.* 3, 576, *erigit eructans.*—**rectis faucibus**: 4, 548 n.—**eicit**: 3, 877 n.

690. **longe longeque**: 3, 69 n.—*Aen.* 3, 572, 'interdumque atram prorumpit ad aethera nubem | turbine fumantem piceo et candente favilla.'

691. **crassa caligine**: cf. 461.

692. **mirando**, 'astonishing.'

693 explains 692; cf. 187.

694. **parti**: 1, 1111 n.—**ad**: of rest, 729, 750, 1265.

695. Notice alliteration.

696. **speluncae**: Serv. on *Aen.* 3, 570, 'Aetnam constat ab ea parte, qua Eurus vel Africus flant, habere speluncas et plenas sulphuris et usque ad mare deductas. hae speluncae recipientes in se fluctus ventum creant qui agitatus ignem gignit ex sulphure.'

697. A lacuna after this verse is assumed by M., who suggested *fluctibus admixtam vim venti, intrareque ab isto;* he is followed by Br. Giuss. Bail.; the subjects of *ire* and *penetrare* are plainly wanting.

698. **penetrare penitus**: 1, 529 n.—**mari aperto** is frequent; see *Thes.* 2, 220, 44.—**res cogit aperto**, OQ; *percocta in apertum*, Lachm.; *res cogit aperta*, Creech, Br. Bail.; *maris fluctus ⟨quibus aere motum | sedibus eicere se subito⟩ res cogit aperta*,

Purmann, *QL.*; *et penetrare maris fluctus cogique ita ventum*, with no lacuna, *id. Jahrb.* 115, 284; *nec penetrare mari penitus retro cita aperta*, Nencini; *animam* for *mari*, van d. Valk, 116, from Faber's *animam res cogere*. Howard, *J. Phil.* 1, 138, would read *ventis* for *penitus* with no lacuna. The content of the lacuna (if admitted) makes all emendation uncertain.

699. **efflare** is probably transitive, as in 2, 832.

700. *Aetna*, 199, 'pellitur exhaustae glomeratim nimbus harenae.'—**subiectare**: *Georg.* 3, 241, 'nigramque alte subiectat harenam.'

701. **crateres** in this sense is cited only from Pliny.

702. **nominitant**: 2, 1018 n.—Cf. 4, 132 n. for the interpretation.—**ora**: Lucan, 1, 545, 'ora ferox Siculae laxavit Mulciber Aetnae.'

703–711. 'Several explanations of a phenomenon may be given, of which some one will be true.'

703. For this Epicurean principle, cf. 4, 502 sq. and 5, 531 sq. and nn.

704. **satis est**: so *potis est*, but *est* in L. does not follow any living adjective in *-is*; so in 2, 453, *itemst facilis*; cf. Leo, *Pl. Forsch.* 260. Bock. comp. Plaut. *Truc.* 928, *nihil* † *φλυαρεῖν satis est.*—**unde**: cf. *e quibus*, 5, 531.—**pluris**: this acc. form of the word occurs in all places in Virgil and Horace, and in 5, 529, the only other Lucret. occurrence (Keller, *Lat. Sprachg.* II, 307).

705. **exanimum**: 3, 714 n.—**procul**, 'afar off.'

706. **conspicias** with acc. and inf. first here and sparingly afterwards; Dr. § 437, 1.—**fit**, 'it comes to pass,' *i.e.* the natural thing is, etc.

707. **illius** ⟨*hominis leti*⟩.—**una**: the proper one.

708. **vincere**, 'maintain'; cf. on 2, 748.

709. **interiisse a morbo** corresponds to ἀποθανεῖν ὑπό, copiously illustrated in *Archiv*, 10, 495. As the preposition is not written with *veneno*, probably metrical convenience had some weight.

710. **contigit ei**, Voss, edd.; *contioitel*, O; *contioite*, Q.—**contigit**: 3, 1083 n.

711. **dicere habemus**, ἔχομεν λέγειν: for elision, cf. on 2, 919, and for the phrase, Cic. *Rosc. Am.* 100, *Att.* 2, 22, 6, cited in lex.

712–737. 'The Nile overflows in summer because (1) the north winds blow it back, or (2) sand is heaped up at its mouth, keeping back the water, or (3) heavy rains occur at the source, or (4) snow melts on the mountains there.'

712. **in aestatem**: cf. *in lucem*, 875, *in horas*, 5, 274, and *in dies*. *Aen.* 7, 8, 'adspirant aurae in noctem.'—**redundat**: 5, 603.

713. **terris Aegypti**, Lachm. M.; *terris, Aegypti*, Br. Giuss. Bail.; but every one knew that the Nile was the river of Egypt; in popular consciousness now it is the 'only river of Egypt.' Herod. 2, 18, recounts that the oracle of Ammon declared that only that which was watered by the Nile was properly Egypt. Lamb. avoids the difficulty by punctuating only after *crescit*, in which case *unicus* is ἀπὸ κοινοῦ. Sen. *NQ.* 4, 1, 2, mentions the same phenomena of the Danube.

714. **saepe** = *semper*; the words are interchanged in 2, 1062; 5, 430. But the Nile did fail sometimes: Sen. *NQ.* 4, 2, 16.—Cic. *ND.* 2, 130, *Aegyptum Nilus inrigat.*—**calorem**: 1, 174.

715. This explanation is ascribed to Thales: Sen. 22.—Herod. 2, 20, remarked that the Nile rose when these winds did not blow.

716. **qui etesiae**: 2, 204 n.; **etesiaĕ esse**, 3, 374 n. Cic. *Arat. Phaen.* 157, 'hoc motu radiantis etesiae in vada ponti,' the only hiatus in Cicero's hexameters (*APA.* 28, 65). — **etesiae**: trade winds blowing annually, ἔτος, during the summer. — **qui**: abl. on 1, 700; M. takes it as nom., but cf. *tunc*, 731. — See Ellis, *J. Phil.* 2, 224, and 3, 269.

717. **remorantur**: cf. 2, 158.

718. **cogentes . . . coguntque**: repetition in different senses; 3, 206 n. — **manere**, 'to wait.'

719. **adverso**: *adversis*, 725.

720. **ab**: Lucan, 2, 51, 'fundat ab extremo flavos aquilone Suevos.' — **axis**, 'pole'; cf. 1107.

721. **ex . . . ab**, 'out of' . . . 'away from.' — **aestifera**: on 3, 11. — **parti**: 5, 511.

722. Cf. 5, 339, for rhythm. — **percocto**, 'baked,' *i.e.* blackened.

723. **media . . . diei**: *mĕrīdĭē* is unmetrical.

724. **est quoque uti** instead of *aut* corresponding to *aut*, 715. *Est uti possit* = *potest*: on 3, 715.

725. A bar of sand may form, closing the mouth of the river against the current. Mela, 1, 53 sq., gives several explanations of the Nile's rising, among them *aut harenis quas cum fluctibus litori adplicant ostia obducunt.* *Oppilo* seems transitive wherever used.

726. **ruit harenam**: 1, 272 n. *Georg.* 1, 105, 'cumulosque ruit male pinguis harenae' in a different meaning.

727. **quo . . . pacto**: *hoc . . . pacto*, 121, 173; *pacto* is separated from other attributes in 1, 1035; 2, 750, 773, 1052. — **fit uti . . . fiat**, *fiant*, 730; Cic. *Orat.* 202, *fit ut . . . fiat*, cited by M. to show how *fit uti* has sunk to the equivalent of a particle.

728. **proclivis**: 2, 455 n.

729. Mela, *l.c.*, 'nubes super principia eius imbre praecipitant'; Pliny, 5, 55, 'imbris Aethiopiae aestivos iisdem etesiis nubila illo ferentibus'; by Diod. Sic. 1, 39, ascribed to Democritus. — **forsan**: the first occurrence in the literature. — **ad caput**: cf. 694 and 5, 270.

730. **quo**, OQ, Howard, *J. Phil.* 1, 138, and vulg. before Lachm.; *quod*, Lachm. edd., following Juntine. But *quo* corresponds to *eo*, as *qui* to *eo* in 716, and the hiatus also is similar. Lachm. objects to the tautology *quo . . . tunc*, but he accepts *his ibi* in 3, 28, which is no worse. Surely L. is the last writer against whom such an objection should stand. — **etesia flabra aquilonum**: 5, 742.

731. **omnia** seems emphatic by its position; cf. 4, 519.

732. **eiecta** ⟨*nubila*⟩, Bock., fancifully, 'banished.' — Cf. 723.

733. **cum convenerunt**: cf. 896–897.

734. Cf. 517–518.

735. Sen. *NQ.* 4, 2, 17, 'Anaxagoras ait ex Aethiopiae iugis solutas nives ad Nilum usque decurrere. in eadem opinione omnis vetustas fuit. hoc Aeschylus, Sophocles, Euripides tradunt, sed falsum esse pluribus argumentis patet,' and his refutation is similar to that by Herodotus.

736. **albas** occurs rarely as an epithet of snow: Blümner, *Farben*, 13. — **descen-**

dere, Lamb. edd.; *decedere*, OQ. Serv. on *Aen.* 4, 250, misquotes *albas effundere ningues*. For the confusion between *decedere* and *descendere*, cf. Drak. on Livy, 36, 14, 4 (with Wakef.), and see on 1, 680. — **ningues**: the form is quoted elsewhere only from the grammarians; cf. *ninguit*.

737. **tabificis**: first appearance of the word; Accius had used *tabificabili*. Cf. *tabescere*, 964. — **sol lustrans**: 5, 1437.

738–768. 'Avernus, so called because without birds, near Cumae. Another at Athens; another in Syria, where quadrupeds also suffer from noxious vapors. No supernatural explanation is necessary.'

738. **quaecumque loca locusque.** Notice the pleonasm in his manner and cf. 538. — **sint**, OQ, edd.; *sunt*, Bock. Br. There is asyndeton, hence *sint*.

739. **natura praedita constent**: cf. on 1, 581.

740. **principio**: 'to begin with,' as an introduction. — **quod**, OQ, M. Giuss.; 'as to the fact,' 3, 31 n. *Quo*, Lachm. Br. Bail. — Polle, *Phil.* 26, 537, rejects 740–746 because there is no correlative to *principio*, because of the hiatus in 743, because 745 sq. is tedious, because 818 sq. is a discussion of the same subject, and because of the numerous etymological glosses. — **Averna** is evidently derived from *avis;* so Nonius, 'quia odor avibus infestissimus,' *Archiv*, 8, 436. — **id** ⟨*nomen*⟩: we should have expected *id factumst*.

741. **inpositumst**: on 3, 346. — **contraria**, 'baneful,' is not Ciceronian. *Georg.* 3, 546, 'est aer avibus non aequus'; *Aen.* 6, 239, 'haud ullae poterant impune volantes | tendere iter pennis.'

742. **e regione**: on 4, 374. — **loca venere**: earliest example of the terminal acc.; *Archiv*, 10, 395.

743. **remigi oblitae** (Lachm. edd.): 3, 374 n.; *remigio*, OQ, which Ellis, *J. Phil.* 2, 224, would keep as a dat. of purpose; *remigiom*, Wakef.; *remigium*, Struve, Everett. — **remigi . . . pennarum**, πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι, Aesch. *Agam.* 52, afterward a commonplace; *Aen.* 1, 301, *remigio alarum*.

744. **cervice**: on 1, 35. — **profusae**: lex. cites from Festus, *profusus*, 'abiectus, iacens,' as used by Pacuvius.

745. **terram**: *sunt quaedam averna sine aqua*, Lamb. — **fert**: 2, 260 n.

746. **Avernist**, Bern. edd.; *Averni*, OQ, Juntine, vulg.; *Averno est*, Lamb.; *est si . . . Averni*, Lachm. Whether L. is bound in consistency to use *est* here I doubt. Cf. 3, 1079.

747. **aput** occurs only here and in 848 in L. — **montis** is n. pl., as in 4, 397. *Montis*, O; *montes*, Q. The older scholars had much difficulty with this verse; all editors now read *acri sulpure*, with Salmasius, for *ecri suiper*.

748. **calidis fontibus**: Strabo, 5, p. 244, τόν τε Πυριφλεγέθοντα ἐκ τῶν θερμῶν ὑδάτων ἐτεκμαίροντο τῶν πλησίον καὶ τῆς Ἀχερουσίας.

749. **et**: Lachm. *ut*, but *quoque* in 756 makes it certain here. L. is the only Latin poet that uses *Athenaeus;* the others have *Cecropidae* and *Thesidae*.

750. ὡς Ἀθήνησί τε ἰδεῖν ἔστιν ἐν προδόμῳ τοῦ Παρθενῶνος, Philostr. *Apoll.* 2, 10, of *Averna* (M.).

751. **pennis appellunt**, as if sailing; unusual of birds.

752. **non cum**, 'not even when.'

753. Coronis in Ov. *M.* 2, 562, 'acta deae refero, pro quo mihi gratia talis | red-

ditur ut dicar tutela pulsa Minervae | et ponar post noctis avem . . . quamvis irata est, non hoc irata negabit.'

754. **pervigili**: gen. sing.; Ov. *M.* 557, 'abdita fronde levi densa speculabar ab ulmo.' — **causa**: Stat. *Th.* 2, 74–75. — **Graium . . . poetae**: cf. 2, 600. Possibly the reference is to Callimachus.

755. **loci || opus**: 3, 374 n. — **opus efficit,** OQ, Wakef. Br. Giuss. Bail.; *vi ibus officit,* Lachm.; *ope sufficit,* M.; *locorum ope sufficit,* Purmann, *Jahrb.* 115, 284; *potis est facere ipsa sua vi,* Goebel; *sponte efficit,* Polle, *Phil.* 25; *sponte officit,* Meissner; *locorum opus efficit ipsa suapte,* Bouterwek; *sua vi,* Lamb. — **opus**: Cic. *Div.* 2, 59, 'si mures corroserint aliquid quorum est opus hoc unum' (Giuss.). Ellis, *J. Phil.* 28, 19, *pus.* — **suapte**, Acc. 492, 'illos suapte induxit virtus' (Lachm.). *Suapte*, naturally = *sponte sua*, may be nom., as Ribbeck suggests on Accius.

756. **fertur**: L. had not visited Syria; cf. 5, 663. The place is supposed to be the Plutonium in Hierapolis, near Laodicea, mentioned by Strabo, 13, p. 629. — **esse videri,** 'is to be seen' = *videndus esse.*

757. **quoque**, as well as birds.

758. **ipsa**, 'alone,' with *vis.* Lamb. interpreted *ipsa* ⟨*animalia*⟩.

759. **manibus divis**: 3, 52. — **sint mactata** ⟨*quadripides*⟩: 1, 352 n. *Fit . . . mactatu'*, Lachm.

760. **naturali**: cf. 30.

761. **e fiant causis,** OQ, Br. Giuss. Bail.; *e causis fiant,* Flor. 31, old vulg.; *effiant causis,* Lachm. M. — 3, 1055, *e quibus id fiat causis.* For the position of the preposition, to which Lachm. objects, cf. 5, 501, 'atque levissimus aerias super influit auras,' not due to any metrical necessity.

762. **ianua Orci,** on 3, 67. — **forte his**, M. edd.: *forte hic,* Bouterwek; *poteis,* OQ; *Puteis,* Turneb. Lachm. Jessen, *QL.* 39; *ianuam ne pote eis,* Goebel; *ianuam ne Puteis,* Bock.; *ianua ne putens,* Nencini; *ne patulis,* Albert.

763. **post hinc** is cited from *Aen.* 8, 546; cf. *post inde,* 3, 529. *Postam,* Bock. Goebel.

764. **inferne,** *i.e. ex inferis,* Lamb., who emended from *inferna.*

765. **cervi**: Mart. 12, 29, 5, 'cervinus gelidum sorbet sic halitus anguem'; Pliny, 28, 149, 'exitio his esse cervos nemo ignorat ut si quae sunt extractas cavernis mandentis.' The *Etym. Magnum* derives ἔλεφας διὰ τὸ ἕλκειν τοὺς ὄφεις καὶ ἀναιρεῖν διὰ τῶν μυκτήρων. — **putantur**, sc. by the ignorant.

766. **serpentia** is still a participle to L., although *lubrica serpens* occurred in 4, 60.

767. Cf. 1, 880.

768. **percipe**, on 3, 135.

769–780. 'The earth provides much that is nourishing, and much also that is baneful.'

769. **ante**: 2, 333 sq.; 4, 633 sq., etc.

770. **cuiusque**: cf. 4, 859. — **figuras**, elements, 3, 190 n.

771. **cibo**, predicate: see in Roby, II, xxxvii sq., examples with *alimento cibatui esui potui victui,* etc. — **quae**, Juntine, edd.; *eque,* OQ; *aeque,* Voss, Lamb. van d. Valk. The text in its present form is due to Wakef. — **vitalia**, 1094–1095 and 2, 575 n.

772. **incutere**: 'plague' is from *plaga*, πληγή; there is the same conception of striking and smiting. *Incutio* is not common in this connexion.

773. 4, 633, 'aliis alius qui sit cibus,' etc., *id.* 677, 'verum aliis alius magis est animantibus aptus | dissimilis propter formas.'

774. **rationem**, 'respect.'

775. Cf. 997.

776. **primasque figuras**, on 2, 685.

777. **inimica**, on 1, 759.

778. **tactu**, OQ, Wakef. Bentley, Bock. † Bail.; *odore*, Lamb.; *iactu*, M.; *adtactu*, Lachm.; *sese*, Br.; *tractu*, Polle, Giuss. Housman; *sensu*, Bentley ('si quid mutandum'), van d. Valk. Cf. Ellis, 663 n. and 4, 673, 'quo pacto naris adiectus odoris tangat,' and 2, 434. *Aspera tactu* again in 1150. Housman's interpretation of *tractu*, 'harsh to inhale,' appears unclear (*J. Phil.* 25, 248).

779. **multa parum**: 2, 336 n. — **tactu**, of touch-sensation; coördinate with *aspectu* and *sapore*, and hence unambiguous.

780. **tristia**, on 1, 944. — *Georg.* 2, 126, 'Media fert tristes sucos tardumque saporem.'

781–817. 'Consider how many things have noxious influence: some trees cause headache or death; a smoky lamp is offensive to all, and castor to women; a hot-water bath after eating may cause vertigo, and the vapor of coals affects the brain. The earth, too, produces sulphur, and the mines of gold and silver exhale poisonous gas. The air is constantly receiving these terrestrial exhalations.'

781. Br. and Giuss. place 781–782 after 776, with Kannengiesser.

782. **sensu**, 'influence.' — **spurcae**: Nonius interprets *spurcum* as *fetidum*, quoting this line. — **gravesque**: V. *Ecl.* 10, 75, *gravis cantantibus umbra*. Cf. 4, 125 and n.

783. **arboribus**: Pliny mentions the walnut and box (17, 89, and 16, 70); Virgil the juniper (*Ecl.* 10, 76). The upas in Java is known in modern times. — Giuss. places 783–787 after 798.

784. **capitis dolores**, 1202. Cephalalgia.

785. **prostratus**: 2, 29.

786. **arbos**, on 1, 774. — Cf. the wonderful serpent, 4, 638. Pliny, 16, 51, 'Sextius milacem a Graecis vocari dicit, et esse in Arcadia tam praesentis veneni ut qui obdormiant sub eo cibumve capiant moriantur'; edd. there quote Plut. *Symp.* 647 f, *ἱστοροῦσι γὰρ ὅτι καὶ σκιὰ σμίλακος ἀποκτίννυσιν ἀνθρώπους ἐγκαταδαρθόντας ὅταν ὀργᾷ μάλιστα πρὸς τὴν ἄνθησιν.*

787. **odore taetro**: 3, 581.

788. **terris ex**, on 2, 791. Giuss. strangely transfers 788 to follow 770. — **omnia**, these noxious influences.

789. Giuss. places 789–790 after 772. For the formula see on 1, 341.

790. **que** connects *gerit* and *tradit*. Bock. *trudit*.

791. **que** introducing a list of examples, 797, 802; in 5, 534, it introduces a paragraph. — **recens**, on 2, 416. — Pliny, 7, 43, 'cum plerumque abortus causa odor a lucernarum fiat extinctu.'

792. **consopit** ⟨*nidor*⟩. — **ibidem**: 3, 1080 n.

793. A much-tortured line before Lachm., who puts it after 801, reading *spumam*

ut. OQ, *pumos; spumas,* Madv. edd. Lamb. found in the margin of his codex Memmianus *ut spumas.* — **et** connects *concidere* and *mittere.* — **spumas mittere** from epilepsy; 3, 489 n. *Eum* is to be supplied before *qui.*

794. **castoreo,** secretion of beaver.

795. A beautiful and suggestive rhythm. — Catull. 65, 18, 'effluxisse meo forte putes animo | ut missum sponsi furtivo munere malum | procurrit casto virginis e gremio.' — **nitidum opus,** 'fancy work'; probably embroidery.

796. **sī ŏdor:** 2, 404 n.

797. Giuss. arranges 780, 797–798, 783. Note the pleonasm *languentia solvunt* and *membra per artus,* and cf. 3, 151. Kraetsch comp. *Aen.* 3, 237, *scuta latentia condunt.*

798. Cf. the causes of sleep, 4, 919, 922.

799. **cunctere,** OQ, Br. Giuss. Bail.; the reference is general. *Cunctare,* Madv. Lachm. M. — **lavabris,** not found elsewhere; displaced by *labrum;* Lindsay, *LL.* 180.

800. **et fueris,** Br. Giuss. Bail. (in text). Br. recognizes the difficulty of the un-Lucretian position of *et;* Wakef. had written *plenior, et fueris solio;* Br. formerly, *ex epulis. Efflueris,* OQ, *et laveris,* Lachm. M. (and Bailey), *et frueris,* Madv. *Adv. Crit.* 2, 27; O corr. *lavaris.* Several early edd. had *fueris* in various arrangements. Ellis, *e flustris.* I know of nothing better than *et fueris* at present: perhaps *cunctare . . . et flueris* could be read, *flueris* meaning 'fainting'; at any rate some form of *fluo* must be retained. *Laveris* is purposeless, *frueris* weak, and *fueris* tautologous. — **solio** is general for 'bath tub'; originally it must have been a sitzbath.

801. **in medio** ⟨*solio*⟩ is improbable, as the patient would probably fall to one side of his tub. Bock. *in medio* for 'in public' transfers the customs of the empire to the republic. When the sentence is finally emended, the words will meet with an adequate explanation.

802. **carbonum,** from braziers used in heating.

803. The suggested remedy seems dubious. Can he mean evaporating water to moisten the air?

804. **domans,** Marull. Madv. *Adv.* II, 27, Giuss.; *domnus,* OQ; *domus,* Vat. 3276, Lachm. M. Bail.; *hominis,* Lamb. Cartault, Br., who infers a lacuna following the verse. — **fervida febris,** Lamb. Madv. Giuss. Cartault, Bock.; *fervida servis,* O, *f. fervis,* Q; *fervidus ignis,* Pius; *f. nervis,* Wakef.; *fervidior vis,* Lachm. Br.; *fervidu' nervis,* M.; *f. sorbus,* Ellis (*J. Phil.* 3, 272). — The verse is desperately corrupt, but the adopted reading has in its favor the usual meaning of *membra* and the alliteration *fervida febris,* and closeness to the Mss. Discussion in Jessen, *QL.* 39, and by Purmann, *Jahrb.* 67, 678, who thinks some word explaining *vini* was extruded by *domus.*

805. **vini,** OQ, Br. Giuss. Bail. Cartault; *viri,* Pius, Lachm. M. M. cites Hor. *S.* 2, 4, 51, 'Massica si caelo suppones vina sereno | . . . decedet odor nervis inimicus.' The pathology is no more extraordinary than that in 803. — **mactabilis,** ἅπ. λεγ.; cf. on 1, 11. — **instar,** 'the equivalent,' originally of quantity; earlier only in Cicero, *Verr.* 2, 5, 44; 89 (*Archiv,* 2, 583). Cf. 614.

806. **in,** 'within'; not 'on,' as before.

807. **concrescere**: cf. 626 and n.

808. **venas**: 5, 1255; Pliny, 2, 158, describing at length the varied gifts of mother Earth, among which are beneficent poisons, says, 'penetramus in viscera auri argentique venas et aeris ac plumbi metalla fodientes, . . . viscera eius extrahimus. ut digito gestetur, gemma petitur.' *Aetna*, 276, 'scrutamur rimas et vertimus omne profundum; | quaeritur argenti semen, nunc aurea vena.'

809. **terrai . . . abdita**, part. gen. on 1, 340. Keller, *Lat. Sprachg.* 2, 359, would have it locative. — Tac. *H.* 4, 1, 'scrutari ac protrahere abditos.'

810. **Scaptensula**, Σκαπτησύλη, a mining town in Thrace, mentioned by Herodotus and Thucydides, and even Festus, who places it in Macedonia. Probably there was arsenic there also.

811. **mali**, removed in modern times by ventilation. *Metalla* is not cited from any Latin author before L. — Pliny, 33, 98, 'odor ex argenti fodinis inimicus omnibus animalibus sed maxime canibus.'

812. **colores**: Silius, 1, 233, 'redit infelix effosso concolor auro' (M.). The ancient gold was pale.

813. **audis**, Flor. 31, edd.; sole occurrence of the form in L.; OQ, *audire*.

814. **vitai copia desit**: 3, 254, *vitae desit locus*.

815. **necessis**, Lachm. edd.; *necessest*, OQ; *necessus*, Cartault. Cf. on 2, 710.

816. **exaestuat aestus**: 2, 1137.

817. **foras in apertum**: 3, 604, *f. i. aperto*. — **prompta caeli**: 1267, *populi loca prompta*.

818–829. 'So Avernian places exhale deadly poison which first stupefies and then kills the birds.'

818. **et**: *ea*, Lachm., but even Bern. does not follow him. — **alitibus**: he uses only the form *volucres* of that word: *ales, alituum, alitibus*, only of *ales*. *Malitibus*, OQ, *alitibus*, Q corr. edd.; *halitibus*, Bergk, Bock.

819. **mortiferam vim**: 1138, *m. aestus*: *Dirae*, 23, *pestiferos aestus*.

820. Cf. 604.

821. **quo** = *et eo*.

822. **correpta**, 'arrested.'

823. **regione loci**: 2, 260 n.; below, 833. — **derigit**, *Bell. Hisp.* 29, *hinc derigens* (Wakef.). Could *aestus*, from 824, have displaced *sese?*

824. **conruit**, 'rushes headlong,' a very rare meaning; see lex.

825. **reliquias vitae**: *r. animai*, 3, 656.

826. **aestum**, 'dizziness,' 3, 173; 4, 1023. The use of the word in different meanings is in his manner.

827. **cecidere**, pl. of general occurrence; sc. *aves*.

828. **vomenda**, *Aen.* 9, 349, *vomit ille animam* (Wakef.).

829. **fit copia circum**: 5, 359 n.

830–847. 'Sometimes the air between the birds and the earth is dispelled by the exhalation, and when the birds reach such a place their wings do not sustain them and they fall; * in summer the water in wells is cooler because the earth dries up and sends out the seeds of heat. In winter the earth contracts and sends its heat into the wells.'

830. **vis atque aestus**: cf. 824.

831. Cf. 4, 247, 'aera qui inter se cumque est oculosque locatus.',

832. **inanis**, without air.

833. *cuius loci e regione* is the order; cf. 742 and n.

834. **claudicat**, on 3, 453. — **nisus inanis**: 5, 909, 'nixus in . . . nomine inani.'

835. **utrimque**: cf. 551.

836. **nixari**, on 3, 1000. Festus, quoting the verse with *nexari* and the statement *nictare et oculorum et aliorum membrorum nisu saepe aliquid conari* led Lamb. and Wakef. to read *nictari*.

837. **pondere cogit**: 2, 288, *pondus prohibet*.

838. **vacuum**: the order is *per prope vacuum inane*. For *vacuum inane*, cf. on 1, 439. — **iacentes**: lying prostrate because powerless; not *cadentes* merely, proposed by Wakef.

839. 2, 951, '⟨animam⟩ dispersamque foras per caulas eiecit omnis.'

840. The lacuna here is accepted by all edd. since Lachmann, except Bock., who proved that a leaf of the archetype had fallen out. He inserts the fragments *non mihi si linguae centum sint oraque centum, aerea vox; mensibu' frigus; cameraeque caminis; ne oblimet*, here. The first fragment is attributed to L. by Servius on *Aen.* 6, 625, and *Georg.* 2, 43, but claimed for Lucilius by Müller (but not by Marx); the second by Sacerdos, *KGL.* 6, 448, 9; the third by Charisius, *KGL.* 1, 58, 24; the fourth by Philargyrius on *Georg.* 3, 136, but is attributed to Virgil himself by Müller, *Lucilius*, 169. Cf. Pascal, *Riv.* 34, 257. — Goebel, to avoid a lacuna, would read *frigidior fit ut . . . sit;* Woltjer, *Jahrb.* 123, 782, would prefix *frigore cum premitur terra, est calidus magis atque.* Br. brackets 840–847, although interruption of the argument is not easily proven after so long a lacuna. Serv. on *Georg.* 4, 51, says, 'secundum physicos qui dicunt quo tempore hic hiems est aestatem esse sub terris . . . quod etiam Lucretius exsequitur et trahit in argumentum putealem aquam,' showing plainly that *porro* in 840 is a continuation of an argument, as in 845.

841. **arescit**, OQ, may have been justified by something in the lacuna. *Rarescit*, edd. — **siquae**, Avanc. edd.; cf. 4, 199; *siqua*, OQ.

842. **propere**, Marull. vulg. Lachm. M.; cf. 149, 985; *propriae*, O; *proprie*, Q, Bock.; *proprii*, Bern. edd. But could the copyist have mistaken the gender of so common a Lucretian word as *vapor?*

843. **tellus effeta**, O; cf. 2, 1150. Q, *effecta;* Bentl., *defecta;* Lamb., *affecta*.

844. Cf. 1037.

845. **frigore** is causal with all three verbs.

846. **concrescit**: 3, 20, *nix acri concreta pruina* and n.

847. **exprimat**: cf. 867. — **gerit**: cf. 790 and on 1, 717.

848–878. 'The fountain at Hammon is cold during the day and hot at night, not because the sun below the earth heats it, but because the earth is porous round about the fountain and gives up its seeds of heat to the water during the night; during the day the earth expands again and receives the heat back; the water also gives up its heat during the day by rarefaction.'

848. **Hammonis**: Q. Curt. 4, 7, 22, 'est et aliud Hammonis nemus: in medio habet fontem — Solis aquam vocant.' It was one of the Mirabilia of the ancient world, mentioned by many. Probably the temperature of the water remained constant, while that of the atmosphere changed. — **fanum**, not *templum*.

849. **fertur**: again L. had not seen it; cf. 1, 727.—There is a facsimile in Chatelain of 849–954 as given in the *Schedae Vindob.*

850. **nimis admirantur**: 1, 641, *stolido magis admirantur.*—**acri**, 'piercing.' Pliny, 14, 77, *siccantur acri sole.*

851. **raptim**: Lamb. edd. except Bock. for *partim*, which is defended by Ellis, *J. Phil.* 2, 225.

852. **terribili**: 4, 460, *severa silentia noctis.*

853. Cf. 2, 176.

854. **contractans**: on 2, 853.

855. **calidum reddere**, 'make it hot.'—**supera de parte**, 'on the surface.'

856. **superum lumen**: Enn. *Ann.* 102, 'cum superum lumen nox intempesta teneret.'—**fervore fruatur**: 3, 200, *mobilitate fruuntur* and n.

857. 5, 654, 'aut quia sub terras cursum convortere cogit,' of the sun's course.

858. **percoquere umorem**: 5, 1254, *terram percoxerat.*—**satiare**, Vat. 1954, Pius, Lachm. edd.; *soclare*, OQ; *sociare*, Marull. vulg.; *donare*, Bern. *Satiare* was corrupted into *saclare, soclare.* Germanicus, *Arat.* 598, 'siderea vix tum satiatus luce' (M.).

859. **saepta domorum**: 1, 354 n.

860. **insinuare**: on 3, 485.

861. **magis rara**: on 3, 192. OQ have *para.*

862. **tenet**, OQ, Giuss.; cf. 519; here it approximates to a simple *est; tepet*, Lachm. edd. *Tepet* is acute, but is not used by L., and *terra tepet* is so strange an expression that it needs support. Again, *tepet* calls for *quod*, not *que*, in 863. Lamb. interpreted *terra quae hunc fontem circumplectitur.*—**cetera**: 3, 143.

863. Notice the interlocking.—**prope**: here only in L. as a prep.

864. **hoc ubi**: on 4, 360.—**roriferis**: first in L., then in Statius and Sen. Tr.; cf. on 3, 11.—**nox obruit**: cf. 5, 650.—**umbris**, edd. for *undis* which may be right; 2, 152, *aerias undas.*

865. **penitus**, Lachm. edd.; *subtus*, Ald. Br.; *sonitus*, OQ.

866. **compressa**: 4, 618, ceu plenam spongiam aquai | siquis forte manu premere . . . coepit.'

867. **ignis** is gen.

868. **laticis**, OQ, Br. Giuss. Bail.; *aqŭae*, Lachm. M., after Bede in *KGL.* 7, 253. The Ms. tradition for *laticis* is too strong to be dislodged by the testimony given by Bede, and *aqŭae* may be the gloss; or the change may have been arbitrary to illustrate a metrical principle, as in Terent. Maurus *passim.* See Ritschl's defence of *laticis* in his *Opusc.* 2, 600, 606.—**vaporem**, OQ, Giuss. Goebel, *QL.* 37; *saporem*, Lamb. edd. *Vaporem* may be regarded as epexegetical of *calidum tactum*; a double statement in his manner. Cf. *calido vapore* in 858, 870; so = *vapores exhalat calidos.* Bede's grammarian would have changed *vaporem* if there had been any necessity.

869. **dimovit**, 'loosened'; *Georg.* 2, 513, 'terram dimovit aratro' (Wakef.).

870. **gliscente**, edd., following a suggestion of Wakef., for *miscente*, OQ; but I am not certain that L. wrote *gliscente*, elegant as it is. *Vapor* is material to L., and thus could be 'mixed in.'

871. 5, 86, 'rursus in antiquas referuntur religiones'; 2, 965, '⟨corpora⟩ trepidant in sedibus intus.'

872. **cedit**: 2, 999, 'cedit item retro, de terra quod fuit ante, | in terras.'

873. Note alliteration and emphasis.

874. **iactatur**: of molecular disturbance, 2, 89. — 874–875 were probably a later addition.

875. **in lucem**: on 712. — **rarescit ab aestu**: Cic. *ND.* 2, 138, 'calescit ipso ab spiritu.'

876. Prosaic repetition; cf. 867.

877. **gelum** = *frigus.*

878. **mittit** ⟨*aqua*⟩: a general comparison; the cold leaves the ice and thus dissolves it. — **nodos**: Petr. 123, 188, *undarum vincula rupit* (M.).

879–905. 'There is also a cold fountain whose exhalations ignite inflammable objects, just as in the sea a fountain pours forth fresh water. So a freshly extinguished candle gives out particles which are ignited before a second candle touches it.'

879. **Frigidus fons** at Dodona; one of the Mirabilia, mentioned by Pliny, 2, 228, 'in Dodone Iovis fons cum sit gelidus et inmersas facis extinguat, si extinctae admoveantur, accendit.' Bergk misses the name and proposes *Tomaro f. q. sita supra.*

880. **concepto igni**: 308, *ignem concepit.*

881. **accensa per undas**: Pliny, 36, 174, 'mirum aliquid, postquam arserit, accendi aquis,' of lime.

882. *Georg.* 4, 305, 'Zephyris . . . inpellentibus undas' (W.).

883. **in aqua . . . vaporis**: 872, *calor . . . aquai.*

884. **de . . . que**: 3, 3 n.

885. **ignis**: not 'flame,' but as in 1, 636. — For caesura, see on 1, 664.

886. **simul**: they rise to the surface with the water.

887. **multa** ⟨*ignis corpora*⟩.

888. **praeterea**, OQ, Bock. Giuss.; *propterea*, Lachm. edd. — **dispersa** ⟨*semina*⟩. — **foras**: away from the water. — The new motive is the velocity of the movement which prevents combinations.

889. **conciliari**: combine in the air above the fountain.

890. **endo**: on 1, 82. — **Aradi fons** (Lachm. edd.), on a Phoenician island: 'nam dulcis haustus in mari plurimis locis ut ad Chelidonias insulas et Aradum et in Gaditano Oceano,' Pliny, 2, 227. OQ, *maris parat;* Voss, *mari Aradio est;* the Capitulum before 888 had *de fonte Aridi.*

891. **scatit**: on 5, 598.

892. **praebet**, Flor. 31, edd. for *praeter*, OQ, which yet may be right, sc. *dat;* 5, 872, *dare nobis* | *utilitatem.* — **aequor**: the high seas.

893. **opportunam**, 'timely'; condensed from *utilitatem, rem opportunam;* 3, 207, 'res opportuna cluebit'; 5, 807, 'loci regio opportuna.'

894. **intervomit**: on 2, 199. The word is cited elsewhere only from Tertullian.

895. **per eum**: 885–886.

896. **quae**, Ven. Howard, M. Bock. Bail.; *que*, OQ; *quo*, Lamb. Lachm. Br. Giuss. *Quae*, as nearer the Mss., should be retained, as the inversion is Lucretian: *illa* ⟨*semina*⟩ *. . . semina quae;* 1, 15 n.

897. **conveniunt**: 5, 599, *elementa vaporis* | *. . . conveniunt.* — **taedai** (*tedai*) **corpore**, Voss, edd.; *deda corpora*, OQ. — **adhaerent**: 472, *umoris adhaesum.*

898. For elision after 5th dactyl, see on 1, 409.

899. **latentis**, Bern. M. Giuss. Bail.; *tepentis*, Lachm.; *trementes*, Bergk; *tenentes*, OQ, which, although tautologous with *habent*, was approved by Lambinus, a good Latinist, and is supported by all Mss. and edd. before Lachm. Lamb. comp. 1, 1069, *amplexi habent*.

900. Good translates, 'When, just extinct, the taper we apply | To one full blazing.' — **linum** for 'lampwick' is quoted from the Vulgate and Tertullian.

901. **extinctum admoveas**: cf. Pliny, quoted in 879. *Admoveo* is common in this connexion; *Thes.* 1, 771, 19.

902. **taedam**, ⟨*nuper extinctam accendi*⟩.

903. **vapore**: invisible heat.

904. **imbuat**, 'touch,' like *inficio*, *contingo*, a metaphor familiar to L.

905. **quoque** modifies *illo*; 3, 349 n.

906–916. 'The next wonder is the Magnet.'

906. **incipiam**: 1, 55 n.

907. **ferrum ducere**: *ferrumque maritat*, Claud. *Idyll.* 48, 37.

908. **patrio**, OQ; *patriae*, Bock. Br. in *Prol.* — **de**, for etymological origin, occurs here first; afterwards in Virgil and Tacitus (Hertz, 31). — 'Sideritin . . . nomine vocant, quidam Heraclion. Magnes appellatus est ab inventore, ut auctor est Nicander, in Ida repertus,' Pliny, 36, 127.

909. **sit**, Flor. 31, vulg. Br. Giuss.; *fit*, OQ, M. Bail.; *fit ortu*, Lachm. *Fit* is harsh and is confused with *sit* elsewhere, *e.g.* 5, 359. The subjunctive expresses the Greek reason, not the author's. — **ortus**, 'origin'; Bergk, *fortis*.

910. Lamb. compared the description of magnetic phenomena in Plato, *Ion*, 533 d. Bock. comp. S. August. *CD.* 21, 4, 'Magnetem lapidem novimus mirabilem ferri esse raptorem; quod cum primum vidi, vehementer inhorrui,' and then he recounts the usual experiments.

911. The gravity of the spondees is remarkable.

912. **que**, 'or,' 1, 656. — Heinze, on 3, 288, would have *etiam* for *etenim* here, as the position of *etenim* is unexampled in L. elsewhere.

913. **demissos**, Lamb. edd. for *demisso*, OQ.

914. **unus** ⟨*anellus*⟩.

915. **noscit**: highly poetical; cf. on 2, 356. *Amicam saucia sentit*, Claudian, 42.

916. **permananter**, ἅπ. λεγ. — **pervalet**, OQ, Wakef. Bock. Br. Giuss. Bail. Goebel, Polle, ἅπ. λεγ.; *pervolat*, Turn. Bentl. Lachm. M.; cf. 1060. Here again one ἅπαξ brings another; the *per* is due to assonance.

917–920. 'A difficult subject, needing close attention.'

917. **Hoc genus** = *huius generis*; 3, 221 n. — **firmandumst multa**: 1, 111 n.

918. A formula.

919. Cf. 1081. — **ambagibus**, O corr. edd.; *ambaginibus*, OQ; *ambaginibust*, Bergk, Bock. *Longis ambagibus*, Hor. *Ep.* 1, 7, 82; Ov. *M.* 4, 476. Yet Manil. 4, 304, has *et verum in caeco est multaque ambagine rerum*.

920. **reposco**: 2, 369 n.

921–935. 'Particles continually stream from things, provoking sensation.'

921. **ab rebus**: *a*, O; *ab*, Q; on 1, 554.

922. **fluere** *corpora*, 4, 860, **mitti** *debet imago*, 4, 63; *fluere et mitti* . . . **spargique** *odores*, 4, 676.

923–935 = 4, 217–229 with *propter*, 926; *circum*, 220; *sonitus manare*, 927; *voces volitare*, 221. Lachm. ejected 933.

925. **ab sole,** to agree with 4, 219, cf. on 2, 1135; OQ *a*.

927. **auras,** OQ, edd.; *auris*, Lamb. Housman, Bail.; see *J. Phil.* 25, 248.

936–958. 'Remember that body and void are mingled together in things, as has been shown by many examples in the first book.'

936. **repetam**: 1, 418, *repetam* . . . *retexere* and n.

937. **primo carmine**: 1, 348 sq.

938. **hoc** is object of *noscere*.

939. Notice the emphasis of the statement. — **protinus,** 'immediately.'

940. Cf. 5, 110.

941. **in promptu**: on 3, 106. — **mixtum inani**: on 3, 233. OQ have *corpus mixtum inani*, whence Wakef. reads *c. m. in inani*, which is not what L. means.

942. Cf. 1, 348. — **ut in**: 4, 1218; 6, 137, *ut interdum*, not *uti*.

943. **sudent**: *Georg.* 1, 117, 'cavae tepido sudant humore lacunae.' Wakef. quotes Lucan, 4, 301, 'antra neque exiguo stillant sudantia rore.'

944. Enn. *Ann.* 418, 'tum timido manat ex omni corpore sudor'; *Aen.* 3, 175, 'toto manabat corpore sudor'; Ov. *M.* 9, 173, 'fluit toto de corpore sudor'; Scrib. Largus, 198, 'manant sudores frigidi per artus.' — **nobis**: 3, 129 n.

945. A somewhat grotesque proof of void within the body. Cf. 5, 788.

946. **diditur**: 2, 1136, 'in venas cibus omnis diditur.' — **auget alitque**: cf. 5, 322.

947. **unguiculos** has no conscious diminutive force.

948. Cf. 1, 494. Br. after Neumann brackets 948–950; Kannengiesser would transfer them to follow 953.

949. The chiasmus is noticeable.

950. **pocula tenemus**: 3, 912–913 and n.

951. **dissaepta . . . domorum**: 1, 354, *clausa domorum* and n. **dissaepta,** on 1, 999.

952. Nonius quotes this line with *ados*, *i.e. odos*, and *vapos*, as examples of the *-os* ending: 1, 774 n.

953. **ferri vim,** on 5, 1286.

954. **caeli,** OQ, † Bail.; Br. Giuss. with lacuna following, and period after 953. *Corii*, Flor. 31; *Galli*, Lachm. M., who would have no stop after *coercet;* but *denique* here, as often, begins a new statement. Grasberger would interchange *denique* and *ignis*, keeping otherwise the Mss. Early emendations were *corpus*, *colli*, *coli*, *collo*. *Caeli lorica* is an expressive metaphor for *caeli templa*, as was rightly seen by Salmasius and Turnebus. Enn. *Sc.* 216, *caelo clipeo;* below 1134, *caeli amictum*. This *lorica* is permeable to the elements of disease: cf. 1096 sq. Bossart proposed to fill the lacuna with *fervida vis venti transit spiracula mundi.* Cf. Siebelis, 59, Ellis, *J. Phil.* 2, 226.

955. M. places 955 after 956; Br. insulates it between two lacunae; Lachm. places it after 947; Bern. Giuss. Bail. Goebel keep the Ms. order. The incomplete sense is, of course, due to the lacuna: there was something about pestilence affecting the atmosphere.

956. **tempestates,** Avanc. Giuss. Bail.; *tempestatem*, OQ; *tempestate in*, Lachm.

M.; *e tempestate in . . . coortast*, Bern. Br. — **coortae**, Avanc. vulg. Giuss. Bail.; *coorta*, OQ, Lachm. M. — Christ and Purmann also follow Avancius.

957. **remotae**, OQ; *remotas*, Bern. Br. — **iure**, Q, O corr. Bern. Br. Giuss.; *iurae*, O; *iura*, Lachm. M.; *rursu'*, Madvig. Br. in *Prol.* lxxxii would thus fill out the whole passage: 'morbida visque simul cum extrinsecus insinuatast ⟨per caelum, aut cum pestilitas hic saepe nocenti⟩ e tempestate in caelo terraque coortast, in caelum terrasque remotas iure facessit.' Postgate, *J. Phil.* 24, 144, would have 'Galli lorica coercet ⟨denique pestilitas de terra forte coorta⟩ morbida visque . . . insinuatur, ut tempestates . . . remotae iure facessunt.' Purmann would read 'et tempestates aethra caeloque coortae | in caelum terrasque remotas iura facessunt'; van d. Valk agrees with him except for *aethra*, and would have *iura facessere* = *subigere*. Goebel, *virus f.;* Bossart, *dira f.;* Polle, 'denique qua circum caeli lorica coercet | morbida vis transit, cum extrinsecus insinuatur, | et tempestates terra caeloque coortae | in caelum terramque remotae iura facessunt.' *Iure* is used as in 2, 1139. *Facessunt*, 'retire,' when not imperative, is well attested in Apuleius.

958. **raro corpore nexum**, OQ, Giuss.; *raro corpori' nexu*, Lachm. M. Bail. *Raro corpore nexum* is interpreted by Ellis (on Catull. 64, 48, *Indo quod dente politum*, polished with ivory, *i.e.* made of polished ivory), 'possessing a loose texture of body'; hypallage is common enough in L. Cf. also 941. In *J. Phil.* 3, 274, he interprets 'woven with a rare body which forms its texture.' Giuss. interprets, *Note L.*, 'nothing which is not woven of rare matter,' *i.e.* which is not composed of separate atoms, *i.e.* which is not porous.

959–978. 'Consider also that bodies cast off from things have unlike effects on different substances: the sun dries and melts, fire melts and hardens, what is food to one is poison to another.'

959. **quae iaciuntur**, effluvia.

960. **sensu**, power of exciting sensation, 'effect.'

961. **apta**, 'adapted.'

962. **facit are** = *arefacit;* cf. *ordia prima*, 4, 28 n., and Stolz, *Hist. Gr.* 1, 435, who cites *ferve bene facito* from Cato, and *consue quoque faciunt* from Varro. *Are* is an infinitive form: Sommer, 568.

963. **altis montibus**, because snow was not common in Italian valleys. Housman, *J. Phil.* 25, 248, *albas* for *altas*, cf. 736; but *altas* is the more difficult reading, and the two expressions, in a measure, synonymous, — *altas extructasque*, — are in his manner.

964. **tabescere**: Livy uses *tabes* and *tabida* of snow.

965. **posta**, on 3, 346.

966. **liquidum facit**, active of *liquefit*.

967. **trahit**: *Georg.* 4, 117, *vela traham*, 'draw in.'

968. **condurat**, ἅπ. λεγ. — **ab igni**, *i.e. statim post ignem*. Plaut. *Poen.* 618, 'mulieres ab re divina apparebunt domi'; many other examples in *Thes.* 1, 37, 71. Cf. also on 2, 99.

969. **coria**, Sen. *Dial.* 5, 20, 3, 'coria igne mollita.'

970. Cf. 4, 640 sq. and 5, 899 sq. — *Georg.* 2, 314, 'foliis oleaster amaris.'

971. **effluat** ⟨*oleaster*⟩: Pers. 3, 20, 'effluis amens': here with abl. after analogy of *manare:* Eng. 'run with.' *Effluat*, OQ, edd., but *affluat*, Bock. Br., suggested

by Lachm.: Lamb., *diffluat.* — **ambrosia**, Marull. Br. Giuss. Cartault; *ambrosias q. v. e*, Ellis; *ambrosias*, OQ (perhaps to be retained as an acc. pl.) Bail.†; *ambrosiae*, Lachm.; *ambrosius*, M. — **nectare tinctus**, Q, edd.; *nectar et intus*, O. Cartault, 14, makes *ambrosias* genitive, proposing *nectaris haustus; vere et nectari' linctus*, Lachm. — Bergk, *affluat ambrosiae quasi viro et nectaris intus;* Schubert, *effluat ambrosiae q. vere et nectaris unctus;* Polle, *qui fuat ambrosius q. vere et nectare tinctus;* Wolff, *effluus ambrosia q. vere et nectare tinctus;* Nencini, *vero et nectaris hinc vis.* *Vero* for *vere* is a Plautine use. — Edd. compare Hom. ι 359, ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.

972. **amariu'**, Lachm. edd.; *marius*, OQ. Siebelis, 21, doubts whether elision of *s* is possible here, but *priu'* occurs in 5, 1445; cf. on 3, 52. — **frondeat esca**, Lachm. edd.; *fronde ac exscet*, O (*extet*, Q). *Escae*, Ellis, but that calls for *quo*, not *qua*. Bergk, *quo . . . aeque.*

973. **amaracinum**, 'vetus adagium est . . . nihil cum amaracino sui,' Gell. *Praef.* 19.

974. **acre venenumst**: cf. 5, 900, 970. *Ungentum* is the spelling of O.

975. **recreare**, 'refresh.'

976. *NT.* 2 *Peter*, 2, 22, *ὗς λουσαμένη εἰς κύλισμα βορβόρου.* Bergk, *caeni*, for *caenum* after a Brit. Mus. Ms.

977. **spurcities**, form *metr. gr.* — **videtur** = *est*, 1, 224 n. — **iucunda**, Marull. edd.; *ciunda*, O; *inunda*, Q; *haut immunda*, Bouterwek; *res munda*, Lamb.

978. **insatiabiliter**, on 3, 907. — **volvantur**, 'wallow,' *in volutabris:* 'sus lota in volutabro luti,' Vulgate, *l.c.*

979–997. 'Another necessary prefatory remark is that the pores vary and so admit various things with varying velocity; thus certain phenomena are limited by the shape of these pores.'

979. **quam . . . prius**: 3, 973 n.

980. **adgredior**: cf. 5, 110.

981. **foramina**: cf. 4, 650 sq. following on 4, 640.

982. **natura**, 'character.'

983. **naturam**, 'natural constitution.' — **viasque**, 'passage ways.'

984. **animantibus insunt**: 3, 1054 n.

985. **proprie rem**: the object which excites in its own way the particular sense.

986. **alio**, *i.e.* to one sense. Cf. 2, 683, 'nidor enim penetrat qua fucus non it in artus,' etc., and on 4, 1064.

987. **e sucis** with *saporem*, not with *cernimus*.

988–989 = 995–996 (996–997) rejected by all.

990. **manare videtur** = *manat;* cf. 943.

991. Notice the variety of construction in *lignis* and *per aurum.* — **lignis**, edd. after Wakef.; *ignis*, OQ; *tignis*, Flor. 31, etc. Cf. on 103.

992. **meare**: 1, 354, *inter saepta meant voces.*

993. **species**, 'images.'

994. **transmittere**, absolute, like Eng. 'transmitter.' — **eadem** ⟨*via*⟩.

995. **scilicet**: 3, 229 n.

996. **varians** ⟨*propter naturam rerum*⟩, Bock.

997 (990), transferred by all since Lamb.

998–1041. 'Many seeds flow from the Magnet and dislodge the air between it and the iron; the particles of the latter leap forward to fill the vacuum, and the ring follows. The air in front of the ring is made rarer, so the air behind pushes on the iron into void space, working into the pores of the iron. Moreover, the air within the iron is in constant motion, and so helps the ring towards the void.'

998. **locata,** 'placed,' unusual in this connexion.

999. Note the heaping up of synonyms.

1000. **hinc,** 'from these principles.'

1001. **ferri vim** is more than a periphrasis; cf. on 5, 1286.

1002. **fluere . . . semina**: 4, 309 (334), *semina fluunt.*

1003. **sive,** on 1, 955.—**aestum,** 'current'; cf. on 2, 562. Fritzche, *Rh. M.* 57, 370, would have it synonymous with *semina.*

1004. Cf. 831.

1005. **inanitur,** below, 1025, and in Pliny and Tertullian.

1006. **medio,** between magnet and iron.

1007. **fit utque** (Marull.) = *et fit ut;* Lachm. comp. 4, 944, *fit uti pars inde* = *inde fit uti;* 6, 204, 'hac etiam fit uti'; OQ, *utqui.*

1008. **eatque**: it is not plain why the entire ring should follow its effluvia.

1009. **primoribus** = *primis; primoris,* 1193.

1010. **arte cohaeret**: cf. 1, 610.

1011. **horror**: 2, 411. *Frigidus* reminds one of 'cold steel.'—Cf. on 1, 492.

1012. **dicitur** [*ex elementis*], Giuss.; *dicitur,* OQ; [*ex elementis*] Bern.; *quo ducitur,* Lachm.; *dico ibus,* M.; *quod ducitur,* Br. Bail. *Ex elementis* is repeated from 1009; the substance of the remark was put in the text by Lamb., viz. *paulo diximus ante.*

1013. **plura,** 'several.'

1014. **quin,** 'without..'

1015. **facit,** *i.e. sequitur.*

1016. **iam,** 'finally.'—**compagibus,** 'connections': 1071.

1017. Giuss. transfers 1017–1021 to follow 1032 of the codices because he would have the *plagis* of 1020 refer to the blows *post ferrum.*—**undecumque,** 'whencesoever.'

1018. **e transverso,** 'across from it'; the void is made by the withdrawal of the atoms from (*unde*) localities on every side of the iron.

1019. **vicina,** near the void.

1020. **agitantur,** *metr. gr.* for *percientur;* cf. 2, 136. Cic. *ND.* 1, 114, 'cum pulsetur agiteturque atomorum incursione.'

1021. **sursum,** because the natural tendency is downward.—*Carm. Epig.* ed. Büch. 669, 8, 'exspectatque deum superos quo surgit ad auras.'

1022. **esse,** 'occur'; 5, 1397.—**item,** OQ, edd.; *utei,* Lachm.; cf. on 1, 753.

1023. **motuque,** OQ, Lachm. M.; *motusque,* Br. Giuss. Bail. Postgate.—**iuvatur,** OQ; *iuvetur,* Lachm. *Adiumento motuque iuvatur* is tautologous like 3, 144, *paret et ad numen mentis momenque movetur,* cited by Kraetsch, 24. *Adiumento motuque* = *adiumento' motus.* Perhaps this line should be transferred to follow 1027 (1026); it does not fit in after 1022, and *motus* is too harsh. Lamb. suspected it.

1024. rarior is quoted from Tac. Juv. Sen. Ov. Curt.; *magis rarum* from Quint.; *maxime raro*, *rarissimus* from Cicero. Cf. *Archiv*, 4, 5 and L. 2, 532. On the avoidance of the repeated *r* in comparatives, see on 3, 192.

1025. Cf. 1004–1005. — **vacuatus**: *vacuo* is not cited before L.

1026 (1033), transferred by Aldine and edd.

1027. 4, 286, 'alium prae se propellens aera volvit.' On *prŏ*, see 4, 194 n.

1028. **verberat aer**: cf. 1039.

1029. **tali tempore**, on 1, 93.

1030. **spatium vacat**, on 1, 507.

1031. **hic** ⟨*aer*⟩. — Giuss. brackets 1031–1033 (1030–1032).

1032. **partis** ⟨*ferri*⟩. — 4, 894, 'aer penetratque foramina largus | et dispargitur ad partis ita quasque minutas | corporis.'

1033. **quasi navem**: same simile in 4, 897.

1034. Finally these pores contain air.

1035. The principle in 1, 346 sq.

1036. This is a postulate: 1028; 1, 385.

1037. **penitus abditus**: 4, 945, *introrsum abdita*.

1038. **sollicito motu**: 1, 343.

1039. **verberat**, on the inside: 4, 937, 'interiorem etiam partem spirantibus | verberat hic idem.'

1040. **scilicet** is joined to 1039 by edd., but Giuss. insists on its Lucretian position as introducing a remark, and infers a lacuna before the verse; Br. approves in *Appendix*. *Scilicet ille* is like *scilicet hic* in 2, 132, *s. haec*, 5, 875. — Q has *illo*, O a lacuna; edd. write *ille* after Lachm.; *atque*, Flor. 31, vulg. There is some doubt as to whether *ille* refers to *aer* or to *anellus*. In 4, 892 sq. the reference is to *aer*, but such passages as 6, 560, make *anellus* more probable. Pascal, *Stud.* 198, defends *illo*.

1041. **in** ⟨*quam*⟩ **partem**, from *quo*. — **conamina sumpsit**: cf. 326.

1042–1055. 'Sometimes there is repulsion instead of attraction: thus scrapings of iron placed in brass dishes over the magnet are agitated. The current from the brass anticipates that of the magnet in the pores of iron, and so the magnetic current strikes against the iron and repels it.'

1042. It is not probable that L. had any conception of the positive and negative poles, although Gassendi thought so.

1043. **interdum**: Bock. *imperium*.

1044. **Samothracia**: edd. cite Isid. *Orig.* 19, 32, 'Samothracius anulus aureus est quidem sed capitulo ferreo; a loco ita vocatus.'

1045. **furere**: cf. 111. — **ahenis**: the same result would happen with any other material; see text-books in Physics.

1046. **lapis Magnes**: Cic. *Div.* 1, 86, *magnetem lapidem;* Sil. Ital. 3, 265, *qui magneta secant;* cf. 908.

1047. **a**, OQ; *ab*, Lachm. edd.; on 2, 1135.

1048. **aere**: the tray happened to be brazen; his arguments would hold for other material. It is ingenious if unavailing, because magnetic force works in a vacuum.

1049. **aestus**, 1003.

1050. **vias apertas**: cf. on 27 and 1, 373.

1051. **posterior,** 'afterwards.'

1052. **tranet**: cf. 4, 601.

1053. **fluctu** = *aestu*.

1054. **ferrea texta**: 5, 94, *tria talia texta*.

1055. **eo** ⟨*aere*⟩. — **saepe,** 'ordinarily'; often > usually > always. — **resorbet**: cf. 695.

1056–1089. 'Other bodies are too heavy or too porous for magnetic influence. This is not strange, for mortar cements stone only, glue wood, and so with other things: the cavities and solids fit together, and sometimes act like hooks and eyes, which is the case with the iron and magnet.'

1056. **Illud in his rebus**: as usual introducing a new paragraph. M. and Giuss. continue the former one.

1057. **valet impellere,** on 1, 108. — **impellere**: as in 1060, 1064; 1, 303, *impellere sensus*: primarily a pushing on, then generally 'influence,' representing the action of both *respuit*, 1054, and *resorbet*, 1055.

1058. **partim stant** = *aliae remanent*.

1059. **et,** Lachm. to agree with 4, 57, 918; 5, 952, 1083; *at*, O corr., Q; *ad*, O.

1060. **intactus,** OQ, edd.; *intactas*, Br. Lotze, *Phil.* 7, 732. 'Per eas res intactus eat. tralatio est,' Lambinus.

1061. **lignea**: wood is too porous to hold the current.

1062. **interutrasque,** on 2, 518.

1063. **aeris,** 1049.

1064. **eam,** Marull. edd.; *eum*, O; *eo*, Q. — **Magnesia . . . saxa,** OQ, Lachm. M. Bail.; *Magnesi . . . saxi*, Lamb. Br. Giuss. — **flumine**: Flor. 31, etc., Lachm. M. Bail.; *flumina*, Lamb. Br. Giuss. with OQ; *rem Magnesia flumina saxa*, Lotze. The reading adopted is nearest OQ. — **saxa**: unusual for the magnet.

1065. **haec**: phenomena.

1066. **multa parum,** on 2, 336.

1067. **singlariter**: Flor. 31, vulg. M. Giuss. Bail. Br. in *Appendix*; *singulariter*, OQ; *inter singillariter*, Lachm.; *simul uniter*, Br. in text, Müller, *RM.* 197, *Phil.* 11, 399; *se sic gnaviter*, Purmann, *Jahrb.* 115, 286. *Singlariter* is exceptional like *coplata*, 1088; and *colescere* in 1068 is some defence also. — For the caesura cf. on 3, 258.

1068. **colescere**: on 2, 1061.

1069. **taurino**: Lamb. quotes Pliny, 28, 236, to show that glue was made *ex auribus taurorum et genitalibus*. — **uno,** Lachm. edd.; *una*, OQ, as in 1078; cf. *una*, 1074; *sola*, 1068. *Vna* is read in all three places by Lamb. and Bock.

1070. **vitio,** 'crack.'

1071. **compages**: object; cf. 1016. *Aen.* 1, 122, *laxis compagibus*.

1072. **vitigeni latices**: 5, 15 n. — **audent,** 'make bold.' Is he thinking of an artificial fountain of wine and water? — Emped. 91 D., **ὕδωρ οἴνῳ μᾶλλον ἐνάρθμιον αὐτὰρ ἐλαίῳ | οὐκ ἐθέλει . . . βύσσῳ δὲ γλαυκῆς κόκκος καταμίσγεται ἀκτῆς.** Woltjer, *Lucr. Phil.* 158, shows by this and by Galen and Alex. Aphrod. that Epicurus' theory of the magnet was not original. Galen's account is included in Usener's *Epicurea Fr.* 293.

1073. **gravis**, pitch sinks; **leve**, oil floats.

1074. **colos**: 208. — **conchyli**: Catull. 64, 49, 'conchyli purpura fuco.' Cf. on 1, 313.

1075. **qui . . queat**: a result clause.

1076. For the metaphor cf. Sen. *Phaedr.* 715, 'quis eluet me Tanais aut quae barbaris | Maotis undis Pontico incumbens mari?' cf. *HF.* 1323 sq.; Quint. 1, 1, 5, 'nec lanarum colores quibus simplex ille candor mutatus est elui possunt'; cf. Hor. *C.* 3, 5, 27, Catull. 88, 5, 'quantum non ultima Tethys | nec genitor nympharum abluit Oceanus,' *Macbeth*, 2, 2, 'Will all great Neptune's ocean wash this blood | Clean from my hand.' — Giuss. brackets the verse, but cf. on 531.

1077. **omnibus undis**: *Georg.* 1, 31, 'Tethys emat omnibus undis' (Lamb.).

1078. **non** for *nonne*, 2, 209 n. — **res una**: called *chrysocolla*, probably borax.

1079. **aes**, Lamb. edd. — **plumbo albo**, tin.

1080. Cf. 1, 104.

1081. Cf. 919.

1082. **par est**: on 1, 189.

1083. **praestat**, Q; cf. 4, 502; *restat*, O. — **comprendere**: 3, 599 n.

1084. **mutua**, on 3, 801.

1085. *ut cava haec conveniant plenis illius, illaque ⟨cava conveniant plenis⟩ huius inter se.*

1086. **que**: out of place, on 3, 662.

1087. **anellis**, 'eyes'; *quasi* with *anellis* as *quasi corpus*, Cic. *ND.* 1, 49.

1088. **coplata** for *copulata*; cf. *iurgo* for *iurigo* and Lindsay, *LL.* 173.

1089. **quod**, manner of union. — On this theory of the magnet see Mason, *At. Th.* 153.

1090–1137. 'The cause of disease. The noxious seeds poison the air; so in some parts of the world the air and water are pestilential to a stranger and some diseases are confined to one locality. This pestilence settles on food and drink or is drawn in with the breath.'

1090. Cf. 639.

1091. **cladem**, Q corr. edd.; *gradem*, O; *cratem*, O corr.; the last defended by Bock.

1092. **morbida vis**, 955. — **hominum . . . pecudum**, on 243.

1093. **expediam**, on 1, 499.

1094. **supra**, 771.

1095. **morti** corresponds to *vitalia; mortalia* would not have conveyed the meaning *mortifera*.

1096. **casu . . . forte**, Lucret. pleonasm.

1097. The atmosphere is first corrupted, then the water, afterwards vegetation: in the *Georgics*, 3, 478 sq. there is the same order as Serv. noted.

1098. **pestilitas**, Lucretian for *pĕstĭlĕntia*, 1125, 1132; also in Arn. 7, 43. Cf. on 2, 498.

1099. **extrinsecus**, Q, of the earth. O has *intrinsecus*, which Wakef. interprets *ex aere ipso*.

1100. **coorta**, OQ; *coortae*, edd. since Lachm.; a correction doubted by M. and Giuss. Lamb. saw no difficulty: it can be neut. pl.

1101. Cf. 2, 872.

1102. **solibus**: humidity and heat are pestilential.

1103. **caeli**, 'air.'

1104. **temptari**: 1116 and on 3, 147.

1105. **discrepitant res** repeated from 2, 1018. *Res* is here 'circumstances,' *i.e.* of air and water; Bock's *re* is unnecessary.

1106. **quid . . . putamus**: 3, 950; 'quid . . . respondemus' (M.). — **Brittannis**, O (*-anis*, Q), edd. except M., who has *Brittanni*. The long antepenult occurs only here: Müller, *RM.* 360. — L.'s free use of the dative generally is a sufficient defence of *Brittannis: caelum* ⟨*quod est*⟩ *Brittannis differre*. He could not write *in Britannia* or *in Britannis*.

1107. *Georg.* 1, 240, 'mundus, ut ad Scytham Riphaeasque arduus arces | consurgit, premitur Libyae devexus in austros.' Lamb. explained *polus arcticus . . . illis est depressus*.

1108. He cites the circumference of the ancient world. — **atque** closes the verse in *Aen.* 12, 355, 615, and frequently in Horace's hexameters: *Thes.* 2, 1049, 68.

1109. Cf. 722.

1110. **quae**, as if to *caela*, 'climates.'

1111. **a ventis**, 'on the side of,' *i.e.* in the direction of the four winds; cf. on 5, 754. — *Georg.* 4, 298, 'quattuor a ventis obliqua luce fenestris' (Wakef.).

1112. **tum** is correlative to *cum*, 1110.

1113. **largiter**: 622. — **generatim**: certain classes of diseases, as if *genera morborum* had been written; but the word is ambiguous. Lamb. paraphrases 'et morbi videntur generatim nationes ipsas infestas habere.'; the adverb may be ἀπὸ κοινοῦ.

1114. **elephas**: 'elephantiasis': the skin becomes like elephants' hide with tumors affecting the legs. Ser. *Sam.* 128, says it was *tristi nomine dirus*. — **flumina Nili**: *Scamandri flumina*, Hor. *Epod.* 13, 14.

1115. **gignitur**, *i.e.* all cases may be traced to Egypt, its fatherland; it has never gained a foothold elsewhere. — Celsus, 3, 25, says, 'ignotus . . . paene in Italia, frequentissimus in quibusdam regionibus.' Pliny, 26, 7, 'diximus elephantiasin ante Pompeii Magni aetatem non accidisse in Italia . . . hic quidem morbus celeriter in Italia restinctus est.' Cf. Fritzche, *Rh.M.* 57, 391. — **Aegypto**: Flor. 31, edd.; *Aegypta*, OQ, unexampled.

1116. **Atthide** for *Attica*, also in Mela. The reference may be to gout, but there is no certainty.

1117. **inde**, 'then,' 5, 409 n.

1118. **partibus**: 2, 913, *corporis pars*. — **concinnat**: 584.

1119. **alienum** ⟨*est*⟩: *est* was omitted because of *forte*.

1120. **serpere**: cf. 5, 523.

1121. **nebula**, 'fog'; cf. 1099.

1122. **coactat**, only here and in 1161.

1123. **venit** ⟨*aer*⟩.

1124. **corrumpat**: *Aen.* 3, 138, *corrupto caeli tractu*. — **sui simile**: 5, 138. — **alienum** ⟨*nobis*⟩.

1125. **clades**, as in 1091.

1126. **persidit**, on 1, 307. — **ipsas** takes the place of a *denique*.

1127. **pastus**: strangely used of men unless the construction is *hominum cibatus pastus pecudumque*, which is not probable. *Hominum* and *pecudum* are metrical equivalents, and perhaps the order should be changed.

1128. **ipso**, on 3, 483.

1129. **hinc**: *ex aere.*

1130. **illa**: sc. *cladem et pestilitatem.*

1131. **venit bubus**: Cic. *Caec.* 74, *hereditas unicuique nostrum venit.*

1132. **iam pigris**, OQ; *lanigeris*, Voss, Purmann, Bruno, Br.; *iam* balances *quoque* merely; cf. 5, 1061. M. comp. Sen. *Oed.* 133, *tardas bidentes.* — **balantibus**, on 2, 369. — **aegror**, *ἅπ. λεγ.*, but *e coni.* in Pac. and Acc.

1133. **deveniamus**: Plaut. *As.* 105, 'si forte in insidias devenero.'

1134. **caeli amictum**, a bold expression; *caeli tegmine*, 1, 988 n.

1135. **coruptum**: Flor. 31, M. Giuss.; *corumptum*, OQ, † Bail.; *coortum*, Lachm.; *alienum*, Bentl. Bern.; *coruscum*, Ellis. Br. arranges *natura ultro coruptum* — all spondees, and hence highly improbable despite Catull. 116, 3. Müller, *RM.* 360, Klotz, *Altr. Metr.* 96, and Lindsay, *LL.* 114, approve *coruptum.*

1136. **aliquid**: noxious quality in food or drink.

1137. **recenti**: cf. 3, 705.

1138–1229. 'The plague at Athens [430 B.C.]. Course of the disease and its effect on the people.' — This disease has been identified with measles, scarlet fever, smallpox, bubonic plague, typhus fever, malignant scarlatina, yellow fever, and others. There can be no certainty. See Ebstein, *Pest des Thucydides;* Schroeder, *Lukrez und Thucydides.*

1138. **aestus**: Macrob. edd.; *ae*, OQ; *morti' ferai*, Lachm. — Claud. *Rapt. Pros.* 3, 237, 'seu mortifer aestus | seu mors ipsa fuit.' Cf. on 144.

1139. **Cecropis**: Macrob.; *Cecropit*, OQ. *Cĕcropius* is the usual quantity.

1140. **vastavitque vias**: *Aen.* 8, 8, *vastant cultoribus agros.* — **exhausit**: Livy, 3, 32, 2, 'vastati agri sunt, urbs adsiduis exhausta funeribus.' Stat. *Silv.* 3, 5, 73, 'trepidas exhausit civibus urbes' (Wakef.).

1141. **ortus**, OQ, edd.; *morbus*, Lachm. — Thucydides (2, 48) says it started in Ethiopia first. For the pleonasm with *ortus* cf. 5, 411, and for *penitus*, 6, 723, 735.

1142. **camposque natantis**: 5, 488.

1143. **incubuit**: Hor. *C.* 1, 3, 30, 'nova febrium | terris incubuit cohors'; Ov. *M.* 7, 523, 'dira lues . . . populis . . . incidit.'

1144. **catervatim**: *Georg.* 3, 556, 'iamque catervatim dat stragem.' The word is quoted first from L.

1145. Thucyd. 2, 49, 2, *πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθήματα καὶ φλόγωσις ἐλάμβανε.* — **gerebant**, 'carried,' for *habebant;* 3, 1049 n.

1146. **duplicis**: *Aen.* 1, 93, *duplicis . . . palmas.* — **luce**: *Georg.* 3, 505, *ardentes oculi.*

1147. **sudabant sanguine**: 5, 1131. Thucyd. *ἥ τε φάρυγξ καὶ ἡ γλῶσσα εὐθὺς αἱματώδη ἦν.*

1148. **vocis via**: Ov. *M.* 6, 355, 'et fauces arent vixque est via vocis in illis.'

1149. **animi interpres**: Hor. *AP.* 111, 'animi . . . interprete lingua.'

1150. **aspera**: Ov. *M.* 7, 556, *aspera lingua tumet.* *Georg.* 3, 508, *fauces premit aspera lingua.*

1151. Thucyd. 3, *κατέβαινεν ἐς τὰ στήθη ὁ πόνος μετὰ βηχὸς ἰσχυροῦ.*

1152. Thucyd. *καὶ ὁπότε ἐς τὴν καρδίαν στηρίξειεν, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσεις χολῆς πᾶσαι . . . ἐπῇσαν.* Καρδία is 'stomach,' but L. took it as 'heart.'

1153. **vitai claustra**: 3, 396 n.—**lababant**: on 1, 530. Yet the sufferers lived on for a week.

1154. **ore foras**: 3, 497 n. Thucyd. 2, *πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει.*

1155. **perolent**, *ἅπ. λεγ.*—**proiecta**: 3, 882 n.

1156. **et omne**, Flor. 31, edd.; *tum vires*, Wakef. Lachm. M; *et*, om. OQ.

1157. **leti iam limine in ipso**: 2, 960.

1158. **anxius angor**: 3, 993.

1159. **comes**: 2, 580, 'ploratus mortis comites.'

1160. Thucyd. 4, *λύγξ τε τοῖς πλείοσιν ἐνέπεσε κενή, σπασμὸν ἐνδιδοῦσα ἰσχυρόν.* —**noctem per**: *viam per*, 1264; *persaepe*, old vulg.

1161. **corripere nervos**: cf. 5, 1223.—**coactans**: cf. 1122.

1162. **dissoluebat**: 3, 701, *dissolvitur, interit ergo.*

1163. **nimio ardore**: 3, 387 n.—Thucyd. 5, *καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ* [*σῶμα*] *οὔτ' ἄγαν θερμὸν ἦν οὔτε χλωρόν.*

1164. **summo**, 'surface'; 3, 256 n.

1165. Note alliteration.

1166. Thucyd. *φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός.*

1167. **est**, 'happens.'—**sacer ignis**: 660.—**dum**, OQ, Lachm. M. Giuss. Bail.; *cum*, O corr. Br. old vulg.

1168. Th. *τὰ δὲ ἐντὸς οὕτως ἐκάετο.*

1169. **intus**: prep.; on 4, 1091.

1170. Th. *ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι.*

1171. **ventum et frigora**, 'cool air.'

1172. Th. *ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥιπτεῖν.*—**partim**: on 3, 78.

1173. **membra dabant nudum**: 5, 970, 'membra | nuda dabant terrae.'

1174 (1178), transferred by Naugerius and mod. edd.—Th. *καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα.*

1175. **ipso ore**, *i.e.* with mouth first.

1176. **insedabiliter**, *ἅπ. λεγ.* except for glossaries.—**mersans**, O, edd.; *inerrans*, Q; *inurens*, Bern.; *torrens*, Br. Their great thirst plunged them (*corpora mersans*) in the water.

1177. Th. *τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλέον καὶ ἔλασσον ποτόν.*

1178. Th. *καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ παντός.*

1179. **mussabat medicina**: Pliny, *Ep.* 7, 1, *mussantesque medicos.*—Th. 47, 4, *οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ.*

1180. **ardentia morbis**, OQ, M. Bail.; *ac nuntia mortis*, Lachm. Br. Giuss., a very attractive conjecture and a necessary emendation if L. is speaking of the plague still; but he has digressed to a general description of the signs of death; hence *morbis* is like *morbis aegrescimus* in 5, 349. He is not following Thucydides, but some medical writer, probably Hippocrates.—Lamb., *totas ardentia noctes;* Purmann, *noctis ardentiaque omnes;* Housman (*J. Phil.* 25, 349), *praenuntia mortis.*

—Schroeder, 8, defends *morbis* by Ov. *M.* 7, 601, 'penetrant ad viscera morbi' and L. 1150, 'debilitata malis.'

1181. **lumina oculorum**: 4, 824. — **versarent**: Ov. *M.* 7, 579, 'versantes supremo lumina motu.'

1182. **mortis signa**: general signs of death were then (*tum*) apparent.

1183. **animi mens**: 3, 615. Note alliteration with *m*; *maeror* and *metus* are joined in Lucil. and Sallust (Wölfflin, *Allit.* 67).

1184. **acer**, 'peaked'; unexampled, but not unusual in expressing feeling (*Thes.* 1, 359, 67).

1185. Edd. cite Hippocr. *Praen. Coac.* 193, *βόμβος ἐν ὀξέσι καὶ ἦχος ἐν ὠσὶ θανάσιμον*, whence Bock. *bombo* for *porro*.

1186. Hippocr. *Prog.* 8, *μέγα δὲ ἀναπνεόμενον πνεῦμα καὶ διὰ πολλοῦ χρόνου παραφροσύνην δηλοῖ.* *Georg.* 3, 505, 'attractus ab alto | spiritus, interdum gemitu gravis, imaque longo | ilia singultu tendunt.'

1187. **splendidus**: Hor. *S.* 2, 3, 141, *splendida bilis.*

1188. Hipp. 24, *τό τε γὰρ ξανθὸν πτύελον ἄκρητον ἐὸν κινδυνῶδες.* — **tenvia sp.**: on 1, 372.

1189. **rauca**, OQ, Wakef. Br.; *raucas*, Macr. Itali, Lachm. M. Giuss.; **tussi**, edd.; *tusse*, OQ; *tussis*, Macr. Giuss. Macrobius has also *cruore* for *colore* in 1188. — Note the correspondence with the last half of the preceding verse.

1190. **trahere**, 'contract'; cf. *movere*, 595, and on 1, 397.

1191. **pedibus**: cf. 3, 528 sq.

1192. **dubitabat**: cf. 4, 188.

1193–1194. Lamb. comp. Hippoc. *Progn.* 2, *ῥὶς ὀξεῖα ὀφθαλμοὶ κοῖλοι κρόταφοι ξυμπεπτωκότες . . . καὶ τὸ δέρμα τὸ περὶ τὸ μέτωπον σκληρόν τε καὶ περιτεταμένον καὶ καρφαλέον ἐόν*, and Celsus' translation, 2, 6, 'nares acutae collapsa tempora oculi concavi . . . cutis circa frontem dura et intenta.'

1195. **in ore iacens**, Nonius (181, 27), Juntine, Itali; *inhoretiacet*, O; *inoretiacet* Q; *inhorrescens*, Rutgers, Lachm. Giuss. Br. in text (but *patens* in *App.* after Havercamp); *in ore trucei*, M. Bail.; *in ore inhians*, Polle; *tacens*, Postgate. — **rictum**, edd. after Lamb.; *rictu*, Non.; *rectum*, OQ; *in ore lacer rictus*, Paulson. — **tumebat**, Heins. edd. for *mebat*; *minebat*, Lamb. Ellis, Postgate. *Patens* is the simplest correction, but not easy to explain palaeographically; *iacens rictum* may be compared with *iacentes oculos*, Ov. *M.* 11, 618, *vultus i.*, *id.* 4, 144. The 'sunken' mouth is in point here.

1196. **rigida**, OQ, edd.; *rigidi*, Lachm. M. — **nec nimio**: on 3, 387.

1197. Th. 6, *διεφθείροντο οἱ πλεῖστοι ἐναταῖοι καὶ ἑβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος.* Perhaps L. changed the numeral for metrical convenience. In the pestilence of 580/174, described by Livy, 41, 21, 5, 'qui inciderant haud facile septimum diem superabant.' Schroeder thinks L. avoided *septimo* because the eighth day is nearer the ninth than the seventh.

1198. **reddebant vitam**: *Georg.* 3, 495, 'et dulcis animas plena ad praesepia reddunt'; cf. Burmann on [Ovid] *Ibis*, 407. — **lampade** for day is unusual.

1199. Th. *εἰ διαφύγοιεν ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἑλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπιπιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο.* — **ut est**, OQ, Br. Bail.; *ibei*, M.; *vix*, Lachm.;

tum, Giuss. *Vt est* = *ut fit*, 'in the course of the disease'; Lamb. 'ut verum est aliquos effugisse'; Ellis, *J. Phil.* 2, 228; 3, 275, 'as may well happen' or *ὡς ἐνδέχεται*; cf. 1167.

1200. **ulceribus**, edd. after Lamb.; *viceribus*, OQ; *visceribus*, vulg. — **nigra**: not expressly in Thucydides.

1201. **tabes letumque manebat**: 4, 506, 'nixatur vita salusque.'

1202. **capitis dolore**: cephalalgia. Th. *διεξῄει γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθὲν κακόν*; quite different from L., whence Schroeder, 11, suggests that *ἱδρωθέν* was in L.'s text of Thucydides.

1203. **sanguis**: 4, 1050. — *Georg.* 3, 507, 'it naribus ater | sanguis.'

1204. **huc**, OQ, edd.; *hac*, Faber, Bentl. Br.; *hoc*, Schroeder.

1205. Th. *εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμαινε.*

1206. **exierat**: cf. 5, 1330.

1207. Th. 8, *κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας.*

1208. L. cannot refrain from introducing the motive of fear of death, for *διέφυγον* does not necessarily imply fear of it, as Lamb. thought.

1209. Th. *καὶ πολλοὶ στερισκόμενοι τούτων διέφυγον, εἰσὶ δ' οἳ καὶ τῶν ὀφθαλμῶν*, evidently through the action of the disease; but L. plainly inferred a surgical operation, that Rosenbaum, *Gesch. d. Lustseuche*, 327, thought possible, as well as from the natural result of gangrene of the extremities.

1210. Nothing corresponding in Th.; L. desired to heighten the description: all that a man has he will give for his life.

1211. **in vita**: 5, 177, 'natus enim debet quicunque est velle manere | in vita, donec retinebit blanda voluptas.'

1212. **incesserat**: a necessary correction by Lamb. for *incusserat*. — **his**, Vict.; *iis*, OQ; see on 4, 1154.

1213. Th. *τοὺς δὲ καὶ λήθη ἐλάμβανε παραυτίκα ἀναστάντας τῶν πάντων ὁμοίως καὶ ἠγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους.* — **atque etiam** is unusual in the poets; in Prop. 2, 34, 35.

1214. **neque** is most easily explained as = *ne quidem*, yet cf. on 1, 1115.

1215. **iacerent supra**: tmesis.

1216. Th. 50 (with some omissions by L.) *τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσῄει ἢ γευσάμενα διεφθείρετο.*

1217. **exeiret**, Lachm. M. (*exiret*, edd.); *exciret*, OQ; so in 1221 *exicbant*. — **odorem**, instinctively avoided except by vultures and hyenas and the like.

1218. **propinqua**: Cic. *Div.* 1, 64, 'adpropinquante morte . . . propinquam Achilli mortem.'

1219. **solibus**: *Aen.* 3, 203, *tris soles;* the metaphor begins with L. in Latin. — **tamen**, still few animals appeared.

1220. Th. 2, *τῶν μὲν τοιούτων ὀρνίθων ἐπίλειψις σαφὴς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε περὶ τοιοῦτον οὐδέν.* — **tristia**, Macr. edd.: *fortia*, Flor. 31, vulg.

1221. *Georg.* 4, 252, 'languebant corpora morbo.'

1222. Th. *οἱ δὲ κύνες μᾶλλον αἴσθησιν παρεῖχον τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιαιτᾶσθαι.* — **canum vis**: on 3, 8. — Ov. *M.* 7, 535, *strage canum primo.*

1223. **aegre**, 'wearily.'

1224. Note alliteration.

1225 is bracketed by M. and Br. Lachm. changed *certabant* to *cernebant*, and placed it after 1246 with Bentl.; Giuss. also bracketed with a following lacuna; Br. changed to *cernebant*, but *certabant* is no more violent than *incuria mactans*, 1242, and *sitis mersans*, 1176. Th. 51, 2, ἔθνῃσκον δ' οἱ μὲν ἀμελείᾳ. Manil. 1, 885, 'extulit antiquas per funera pacis Athenas.'

1226. Th. 51, 2, ἕν τε οὐδὲ ἓν κατέστη ἴαμα.—**communis certa**, apparently with asyndeton.

1227. **ali**: 4, 637.—**vitalis aeris auras**: 3, 405 n.

1228. **volvere**, *Georg.* 3, 85, 'volvit sub naribus ignem.'—**licere**, 'privilege'; cf. on 4, 229.

1229. Th. τὸ γάρ τῳ ξυνενεγκὸν ἄλλον τοῦτο ἔβλαπτε.

1230–1251. 'Hopelessness caused by the disease; desertion of the sick and contagion to the well.'

1230. Th. 4, δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ ἥ τε ἀθυμία. L. has omitted much of Th. 51.

1231. **aerumnabile**: also in Apuleius.

1232. **ut** = *ut si*; unusual and rare. Th. ὁπότε τις αἴσθοιτο κάμνων. Edelbluth would have *ut* consecutive.—**morti damnatus**, poetical and rare; Roby, 1199.

1233. **cum** is pleonastic, as often in L.—Scrib. Largus, 189, 'animo subinde linquuntur deficiuntque.'

1234. Sen. *Oed.* 63, 'suaeque circa funus exequiae cadunt.'—**respectans**: cf. 5, 975.

1235. **apisci**, Plaut. *Epid.* 668, 'sine me hominem apisci'; L. 5, 808.—Th. ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνῃσκον.—**quippe etenim** is due to carelessness in interpreting Thucydides, as was noticed by M.; L. makes 1235 sq. a consequence of what immediately precedes instead of a parallel clause dependent on *aerumnabile*, δεινότατον.

1236. **contagia morbi**: 3, 471.

1237. Cf. 5, 866.—**tamquam** = *ut* here only in L.—1237 = 1245 of the codd., transferred here by Bentl. and recent edd.; Lamb. placed it after 1240 of the codd. Van d. Valk would write *lanigerae* and not transfer.

1238. Cf. 3, 71.

1239. **fugitabant**, on 1, 658.—**visere ad**: *revisit ad*, 2, 359. *Visere ad* is commonly used of a sick call.—Th. 5, καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. εἴτε γὰρ μὴ θέλοιεν δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἐρῆμοι καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος.

1240. **mortis timentis** is unexampled; it is influenced by *vitai cupidos* and the analogy of *metuens* with the gen. Cic. has *veritus* once with gen.; see Dr. § 207.

1241 (1240). **poenibat**, Turneb. for *puniebat*, is not cited elsewhere. O has *Poenibus et*, Q *at*. Cf. on 5, 996.

1242. **opis expertis**: 5, 998.

1243. **ibant**: 3, 526 n. Sen. *Dial.* 7, 7, 4, 'summum bonum inmortale est, nescit exire'. Th. εἴτε προσίοιεν, διεφθείροντο.

1244. Th. αἰσχύνῃ γὰρ ἠφείδουν σφῶν αὐτῶν ἐσιόντες παρὰ τοὺς φίλους.

1245. ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι

ἐξέκαμνον ὑπὸ τοῦ πολλοῦ κακοῦ νικώμενοι. (The interpretation of the Greek is not clear; see edd. of Thucydides.) — **lassorum** probably refers to the sick.

1246. *καὶ μάλιστα οἱ ἀρετῆς τι μεταποιούμενοι* following the quotation at 1243.

1247. Edd. since M. find a lacuna necessary. Bock. transfers the paragraph to the end of the poem, and Giuss. thinks it a first draft of the present close. Van d. Valk would write *atque alias* with no lacuna, and Lamb. Faber, and Creech tried to explain away the incoherence. — **populum**, 'host.'

1248. **redibant** apparently corresponds to *ἀπῇσαν* in Th. 52, close.

1249. **bonam partem**: on 3, 64.

1250. **quisquam**, a single person.

1251. Note alliteration. — **tempore tali**: 1, 93 n.

1252–1286. 'The sturdy countrymen fell ill and came into the city with the pestilence; and living and dead were lying about the streets and at the fountains. Religion was disregarded and the decencies of burial.'

1252. Sen. *Oed.* 147, 'deficit pastor grege deminuto | tabidos inter moriens iuvencos.'

1253 = 5, 933 nearly.

1254. **casa**: 5, 1011.

1255. **paupertate** = *penuria;* 1, 455 n.

1256. **exanimis**: as in 1273; 3, 714 n.

1257. Sen. *Oed.* 53, 'sed omnis aetas pariter et sexus ruit, | iuvenesque senibus iungit et natis patres | funesta pestis.'

1258. The order is *natos edere vitam super matribus.* The interlocked order is suggestive.

1259. **is maeror**, M. edd. for *maeroris;* Wakef. *maeros is.*

1260. **languens**, OQ; *labes*, Lachm. Th. 52, *ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧσσον τοὺς ἐπελθόντας.*

1261. **conveniens**: for the two participles cf. on 5, 692.

1262. **aestu**, Juntine, Bern.; *aestus*, OQ, M. Br. with lacuna, † Bail.; *astu*, Lachm. Giuss. Kannengiesser, *Phil.* 43, 545, keeps *aestus*, and reads *et* for *ita; aestu* seems most easily defensible, but the passage is not yet healed. — Th. *οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρᾳ ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ.*

1263. *ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνῄσκοντες ἔκειντο.*

1264. **protracta**, Lachm. edd. for *prostrata.* — **que** connects *protracta* and *provoluta.* — *καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο.*

1265. **silanos**: *καὶ περὶ τὰς κρήνας ἁπάσας.*

1266. **ab** is not necessary metrically. — **dulcedine**: Pliny 12, 37, *asperitate aquarum.* Th. *ἡμιθνῆτες τοῦ ὕδατος ἐπιθυμίᾳ.*

1267. Note alliteration. — The order is *multa languida membra per populi prompta loca viasque.* The reference is to public squares.

1268. **semanimo**: cf. *semesus, semestris, seminanis, semustus;* see Müller, *RM.* 260.

1269. **cooperta**: does *semanimo* call for *coperta?* Cf. 491.

1270, bracketed as a dittography by Lachm. Br., but M. compares Poet (Pacu-

vius ?) in Cic. *Tusc.* 3, 26, 'barba pedore horrida atque | intonsa infuscat pectus inluvie scrabrum.' — **pelli super ossibus una**, proverbial for 'skin and bones': Otto, *Sprichw.* 260.

1271. **sordi**, edd. for *sorde*, but *tabē* occurs in 1, 806.

1272. Th. *τά τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν, αὐτοῦ ἐναποθνῃσκόντων.* — Cf. 417.

1273. **exanimis**: as in 1256.

1274. **manebant**, Cambr. edd.; *manebat*, O; *manebit*, Q; *tenebat*, Lachm.; cf. on 1, 363.

1275. **aedituentes**, ἅπ. λεγ. except as attested by Gellius 12, 10, 8, for *aeditui*.

1276. *ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄνθρωποι οὐκ ἔχοντες ὅ τι γένωνται ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως.*

1277. **enim**: postponed as in 1, 219, where see note. Before Wakefield, *enim* was joined with *praesens dolor*, and Woltjer, *Mnem.* 27, 57, and Hey, *Archiv*, 14, 270, would recall that punctuation. But *enim* does not begin a clause in L. Edelbluth, 33, is led by the rarity of so late a postponement, and by Thucydides, to follow the early punctuation.

1278. Ov. *M.* 7, 606, 'corpora missa neci nullis de more feruntur | funeribus.' Th. *νόμοι δὲ πάντες ξυνεταράχθησαν οἷς ἐχρῶντο πρότερον περὶ τὰς ταφάς.*

1279. **quo pius**: Voss, edd.; *quo prius*, Q, Lamb. Bail.; *huc pius* O. *Pius* is more probable as indicating a pious duty. Wakef. noticed that *semper consuerat* represents *ἐχρῶντο πρότερον.* — **humari**, middle; *humare*, Howard.

1280. **trepidabat**: Q, edd.; *repedabat*, O, Itali, inconsistent with the sense demanded.

1281. **praesenti**, M. Giuss., could have easily fallen out; *compostum*, Lachm. Br. Bail.; *consortem*, Flor. 31, vulg. — Th. *ἔθαπτον δὲ ὡς ἕκαστος ἐδύνατο.*

1282. **res**: supplied by Cambr., etc.; *mors*, Bern.; *vis*, Flor., 31 vulg. — **subita**, OQ, edd.; *subitae*, Lachm. — Th. *καὶ πολλοὶ ἐς ἀναισχύντους θήκας ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν.* — Cic. *Fam.* 10, 16, 2, 'in rebus tam subitis tamque augustis.'

1283. *ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς νήσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον.*

1284. **insuper**: prep. — **extructa** with *rogorum;* on 1, 86. — Ov. *M.* 7, 610, 'deque rogis pugnant alienisque ignibus ardent.'

1285. **subdebant**: *Aen.* 6, 223, 'subiectam more parentum | aversi tenuere facem.'

1286. **rixantes**: 'wrangling.' Properly, *rixa* was a quarrel between two persons, as Schroeder shows, 24, quoting Labeo in the *Digest*, 47, 8, 4, 3.

'Perhaps the poet intentionally finished his work with the affecting picture of the might of death, as he had begun it with an invocation to the goddess of springing life.' — Lange, *Materialism*, 2, 156. Cf. *Introd.* 48.

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